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BRETHREN AT WORK.

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No. 1.

CURRENT TOPICS.

The *Christian World* calls attention again to the surpassing interest of the religious situation in France, and emphasizes three points, the importance of which can not be over-estimated. For the first time in all the history of France there is complete religious liberty; for the first time in all French history the government is favorable to the spread of Protestantism; and for the first time in French history the masses of the people are eager for the proclamation of Bible truth.

Only a few years ago there was a strong demand for the exclusion of the Bible from our public schools, and to a certain degree this demand was complied with until public institutions of learning are almost paganized. But a reaction is taking place. The pernicious consequences of the ejection of the one Best Book from the school-room is become clear even to the dim-sighted. They are lifting up their eyes, wiping away the mist, and preparing for a significant look at the facts. It always requires time for folly to make itself hideously disgusting. Any State that undertakes to rule God out of the school-room, is guilty of the very worst illiberality.

In the controversy on the doctrine of predestination, now going on in the Lutheran Synodical Conference, Professor Walther and Professor Schmidt are the champions of the respective parties. Prof. Schmidt holds that God elected to eternal life those whose faith he, in his omniscience, foresaw; though faith is not to be looked on as something meritorious. The Walther view rejects: "1. The two-fold election—i. e., election of some to salvation and others to damnation. 2. The notion that the general invitation of the gospel is not seriously meant. 3. That Christ died only for the elect." At a recent conference held in Chicago, to discuss the subject, 600 pastors from all parts of the country were in attendance.

Considerable interest has been awakened among scientific men by the recent report of Mr. James Stephenson, in charge of the government geological survey in northern New Mexico. This gentleman claims to have discovered the city of an extinct people, whose dwellings were cut in solid rock, with arched ceilings, and which extend for thirty or forty miles parallel with the Rio Grande on the face of an apparently inaccessible cliff. The excavations appear to have been made with stone implements, and in some of them were found frag-

ments of implements, showing that they were at one time used by human beings. Further investigations into the evidences of a people long since passed away will be awaited with interest.

The organ recently gave rise to a bitter quarrel at Toronto, Canada. Such scenes are a disgrace and better become the followers of Mohammed than Jesus.

A dispute upon the organ question which has been in progress for sometime in Cook's Presbyterian Church, culminated in a hand-to-hand combat. The organ-supporters, a day or two ago, introduced a small instrument into the Church, for use next Sunday. The anti-organists got wind of the matter, attended rehearsal in full strength, and finally proceeded to eject the organ. The other party remonstrated and finding their arguments unheeded, at length took to force. After a struggle, in which an organist was knocked down the vestry-stairs, the opposition triumphed, and succeeded in putting the instrument into the street. There it remained for some hours alone in its glory, until removed to the ware-house whence it had come.

It will be remembered that a collection was taken up for the Protestant Orphan Home in Chicago at our last A. M. We submit the following:

The thirty-first annual meeting of the Trustees and Directresses of the Protestant Orphan Asylum has been held. The Recording Sec'y report showed that Dec. 11, 1879, there were 128 children in the institution and that 283 had since been admitted, of whom 203 had been sent to homes and 21 had died. The report further showed that the children had been given educational advantages and opportunity to attend Sunday-school, and had been generally well cared for.

The Financial Secretary's report showed that the receipts for the year in cash had been \$7,821, of which \$3,731 was from the Matron on account of board, and \$3,445 from Miss Blake, the Solicitor, beside the contribution of supplies of various kinds.

It is our candid conviction that our schools in many instances are run too much for a show. Weeks are spent in preparation for an exhibition at the close of a term. It is idle to suppose that this preparation does not detract from the regular studies; for any thing that calls from real practical work does detract, and that in proportion as efforts are made to show vast borders on theatrical performances. How rare

it is to see a young man come out from our common schools prepared for business. Why is it thus? Because the course does not embrace enough of the real practical affairs of life. Too much time spent to make a vain show at the close of the school. All this has a bad effect. If a young man's father is in business, the graduate cannot take hold and help his father as he should, but must first go from home to some business institute to obtain even the rudiments of ordinary business. Not until the people demand more of the practical from our public schools will we have young men and women coming forth fitted for the stern realities and duties of life.

A new and novel church project is under way in Brooklyn. The projectors think that there is room in that city of churches for a place of worship that shall be as free from aristocracy as from ecclesiasticism and sectarianism; that shall have no salaried preacher or choir; that shall not be a bazaar of fashion; in which the poorest shall be as welcome and as well treated as the richest, a church not only saving but believing that no man is so bad as to be unworthy of help or so hopelessly depraved as to be beyond hope; a new Christian church, which Christ would join if he were here on earth—a company of believers in and followers of the Nazarene in all respects, engaged in work of mercy, in lifting up tramps and vagrants, not in hunting them down by bureaus of espionage and detectives in feeding the sinful, no matter how they came into their deplorable condition; clothing the unclean, giving rest to the weary, medicine and gentle words of love to the sick—in a word, doing just as the Savior did." A church of this class could not succeed with fashionable leaders at the head of it. The humility taught in the religion of Jesus Christ will inspire such a move with all the power and influence needed.

Mr. Moody is to have a boys' school, also, at Northfield, Mass. About \$50,000 has already been given him for this purpose. Half of this sum is the gift of Mr. Hiram Camp, of New Haven. Moody's plan is, to take boys of parents unable to educate them; but he says, "The boys shall be promising, and such as if educated would make good preachers and missionaries." He has bought three hundred acres of land. He intends to have the boys "work two hours, study two hours, and play two hours in the forenoon, and the same in the afternoon, until older, when play will decrease and study and work increase." Another peculiarity is to be that the boys will be kept in groups or families of from twelve to fifteen in a house with some cultivated and competent Christian lady as matron or "mother." Two houses are now built to which will immediately be added a third. A beginning is to be made the first of January. In an interview published in the *San Francisco Pacific*, Mr. Moody states that he will "select carefully" from "any part of Christendom"; that he would like to get "ten Chinese boys, enough for one family." In answer to the question whether such a distinct institution is needed, he replied, "Yes, ten thousand of them. What is more needed than religious, moral and intellectual training for boys who would not otherwise get it?"

Religious Essays.

For the Brethren at Work.

GOOD MORNING.

BY J. S. MOHLER.

LAST night at midnight an old familiar friend, who has been with you for the last twelve months, bade me "good-night," and wished me a "Happy New Year." He turned over into my hands the affairs of this world, and then passed into oblivion.

This morning I come sent forth as a *strong man* to run a race, and I respectfully make my bow to all the inhabitants of the earth; and since I expect to be with you for about the next twelve months, I proceed at once to report the condition of things as left by my departed friend, and then issue my PROSPECTUS for my term of office.

As I looked down upon the favored land of God's ancient people, where once trod the feet of Abraham, Isaac, Jacob, and the holy seed of Israel, and their removed prophets: when I saw their once royal city, "Beautiful for situation, the joy of the whole earth, Mount Zion on the sides of the north, the city of the great King," (Psalm 48: 2) where once reigned David and Solomon and other famous kings in all the glory that earth could give. When I looked upon Mount Moriah—the site of God's ancient temple that was built with heavenly magnificence, where generation after generation the many thousands of Israel offered their oblations to the king of heaven; when I thus beheld their now desolate country, their ruined cities, and the utter destruction of their temple, and brought before my mind its ancient glory; when they sat under their own vine and fig-tree; when the song of Zion was heard in the land—a land that flows with milk and honey; when the tribes went up to the temple with their gifts; and young men and maidens, old men and children praised their Creator, I could not refrain from weeping with the weeping Jesus for their departed glory. The wandering Jews scattered far away from their native land—from the tropics to the polar circles, and from the shores of India to the Pacific coast, without country, without home, without a place of worship—an object of scorn and derision—surely they ought to be an object of compassion. But while the

contrast is such as to humble us before God, I was glad to notice signs of returning prosperity in this once happy land; and may we not hope that the time of the Gentiles is nearly fulfilled when the unhallowed feet of Barbarians shall no longer tread, with authority, the city of the Great King. May we not hope that the prophecy of Isaiah is about to be fulfilled, where he says: "Who are these that fly as a cloud, and as the doves to their windows?" Surely the isles shall wait for me, and the ships of Tarshish first, to bring their sons from afar, their silver and gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. Isaiah 60: 89.

As I cast my eyes over India to the east, and Africa to the south, the prophetic words of Isaiah were brought to my mind: "Watchman, what of the night?" The Watchman said, "The morning cometh and also the night." May we not hope that the long, dark night of those countries is nearly past, and their glorious gospel day at hand, when the ends of the earth will look unto the Lord and be saved. As I cast my eye over Europe to the westward I saw little to admire and much to deplore. Rome, once the proud mistress of the world, and the nursery of the church, is sunk almost into heathen darkness. Pure religion is nearly unknown. In other parts infidelity is stalking abroad, hurling its hellish darts at the church. Wealth, pride, and fashion, to their fullest extent, exist, side by side, with squalid poverty and rags. In poor, suffering Ireland, I have already heard the pitiful cries of famishing mothers and starving children for the bread of life.

As I travel westward across the broad Atlantic, I stop to look upon the beautiful land of liberty—God's country, affording an asylum for the poor and oppressed of every clime, where all can worship God according to his Word and the dictates of conscience with none to hinder or make afraid. Happy country! happy people! thought I. But ah! are these blessed privileges appreciated and improved as they ought to be? From what I have already seen, it is evident that these great blessings are abused. Men and women are living regardless of God, and of the blessings that daily surround them; reveling in luxury and excess:

drunkenness and profanity; pride and fashion; murder and suicide; dishonesty, and falsehood. These things I have noticed the very first day of my existence.

In the remoter parts of this otherwise favored country, the cry for bread has also come into my ears. A cry which I hope will not pass unheeded.

As I turned towards South America, I noticed wars and rumors of wars, famines and pestilences, as well as the general corruptions of humanity. But while this general and very brief report of the condition of the world, as I received it from the hands of my predecessor, presents rather a gloomy picture I am also glad to note that here and there I found little green spots of life like an oasis in this desert of sin, and because of these little spots of life that here and there remain I may be permitted to deal graciously with mankind till my successor takes my place. I now issue my PROSPECTUS. I am one of a royal race of kings, who have reigned since the creation until now: each one being limited in his time, and each one taking a careful note of all that transpired in the world during his reign. I have but twelve short months to stay with you. These months are divided and subdivided for your convenience into weeks, days, hours, minutes, and seconds. I give but a second at a time; as soon as this one is gone, I give another, and thus my time is constantly running on in a setad stream till the last second of my reign is completed. It matters not what mankind may be engaged, the wheels of my time they cannot lock. My seconds are running while mankind is sleeping, eating or drinking, dancing or weeping, in idleness or industry, in sickness or health, calmness or storm, amidst the din of battle or the sunshine of peace—in one continued stream I am going on till my cycle is completed.

The Being, who gave me existence, gave me a solemn charge: to note everything that occurred among mankind, during my reign as He intended using me as an important witness in that great day when the secrets of men's hearts shall be revealed.

Hence I shall notice the very thoughts of the heart—the words and actions of the children of men. I shall be very particular to note carefully all murders, assassinations, drunkenness, lying, dishonesty, falsehood, pride, and

vanity. I will also carefully note all the good that is done, from the giving of a cup of water to the suffering of martyrdom, if need be, for the cause of right. I shall note all small occurrences, as well as larger ones, whether right or wrong, so that at last when my ledger is full that I may be able to give a faithful account to him that sent me.

The same Being that gave me birth, also created mankind. Mankind by transgression fell, and must die. I was created for his special benefit, and I am to do him all the kindness in my power, but my precious fragments of time must not be trifled with; for I will never bring back the least fragment of my time foolishly spent. In this respect I am very arbitrary. This ought to prompt all mankind to use the time I give them to the honor and glory of God, so that when their last second has come they may be ready to depart in peace. I expect to see many sad events as well as some joyous ones, while I am with you. I expect to see many—very many, who do not in the least expect it, numbered with the dead before I take my flight. I shall see many hoary-headed Christians who have been faithful in their lives, laid peacefully in their graves, with an assured hope of a glorious resurrection. I shall see many hoary-headed sinners die without hope, and without God in the world. From the aged down to youth I shall see many cut down by the rider upon the "pale horse," some prepared and others unprepared. Families will be torn asunder: husbands and wives, parents and children, brothers and sisters will be separated. But if they have improved the time I and others have given them, they can expect a happy reunion where time is unending.

Notwithstanding the somewhat uninviting character of my *Prospectus*, I still greet all to whom I shall minister, with a HAPPY NEW YEAR; and take the liberty to give a little friendly advice.

Since this New Year's morning forms an eventful period in the history of your life, and since I shall chronicle carefully all you do, endeavor to make this year the best one of your whole life. If you have been at enmity with any one, effect a reconciliation at once, and start anew with me and we will journey pleasantly together, and if you live longer than I, I will bid you a pleasant GOOD NIGHT when I leave you.

To the young I would say, "Remember thy Creator in the days of thy youth, before the evil days come and the years draw nigh wherein thou wilt say, I have no pleasure in them;" for I will doubtless see many of you stricken down before I depart.

To those more advanced in life, who have idled away their time thus far, I would urge not to delay one day longer. Redeem your time speedily; for it is very evident that many of you will not live till I take my flight.

To the aged, who have spent their whole lives thus far in idleness, whose sun is fast sinking in the western horizon, I can only say in the language of One who spake as never man spake: "Why stand ye here all the day idle?" I may be the last friend, of my kind, that will ever offer you the opportunity you now enjoy.

To the faithful Christian I can cheerfully say, "Press forward toward the mark for the prize of the high calling of God in Christ Jesus." "Be faithful until death, and I will give you a crown of life." "Behold I come quickly and my reward is with me." Let your credit, or right hand column of my ledger be well filled and the left hand column as blank as possible, so that when you are weighed in the balance you may not be found wanting, and when I am called as a witness to testify against the wickedness of the world, that I may testify for you with joy and not with grief.

In conclusion, I greet you again, one and all, Kings, Princes, Presidents, Senators, Representatives, Judges, Editors, Preachers, layman, rich, poor, bond and free, great and small, male and female, parents and children with a HAPPY NEW YEAR, as we start together for a twelve months journey. How many of you will be with me at the end of the journey, the Lord only knows.

For the Brethren at Work.

A HIGHER LIFE.

BY I. J. ROSENBERGER.

THERE is considerable being said in our periodicals about "a higher life." The phrase is not original with us, but with the popular religious world. There are two scales of a higher life; one with the world and the other with Christ. The means of the former are pride, ambition, arrogance, self esteem, honor of men, &c. The latter,

love, meekness, humility, gentleness, long suffering, &c. With those to whom we have told "the story of the cross," we never have urged the subject in the above phraseology, fearing they would grasp the wrong idea.

We point the seeker down in "the valley of humility." Tell them not to mind high things but to condescend to men of low estate. Tell them that if we seek to exalt ourselves, we will be abased; but if we humble ourselves, we shall not be abased.

The subject in the above phraseology has led the popular Christian world off to a theory, bordering on fanaticism; hence we have considerable fears of handling it successfully, with its proper effect among the brethren.

For the Brethren at Work.

HAVE WE ANY INTEREST IN HEAVEN?

BY JOHN L. BROWN.

WE are taught to have our affections placed on things above and not upon the earth. What things has the apostle reference to? I would take it for granted that there was something worth striving for. Could he have alluded to the sun, moon and stars, which we behold with our eyes? I think not. But our minds and affections should be centered upon God and his Son; and we should try to grasp, if possible, the riches which he has in store for the righteous. Christ said there were many mansions in his Father's house. Yes he has them ready; who will strive to obtain them? The earth is the Lord's, and all that is in it; but he says it shall be destroyed. Then we will want a home which is not made with hands, eternal in the heavens. Who will strive for it? Who is it that don't want an everlasting home, where there will be no sickness, pain nor death! where there will be no need of the sun to give us light: God will be our light forever and ever. Now if our desire is continually after earthly treasures, which will some day pass away, and not try to lay up treasures in heaven, what will our final reward be? Let each one answer for himself.

Unselfish people are always polite, because good manners are only the absence of selfishness. They are doing unto others as they would wish to be done unto.

See the Brethren at Work.

THE OLD AND THE NEW YEAR.

BY W. A. CLARKE.

THE OLD YEAR.

"Perish! O dying year!

Pass on the dim, oblivious shore;

Take this, thy bitter tear;

To those gathering waves take one drop more,

And then, old year, farewell forever more."

"Listen, ere thou art fled;

One whisper more in thy dull, cold ear;

Though slumbering with the dead,

Thou'lt live great witness to appear

At Heaven's bar of deeds done here."

IT is midnight, and a solemnity pervades our hearts as we remember that another year is dying—almost gone. Twelve months ago a new scene of time dawned beautifully upon us; days, weeks, and months passed by in rapid succession, and now the tale is almost told, and 1880 will soon be gone forever. Ah, what has been written on the fair pages of the book just closing, and sealed forever! Many will take a retrospective view of the past year with tearful eyes and sad hearts! Perhaps none have escaped without at some time having a cloud to pervade the hearts, as shadows cross our paths and we should expect them. Every one, no doubt, has experienced more or less sorrow—that which is intended to discipline, and as God chastens those He loves, He sometimes permits His children to be sorrowful that their affections may be weaned from earthly things. Some have stood around the open grave and have seen those who were near and dear lowered in their narrow home, and heard the cold clouds fall on the coffin lid, as "Earth to earth, ashes to ashes, and dust to dust" was uttered by the man of God. With sad hearts they turned to the lonely home feeling that "man is born unto trouble" and that it was hard to part from loved ones. But there are no clouds so dark but what we can see a rift; and by looking with an eye of faith to the beautiful mansions above where partings are unknown, the heart becomes more reconciled, and "Thy will be done" can be uttered more cheerfully. Others have met with disappointments of various kinds, and as a result, caused sorrow and remorse. Some have been thrown out in the cold world homeless, where they meet with indifference and cruel neglect, and in their great grief and sadness they may give up in despair and render themselves misera-

ble. Some have given the sad farewell to home and friends and have gone to distant lands—perhaps never to return. To such the familiar scenes of the old home circle will arise in the mind and perhaps a silent tear may steal down the cheek when faces and forms of loved ones are remembered. All these trials have been realized and their heart-throbbings have not been overlooked by Him who was "a man of sorrow, and acquainted with grief."

But there is a brighter picture.—There have been many things to cheer us on our pathway while old Father Time has been making his journey. To many of us life has been sweet and we have enjoyed propitiously the blessings of Heaven. While looking over the past we are pained at the slow progress we have made in the Divine life, and the question comes forcibly to our minds. Are we any better than we were at the close of last year? We have not been standing still. We have either been advancing or retrograding. How many hearts have we cheered, and how much have we done for the cause of our Master? We have not been as diligent as we should have been, and we feel to lament over our unfaithfulness and omission of duty. Thus we muse over neglected opportunities, but now it is too late—the old year is gone—gone forever.

"Farewell, departing, fading, dying year,

Go swell the mighty volume of the past.

Thy deeds are done, and thou hast breathed thy last;

And yet shall they, with thee, again appear;

Each act of kindness, and each work of love—

The humble prayer that went to heaven above

With duties well discharged to God and man.

Although to mortal eyes unseen, unknown;

And sinful acts along thy pathway strewn—

How oft they rise as we thy circuit scan!

Yet they—the broken vow, the right deferred,

Each unrepented, wrong and sinful word—

Though 'neath the gloomy veil concealed they lie;

Shall in the judgment rise before the Eternal Eye."

THE NEW YEAR.

But the mandate has not gone forth—"Time shall be no longer," for here comes the New Year, bright and joyous and offers us still time to complete our unfinished tasks. A new book is opened up before us and its leaves are all pure and white;—no dark lines are written there. We have just entered; the sun has not yet arisen, and the stars

are glittering in the sky. Millions are sweetly sleeping unconscious of the ushering in of 1881. We have started on our way knowing little what is before us. It has been wisely arranged by heaven that we do not know what is in the future. The dark scenes are hidden from us, and it is well for us. We have one day at a time given us, and Inspiration teaches us that "Sufficient unto the day is the evil thereof." If we faithfully perform the duties that are incumbent upon us, each day, none will be neglected, and by the close of the year our allotted tasks will be completed. But we must work; all around us are those who need our assistance and sympathy, and there is no time to lose. Souls are perishing for the Bread of Life and we will be held responsible. This new year upon which we are entering may be our last, may complete our life work, hence we should arise from our lethargy and go forward in the discharge of every Christian duty. When we have done all that is required of us, and all that is in our power to do, the Bible teaches us that we are still "unprofitable servants, and have done only what was our duty to do."

In view of the magnitude of the work that is before us let us renew our vows and go forth with a zeal becoming those who enjoy the privileges of the nineteenth century—labor for the good of humanity, and fight the battles of the Lord more valiantly than in the past, knowing that our labor is not in vain. Hail, Happy Year! Praise to our Father, praise! That thy rejoicing morn salutes our eyes: Some scarcely hoped to see this morn arise, Who still are here with blessed length of days; But ere thine exit come what mortal hath Ken to discern the scenes along thy path? And who would wish thy mysteries to scan? Or now thy unveiled events behold? Enough doth every passing day unfold—Enough for the infirmities of man Whate'er the future be, of wish, or fear, Would all enjoy a New and Happy Year? To God, be every day and moment given; Living or dying, then, we live or die for Heaven!

For the Brethren at Work.

THE HAMMON AND BASHOR DEBATE.

BY J. W. SOUTHWOOD.

ACCORDING to previous arrangements a goodly number of people met at the Sugar Grove Meeting-house near Mt. Zion, Wells Co., Ind., Tuesday, Dec. 7th, at 10 o'clock A. M. This house is the main point of meeting in the Prairie Creek Church. It is a good

new frame, thirty-four by fifty-four; a partition cutting off ten feet at the east end. The house is a nice plain one, standing in a beautiful sugar grove on a gradual eastern slope on the east side of a public road.

On meeting it was found necessary to make some preliminary arrangements, hence the debate did not open until 2 o'clock P. M. At that hour the house was well filled with an attentive audience anxiously awaiting the opening of the discussion.

Elder E. W. Hammon is a member of the Disciple Church, and possesses more than ordinary ability. He is a man of medium size, rather spare built, slim face, blue eyes, full beard of dark brown color, verging nearly into black in some parts. His whole move is that of activity, rather bordering on excitability. His age is thirty-nine years. Brother Bashor is too well known among the brethren to need a description; suffice it to say that he is only twenty-seven, and possesses a nature far from an excitable one.

Eld. Hammon selected Elder Evan Thomson of the Disciple Church as his Moderator, and Brother Bashor chose Brother J. E. Roop, of Ashland, Ohio; they selected Wm. Purdue of the Christian Church as Chairman. All things being ready the proposition was read, which was: "The church to which I (E. W. Hammon) belong is the church of Christ, being identical in faith and practice with that founded by Christ and the apostles." Eld. Hammon entered upon the opening speech with a good deal of vigor, making a lengthy preliminary, claiming that he did not belong to any human organization, that there were brethren of his in the Methodist Church, Baptist Church, and others who were members of Christ's Church by virtue of faith and obedience, hence his brethren. He wanted to hold that he was a member of Christ's church by virtue of his faith and obedience, seeming thereby to be ashamed of, or try to evade the doctrine of the Disciple Church. He then took a lofty flight away back to Nebuchadnezzar's dream as recorded in the second of Daniel. From thence he wended his way down to the day of Pentecost, saying, "I am going to prove that the kingdom was first organized on that day." He claimed primitive Christianity to be his only plea.

The first day and half were spent up

on the organization of the church, and in addition a rehearsal the next morning. We will give a citation to some of the scriptures offered in support of the kingdom being set up or organized on the day of Pentecost, that the reader may see how far he failed; see how many bearings or props were gathered up to support an organization on that day, see when he got them all together he could not find an organization occurring on that day to support. He did not nor could not find where they elected not even one officer on that day. All he found was that Peter preached under the influence of the Holy Ghost, and they had a large addition to the small band of one hundred and twenty, and that from that day the gospel should be preached not to the Jews only but among all nations. He produced his arguments without noticing whether they (when kingdom was used) referred to the righteousness, joy, and peace in the Holy Ghost, or the heavenly kingdom prepared for the blest, or the church. See Matt. 16: 18, Isa. 28: 16, 1 Cor. 3: 11, Acts 1: 5; 19: 2, Jno. 7: 39, Luke 24: 47, Isa. 2: 3. We might offer more, but these will give an idea; so many arguments offered would need to be explained to give the reader an idea of their weight. Suffice it to say he tried to prove (1) That the kingdom was not set up before Pentecost. (2) That the Holy Ghost had not come until that day. (3) That as the word of the Lord went forth from Jerusalem or repentance and remission of sins should be preached among all nations, beginning at Jerusalem, hence he claimed that the church was first organized on the day of Pentecost. He claimed that "the kingdom is at hand" as in Matthew 4: 17 and other passages, meant only near at hand as, "he that betrayeth is at hand," and the time of my departure is at hand," and that when the word kingdom is used sometimes a part only is taken as the whole; for example, The kingdom of heaven is like a man taking a journey.

Brother Bashor followed closer than the elder according to his own actions expected. He showed, (1) The kingdom is righteousness, joy, and peace in the Holy Ghost. Rom. 14: 17. He also showed that the word kingdom did not always refer to the literal church. He also proved that Christ said before Pentecost the kingdom is come, not just near at hand. Luke 17: 21, Matt. 12:

28. He brought forward scripture showing that the Holy Ghost had come before Pentecost. Luke 3: 22, Jno. 20: 22. He showed that there was an election before Pentecost. Acts 1: 21-26, and that it was not objected to by Peter, when under the influence of the Holy Ghost he stood up with the eleven nor by Luke when he wrote the Acts of the Apostles. He also clearly showed that Peter preached on Pentecost and that about three thousand were added to the one hundred and twenty, not that the three thousand and the one hundred were added together for the purpose of organizing, but the three thousand were added unto them—the hundred and twenty—the little band of officers and lay members who were already organized. The word of the Lord from Jerusalem and the preaching of repentance and remission of sins beginning at Jerusalem was shown conclusively that it was then to go, not to the Jews only, but to all nations.

Although the brethren have not held the setting up of the kingdom to be of enough interest to discuss, hence the subject rather new. Yet, with all this, Brother Bashor evinced the facts, as held by the Brethren, to be scriptural. We might have offered more on this subject, but lest our article might become too lengthy, we shall move on in a more general way. The subject of faith did not call out much. Baptism was pretty thoroughly discussed, both from a scriptural and historical standpoint. Brother Bashor offered an analysis of the commission, according to the spirit of the Greek language, which came rather unexpected to the elder and to which he could do nothing. He also told the elder that his single immersion had its origin in the fourth century, and that his backward single immersion was not over four hundred years old, which he did not nor could not deny.

The subject of the communion brought out in its connection a lively discussion upon the Lord's supper and feet-washing. Some other subjects were briefly touched but for want of time we shall have to be much more brief than we had taken notes for.

The discussion lasted six days and was much abler than was expected. Elder Hammon did, though limited in education, perhaps all that could be done for the Disciple doctrine, although he tried at first to evade the doctrine. Brother

(Concluded on page sixteen.)

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XXIX.

ONE asks can one be baptized into Christ and not be also into the Father and Holy Spirit? Ans. As soon as the initiating effect of baptism into the name of the Son takes place, so soon and no sooner is he in both the Father and Holy Spirit. One action without the others inducts one neither into the church nor into the benefits of Christ's death. "R. H. S." Speaking of trine immersion says, "the baptized is dipped head foremost under the water once, while the name of the Son and Holy Spirit is not mentioned, as if a man could be baptized into the Father without being in Christ and in the Holy Spirit. After raising the person thus baptized into the Father, the operation is repeated in the name of the Son, no mention whatever being made in the act, of the Father or the Holy Spirit. And finally the person who has been thus inducted into the Father and the Son must have the act repeated in the name of the Holy Spirit in order to bring him, who has been inducted into the Father and the Son into union and communion with the Holy Spirit." American Christian Review vol. 21, p. 218. In a word he accuses trine immersion of teaching that *union and communion* can be enjoined with one person of the Godhead without the others. It teaches no such thing. It takes the three concurring actions to produce the initiation into the benefits of that salvation which is wrought by the concurring operations of the three Powers in the Godhead. Can a husband and wife make a joint deed of conveyance without signing each of their names to the deed? Is not each act, however necessary and distinct in itself, mutually dependent upon the other for its legality, validity and effect? When our own government performs any important transaction, the action of each of the three powers, viz: the legislation, judicial and executive, is necessary, and though the action of each is distinct in itself, it is nevertheless connected with and mutually dependent upon that of the others, without which it would be null and void. Just so in baptism. One must be baptized into each of the names, viz: "Father," "Son," and "Holy Spirit," and yet neither name nor act, if divorced from, or *disjoined* instead of being *connected* with the others would convey any benefit. Mr. Roberts says, "To dip three times" is to assert that the Son can save by himself, and the Spirit by itself, and the Father by himself," Christadelphian, p. 207. I ask, reasoning by analogy, Does the distinct attention and work bestowed upon any governmental interest of the United States by each of its three distinct departments, i. e., the legislative, judicial and executive assert that the legislative department can *govern by itself*? and the judicial by itself and the executive by itself? Such would be just as rational as the assertion of Mr. Roberts. Again he says, "It teaches the possibility of being baptized into the Father, without being baptized into the Son. It does this not only by implication but in express words, for its upholders say 'none of the Jews were baptized into the name of the Father, they being already in the church of God, claiming him as their Father (Innovation Discoverer p. 4).

Again the (trine) formula was never used in baptizing Jews" Christadelphian, p. 218. We answer its upholders among the trine immersion churches say no such thing. The author whom Mr. Roberts quotes represents no regular trine immersion denomination in the world. Mr. Roberts speaks again across the Atlantic to rescue his straying adherents in America, he will bear this in mind and qualify his assertion. A Baptist writer says, It (trine immersion) says in act, that the Father is separate from the Son and Spirit, and can be entered without entering the Son and Spirit and that the Son is separate or distinct from the Father and Spirit and can be entered independent of either or both, and that the Spirit is also separate and apart from the Father and Son, and can be entered independent of them." True immersion Weighed, &c. p. 30. I have already shown that the several acts are not independent of, (but dependent upon) each other in baptism and hence they cannot teach that Father, Son, and Holy Spirit are independent of each other. I have also shown that there is a marked shade of difference between *distinguishing and separating*, although through the imperfections of language many at times use them interchangeably. There can be no plurality of any thing without distinction, while there can be without separation. The links in a chain are all distinct, but not separate, neither can they be *separate* without destroying the chain. We might adduce many examples for illustration. No one can conceive of "three" as Father, Son, and Holy Spirit in one without *distinction*. Were our three actions in baptism really separated, independent of, and apart from each other as three separate and independent gods would be, instead of being mutually dependent and connected together in one adoration as the Father, Son, and Holy Spirit are united in the Godhead the foregoing objection would have some application, but as the case stands it is as foreign to both our teaching and practice as tritheism is to the Holy Trinity as three separate and independent Godheads would be to the Father, Son, and Holy Spirit in unity. Unerring wisdom and Omnipotence has joined baptism into each of the three names as one baptism, and no man can divorce them. He who madly attempts it as Eudomus did, sacrifices the efficacy of each name and gets into none.

J. W. S.

For the Brethren at Work.

TAKE CARE OF NUMBER ONE.

BY C. H. BALSBAUGH.

WHAT is it? Is it I, or somebody else? Who is to have the first claim? Surely He who is most worthy of it. Take care of Number One, and JESUS will be Alpha and Omega. No. 49, page 5, second column, is an editorial that sounds like Matt. 7: 29, 1 Cor. 13: 6. Amen and Amen. I thought of a heroic soul who had a great purpose to consummate to which he consecrated all his powers; he was told that his good name is suffering through his inflexibility, and that friends will be alienated. His answer was sublime: "What need I care about my good name? If I take care of the name of Jesus he will take care of mine." Truth must triumph. To this we

are pledged, in everlasting fealty to Christ, and love to those who oppose and abuse and scandalize both us and our Master. Self must be forgotten, save as self and Emmanuel are synonyms. The seamless robe of the Crucified must be worn as the natural expression of our character, and the badge of our belonging. Not one with a seam, on one side Christian and on the other flesh and all its cross spurning accompaniments. Christianity is life, the life of God, not only a polysyllable to screen earth and hell from the demands of the cross. Quality first then quantity as its product, the more the better, if the quality signifies Luke 1: 35. God begets only in one fashion, and after one type. All else in the name of religion is bastardy. We need not say one word about dress, pro or con, and yet say what determines dress as absolutely as life moulds form. I do not believe in a gospel that carries and clips its scissors just so, and just so, apart from something deeper than the cut on the color to give both their real significance. If we would only know it, there is that in Christ which takes dress completely out of the hands of church authority. The simple fact that dress goes before Annual Conference for adjustment, is a sad, humiliating commentary on our knowledge of Christ. To apprehend as we are apprehended is to lift our consciousness into the Divine as certainly as the Incarnation gave Jehovah a personal human consciousness. A radical, all subduing ingress of Deity will at once and forever settle all doubts in any soul as to its relation to the world in all matters that rest on casual promptings and inclinations. Disputation in favor of license for what is native to the flesh, and which instinctively rebels against crucifixion, shows at once that Christ is enthroned in neither thought nor affection. But apparel is really a small matter compared with some others that rot the mystical body. It has become a prominent difficulty, because it so immediately affects our relation to the world. There are hidden scabs and ulcers that are more stenful, although they run with the same ichor. Christ must be preached, and that will reach far enough to save and heal every sore. We must expect the patient to scream, and denounce us as quacks, and throw us with any missile he can reach, and spatter us with the dirt of calumny, because the application pains. We must persevere, steady our hands with love to the erring and confidence in God, and not shrink from duty, knowing that we have the Divine veracity on our labor is not in vain. Courage, all ye who have both Christ and his cause at heart, we are not without high hopes to sustain us. Let us be calm. Passion and excitement are only the froth of low natures. Let us know, with absolute certainty, what it means to realize Gal. 2: 20. A mistake here is fatal. All our trouble comes from uncrucified wills and lusts. The ego is not sanctified. He that cannot sincerely love and pray for one whose pleasure and glory and constant aim is to abuse and misrepresent and malign us, is a poor Christian, if indeed at all. To flatter is as mean as to slander. We must know how to deal with both. To think well of those who tickle our vanity, and feel exalted because they puff us, often does the soul more harm than castigations that leave the skin hanging in shreds. We are engaged at child's play. We are not fencing for pastime. Solemn responsibility and eternal destiny are involved. Heaven and Hell hang on the issue. Is not this enough to nerve us to stand in the deadly breach, and pluck the olive branch of eternal peace and the crown of eternal glory from the edge of the most desperate conflict with evil? Up, all true soldiers of Emanuel, whet your swords against the Cross, let the gleam of self-sacrificing love flash along the edge, and cut with all your might for Jesus and eternal life.

Home and Family.

MARY C. NORMAN, SHADON, MINN. EDITOR

Home is the place to instill the principles of peace and brightness.

To remove grease from wall paper—Lay several folds of blotting paper on the spot and hold a hot iron near it until the grease is absorbed.

To take ink out of linen—Dip the ink spot in pre-melted tallow, then wash out the tallow and the ink will come out with it. This is said to be unfailing.

If brooms are wet in laying studs once a week they will become very tough, will not cut a carpet, will last much longer and always sweep like a new broom.

Children who are indulged too much, pampered, fed on delicacies, kept in hot houses, will surely become effeminate. They ought to "rough it" enough to make them tough and rugged; for it is only those who can conquer in a world like ours where the struggle for existence is so great that only the strong win.

It is very desirable that every day be begun right rather than wrong. Begin right, and it is pretty sure to end right. We know the father of a large family who always comes to the breakfast table with a smile, and who wakes up good natured in every child before the meal is over, which lasts generally all day.

A missionary who had been appointed to the work in Spain, from the vicinity of Boston, found it necessary to secure a wife before starting, and in correspondence with a lady proposed marriage. Her reply was merely this: "Rom. 13: 24." The verse reads: "When ever I take my journey into Spain, I will come to you; for I trust to see you in my journey; and to be brought on my way thitherward by you if first I be somewhat filled with your company."

Children often quarrel among themselves, and it will be difficult to prevent it entirely, even in the best regulated families. Perhaps the best cure in such cases is to teach them to know, understand, and try to live up to the requirements of the golden rule. Every child should learn the rule not only by heart, but have it become a part of its nature. As two dogs in a quarrel may be separated by pouring water over their heads, so child in a quarrel may be mollified by pouring pleasant words into their ears.

A lady correspondent says she recently saw a new arrangement for rinsing dishes that saves half the risk, while the dishes look nicer and brighter. The only outfit required is a half-bushel basket. Set to either in a sink or in a pan. Wash the dishes usual and put them in a tin pan or pail. Pour boiling water over them, rinse thoroughly, then set them up edgewise in the basket, so as to drain. The heat will dry them perfectly, and not a streak or particle of lint is to be seen. Five minutes will leave them perfectly dry. No one who tries it once will be likely to go back to the old way.

A LITTLE HELP.

I've seen a blind man walking
Along the busy street;
I have heard the people talking
As they watched his shuffling feet;
I have marked their words of pity
As they saw him pass along
Through the overcrowded city
Mid the ever busy throng;
And I've seen the bright-eyed school-boy,
Leave his brothers at their play
To help the sightless stranger
Across the busy way,
Ah! the pity was not worthless,
Though it lent no kindly hand,
But that little help outvalued
All the pity in the land.

Oh! but pity lead to action,
For the world is full of need;
There are many hearts that water,
There are many hearts that bleed.
There are wounds that all want binding,
There are feet that go astray,
There are tears all hot and blinding
That our hands can wipe away,
For the blindman on the causeway,
The orphan with its fears,
The school-boy in his troubles,
And the baby in its tears,
Are like a thousand others
We may help, if we but try.

We shall "scatter seeds of kindness
For the reaper by-and-by."
Let us ever act as brothers,
Never with pity be content,
Always doing good to others
Both in action and intent,
Though the pity may be useful,
'Tis but little it 'tis all,
And the smallest piece of needed help
Is better than it all.

Proclamation Buzzer

WHAT SHALL WE DO WITH OUR DAUGHTERS?

TEACH them self-reliance. Teach them to make bread. Teach them to make shirts. Teach them to add up bills. Teach them not to paint or powder. Teach them to wear a cheerful smile. Teach them to wear thick, warm clothes. Teach them to wash and iron. Teach them to make their own dresses. Teach them that a dollar is only one hundred cents. Teach them how to cook a good meal. Teach them how to darn stockings and sew on buttons. Teach them to say no, and mean it; or yes, and stick to it. Teach them to regard the morals and not the money of beaux. Teach them to wear calico dresses, and do it like a queen. Teach them to wear their own hair and to dress it neatly. Teach them all the mysteries of the kitchen, the dining-room, and the parlor. Teach them to cultivate a garden, and to drive a road team or farm wagon. Teach them to have nothing to do with intemperance and dissolute young men. Teach them that the more one lives beyond his income the nearer he gets to the poor-house.

HOW A SUIT WAS SETTLED.

A RATHER novel proceeding has occurred in the Philadelphia court concerning the custody of a six-year old colored girl, the offspring of Edward Moore and Emma Gould. Some time ago it appears the mother was sent to prison for felony and confided to a mulatto woman

named Lydia Ann Tompson, the custody of the child. The putative father subsequently claimed the child, as Lydia Ann was not rearing it properly, and transferred its custody to a woman residing in Camden. Thereupon Lydia Ann brought suit to contest the right of possession as against the other woman. The judge after listening to the facts of the case declined to hear arguments from counsel, but decided the matter in this way: He directed the two claimants to stand up, then calling the little girl to him he asked her, "Which of these two women do you wish to go with?" The child made no reply, but when the judge said, "Go touch the woman you wish to go with," the little one tripped down from the bench and quickly touched the woman from Camden. Counsel for the opposite side then wanted to argue the matter but the judge said, "That settled it."

THE MONKEY AND DOG.

M. R. Crehore sends this to *Nature*: A brave, intelligent terrier, belonging to a lady friend, one day discovered a monkey belonging to an itinerant organ-grinder, seated upon the bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset with such undisturbed tranquility that the dog halted within a few feet of him to reconnoitre. Both animals took a long, steady stare at each other, but the dog evidently was recovering from his surprise and about to make a spring for the intruder. At this critical juncture the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical; the dog's head and tail dropped and he sneaked off and entered the house, refusing to leave it till he was satisfied that his polite but mysterious guest had departed. His whole demeanor showed plainly that he felt the monkey was something "uncanny" and not to be meddled with.

MARRIAGE MAXIMS.

A GOOD wife is the greatest earthly blessing. It is the mother who moulds the character and destiny of the child.

Never make a remark at the expense of the other; it is meaningless.

Never part without loving words to think of during your absence. Besides, it may be that you will not meet again in life.

Never both manifest anger at once.

Never speak loud to one another, unless the house is on fire.

Never reflect on a past action which was done with a good motive and with the best judgment at the time.

Let each one strive to yield oftenest to the wishes of the other, which is the mutual cultivation of an absolute unselfishness.

Never find fault, unless it is perfectly certain that a fault has been committed; and then prelude and conclude it with a kiss, and lovingly.

Never allow a request to be repeated. "I forgot" is never an acceptable excuse.

Marry into different blood and temperament from your own.

Brethren at Work.

PUBLISHED WEEKLY.

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THE EDITOR will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every statement of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unbecoming language, but present their views "with grace as becometh with salt."

Subscription price, \$1.50 per annum. Those requiring right names and full names will receive an estimate free. For each additional name the agent will be allowed to charge 10 cents, which amount he will please retain and send to the Editor.

Money sent by Postal-order, Registered Letters and Drafts properly endorsed, will be received.

Address all communications,

BRETHREN AT WORK,

Lanark, Carroll Co., Ill.

INTRODUCTORY.

ANOTHER year is past forever; another volume of the BRETHREN AT WORK has been completed and laid away for future reference. The work is done; we could not change it if we wanted to—"what is written is written."

Turning from the past we look to the great future. We pass from the old year into the new with all its consequences and probabilities. With the new year we commence a new volume of the B. AT W. We forcibly realize that we are entering the most remarkable period of our history. There is a great work before us. The time has come that the trumpet must give no uncertain sound. If ever there was a time when we should handle the sword of the Spirit with caution it is now. We are forcibly impressed with the fact that the church is making leeway—she is fast drifting toward the swift current of popular Christianity, which is little better than the world, and it will require careful handling to save her from the disasters that have befallen other organized bodies. Much depends upon the class of men that have charge of the ship. If they are true to the promises they made before God and the church; if they are cool and deliberate in their movements; if they will keep their eyes upon the gospel compass and endeavor to steer clear of a corrupt world, all will be well. But if they are reckless, and look toward the ways of the world instead of the Gospel then there is danger of a disaster.

Our motto, found on the first page is, "Set for the defense of the Gospel." This is the great object we have in view. And in defending the Gospel we want the paper to give out no uncertain sound. With the speculative theories and unimportant questions of modern Christianity we have nothing to do, but we do propose to say a good deal about the

teachings of the Bible. The day is here that most people will not endure sound doctrine—they do not want to read and hear that which is at variance with the popular teaching of the day; hence the importance of firmness.

Years ago a chosen few commenced a grand reformatory movement in Germany. They set out with the determination of taking the Bible as their only rule of faith and practice. They read and studied that Book with care and endeavored to conform their lives to its teachings.

Their work extended to America, and as a result we have the body of people with which we are identified. Our plea from the beginning has been the Bible—the restoration of primitive Christianity as practiced by the apostles.

With this grand object in view the church has labored from year to year—she has assembled in yearly councils to deliberate on the teachings of that book, that the great body of members might be of one mind, and all speak the same thing. She has done her utmost to make just such decisions as are sanctioned by the gospel, always following the best light that she could obtain. Occasionally men of perverse minds would rise up and lead a few, but they soon came to naught. And we may look for such things now. Well did Paul tell the truth when he said; "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 30. The day is here when men will try to corrupt the way of truth, and obliterate the old paths in which our fathers trod. The time has come when men in high places are trying to get the church so near the world that they cannot be told apart. Efforts are being made to wipe out some of the distinctive features that have long characterized our reformatory movement.

With these facts staring us fully in the face we commence this volume of the B. AT W., fully resolved to stand upon the platform occupied by our ancient brethren who were first in this noble movement, believing that the position that they occupied was infallibly safe.

We want to make the present volume superior to any volume we have yet published. We desire to make it the medium through which the best of thoughts may be communicated—a medium that can be depended upon for a defense of the Gospel of Jesus Christ; a medium that will remain true to the great cardinal principles of our Brotherhood. In this noble enterprise we ask the prayers and assistance of all the faithful in the church of Jesus Christ. We want to be true to the vows we made before God and many witnesses, by living up to and defending the established rules and regulations of the church. We want to publish a paper that will be sound on the gospel principles. Brethren, help us in this good work, that union may be sustained, and the cause of our Master advanced in all parts of the Brotherhood.

J. H. M.

BEING DEFINED.

JOURNALISM does not mean sailing over the sea of time in undisturbed repose; nor in reaching the port of rest without severe toil and affliction. Our brief experience shows us how easily it is to err, and how hard it is to please. But even unintentional mistakes and absence of entire satisfaction are not without value when transformed into blessings. As fertilizers of the soil of the soul they are excellent. But to our subject proper.

Our readers are aware that we have announced that the B. AT W. would not contain secular advertisements this year. We call attention to this again, for no doubt attempts will be made to define our position for us. For instance when we originated the B. AT W. it was announced that no controversy between brethren would be permitted in its columns, and then when the Stein and Ray debate was carried on, some would insist on declaring that we had said we would allow no controversy in our paper. Now we had never said we would not permit a discussion of that kind to enter, but we would not allow what seemed to us "bitterness" between brethren. We think discussions among brethren in a kind, courteous, manner edifying, but discussion filled with what seems malignity cannot go through these columns if every man deems us.

Now we have declared that during this year no secular advertisements can come in. This does not mean, the mere statement of a fact as news matter; but it means notices of things offered for sale, for which we might be paid to insert. We never did receive pay directly for any notice given in the past, but indirectly were favored. Of course for the interests of those who may wish to attend A. M., we shall give notice of how to get there as directed by the Brethren who have been appointed to make the arrangements. Such notices we do not regard as secular advertisements. We think we are qualified to define our position on this or any other question; and we have given this much so that our readers may not be imposed upon by that class of friends who are ever ready to attend to our business without pay or even solicitation. We have authorized no one to speak for us anywhere; and if we should err, our readers, we think, know how to write us good kind letters telling us of our faults.

Every neighborhood has its class of persons who run from house to house, trying to define this man's or that man's position; but they usually fail and only call down upon themselves the righteous indignation of all good people. Surely the way of the "busy body" is hard. In fact the way of the malignant, the evil surmiser, the evil speaker and defamer is harder—very hard.

M. M. E.

We have introduced a new method of advertising on cards and envelopes. Those who wish us to print them some, can send us their notices and we will guarantee good work. Send to us for prices.

Editorial Items.

LET us have peace.

LOVE seeks to injure no one.

BROTHER Michael Kimmel has returned from Iowa.

GOVERN yourself before you attempt to govern others.

BRO. Silas C. Krim, of Elk Lick, Penn., is in feeble health.

THORNS crackle and make a great noise while burning.

IF you have troubles keep them at home where they belong.

LET there be an earnest, united longing for harmony and good will during 1881.

BRO. John Wise writes that he left home December 24th to attend the feast at Cerro Gordo, Ill.

DON'T be waiting to do some great thing. The little you can now do, will make you great enough indeed.

IF Christians could drink more of "the blood of the Lamb," they would not thirst so much for each other's blood.

"It is useless to daub a bulging wall with untempered mortar, when God in heaven is determined it shall fall."

WHILE you are writing for these columns, please remember that the B. AT W. is "set for the defense of the gospel."

THE *Preacher* lately sent a roll of papers to New Zealand to open up an interest for our cause in that far off island.

BROTHER H. C. Lucas, of McComb, Ill., is now traveling in Kentucky. He works for the B. AT W. and also distributes many tracts.

AT a council meeting held in the Shannon church, Ill., December 24th, Brother David Rowland was elected to the office of deacon.

BROTHER Samuel Lehman, of Lee Co., Ill., has been preaching for the Brethren in Henry Co., Ill. One was added to the church at the time.

BROTHER J. E. Roop, of Ashland, Ohio was chosen moderator of the late discussion in Wells Co., Ind., and filled the position with credit.

WE learn that Jas. R. Gish has started to Arkansas to engage in the missionary work in that State. We hope to hear from him quite frequently.

WE enter upon this year's work with a firmer determination than ever, not to turn to the right or left, but to move onward and upward toward the great prize.

BROTHER James Evans, of Mo., writes that his right wrist has been dislocated by a fall, and it will be some days before he will be able to prepare anything for the press.

BROTHER Hope was thirty-six years old Dec. 7th last. His life has been an eventful one, and though young in years, he has had the experience of many who are more aged.

WE have printed a large number of extra copies of this issue, and are anxious to have the names of those who are not taking the B. AT W. that we may send them some samples.

BROTHER D. E. Krubaker, of Iowa Center, Iowa, says—Dec 22—"I am just home from Cedar and Macvaine counties where I was preaching for ten days and enjoying the association of the Lord's children."

MARY Robertson, of St. Catharine, Mo., writes that they live in a good country where the land is cheap, the climate mild and a good opening for the Brethren to preach the gospel. She is no member, but her father is.

AN able writer, one of whose articles we thought proper to reject, writes thus: "The rejection of my article on— was all right. I am truly glad that you do keep a good watch over the articles in your paper."

A pleasant drive of eight miles, December 26th, took us to the Spring Valley school-house, where Brother Harper preached a very interesting discourse to an attentive audience. His subject was the destruction of Jerusalem.

THE *Primitive Christian*, in its 16 page form, is before us. We admire its neat appearance, and hope that in doctrine it may ever remain true to its name, teaching that which is in harmony with the primitive order of Christianity.

BY referring to page 7, of this issue, it will be seen that sister Mary C. Norman takes charge of the *Home and Family* department. We hope the sisters will do what they can to help her make that page both interesting and profitable.

SISTER Rebecca Suavely says: "to-day we took up the children's mites for Brother Hope; wished you could have witnessed the scene. To see the willing hearts in the work fills my soul with emotion. I thought I could see the angels in heaven smiling and joyful."

BROTHER Harper seems to be enjoying his trip among the churches in Northern Ill. His health is good, and his mind in an excellent condition for preaching. Brother Harper is sound on the established order of the church, and at times deals some severe blows against the "run-wild" theory, believing that no organized body of any character can exist without rules and regulations by which it is to be governed.

AS we entered the office on our return from the post office the 23rd of last month, we were agreeably surprised by our Brother S. J. Harrison who had just entered before us. A hearty welcome, yes! We have lived in the same house, ate and drank at the same table for more than two years, and we have learned to love each other. And why shouldn't we love one another? It is commanded of God, and it is right to obey the commandment.

WE have just received a letter from Brother Hope gratefully acknowledging the reception of funds sent by us, and informing us that there was another candidate for membership into their society to be baptized the following Sunday, and that the field for Gospel labor is enlarging in Danmark. This is encouraging, and we hope that our Brethren will take encouragement and continue their contributions and prayers for the missionary work.—*Jas. Quinter.*

BROTHER James M. Hilbert has been traveling and preaching in Tennessee. Speaking of the Baptists living on the Blue Ridge he says: "These Baptist friends are missionary Baptists, but believe more in the Bible than Mr. Ray, of whom we have read so much." He says they are very friendly to the Brethren, and open their houses to our ministers. He also speaks of a good work having been done in North Carolina, and mentions that at one point a body of eighteen zealous members has been gathered within two years.

WE have on hand an article which favors the idea that ministers should study their sermons. We think the idea is not Scriptural. Ministers should study the Bible, study their subjects, and then preach their sermons. Timothy was told to study—not his sermon, but the word, that he might rightly divide the word of truth. No man who does not study the Scriptures can teach them aright, and we may safely say that the man who does not study his subject will not be able to enlighten his hearers. The minister who devotes much time to the study of the Bible will be found ready at most any time to deliver an instructive discourse.

BROTHER C. H. Baldwin writes December 20, 1880: "Everywhere I hear the brethren rejoice over your bold stand in defence of the flesh-crucifying principles of the cross which characterizes the closing numbers of the B. AT W. Love knows how to be both firm and mild, hopelessly inexorable and irresistibly sweet. Thus we learn more and more the deeper we get into the mind and heart of God as revealed in Emmanuel. To love and hate, to punish sin and bleed for sin, as does God, is the mystery, the glory and the triumph of Christianity. This is the lesson of the ages, and we have hardly made a beginning."

BROTHER Quinter has in the *Primitive* a very mild, Christian article on the late Miami Valley meeting. At the close of the article he says:

"We would exhort all our beloved brethren to be calm, humble, prayerful, and hopeful. Do not become excited, do not fear, much less despair. It is true the state of things in the Brotherhood requires deeper humiliation before God. But with such humiliation and confident trust in our Almighty Redeemer, we shall experience deliverance again from our troubles and afflictions. We hope that all our beloved brethren will appreciate our condition, and exercise the discretion the emergency calls for, and that the concentrated wisdom of our Brethren, in our next Annual Meeting under the over-ruling power of the Lord, will enable us to meet and adjust our difficulties amicably, and to the furthering and strengthening of our Christian union."

BRIGHT BLESSINGS

"If the clouds be full of rain, they empty themselves upon the earth." Eccles. 11: 3.

THE great black clouds come moving swiftly up from the horizon, and the timid one says: "How black they are!" Ah, they are full—so full that the sunlight cannot pierce them! Down comes the rain in great torrents, the parched earth is refreshed and the plants and rootlets and leaves look up and laugh for joy. Why thou thought that great dashing rain would crush the little flower to the earth, but behold it stands erect, waving in the gentle breeze, refreshed and strengthened for future growth and development.

Dear Christian, you too, sometimes must endure a great storm of afflictions: sickness and death lay hold of the cherished ones and takes them away. Ad things seem to be against you. The clouds are black. But if they were not so, perhaps there would be no rain. If your pains and sorrows were not grievous they would not bring blessings. If they were not given to you in a way that you could remember them you would not have been profited. When the strokes make black marks then the blessing comes freely. If the child loved the rod, would it serve as a chastisement? Of what use would the iron be if it would not enter your soul? If you loved your affliction while overwhelmed with it, would it be affliction? Vinegar and gall, then blessings. If a big wave has washed you off a leaky vessel and on to a safe rock, are you not saved? If you have lost your gold and silver, are you not better without them now? The needless ballast has been cast overboard, and now your frail bark glides easily over the rolling waves. Bright blessings on that side of sorrow! Reach forth and pluck the dainty flowers. No longer mourn because the pelting showers and fierce gales come upon you. "Before I was afflicted I went astray, but now I have kept thy word," Ps. 110: 67. See that your faith acts forward. Our God does not give needless pain. He brings bright blessings out of them all. Uabeliel may fight hard against your patience; but you can come off more than conqueror through him that loved you.

There are a great many black clouds hanging over the church now, and notwithstanding the activity of many, sorrow seems to have laid hold of them. The devil is beckoning on the storm, but if we could look through the clouds we might see Jesus there to defeat Satan as he did in the grave. Little did the devil suppose that Christ would conquer him by death; and so it will be with the black clouds which are gathering over the religious horizon. A rebuff at Ai does not mean defeat at Jericho; but "The stone of Achan" must be searched out lest the divine plans be no more watered by the dew of heaven. Bright blessings after the storm! Hope on thou faithful child of God!

God does not lay up in his treasury simply because he can, but that he may bestow abundantly on his elect. And though his people

may have come down to the black, dusty earth of sorrow, he will in due time clear away the darkness with his glorious sunlight. If there be no hearts to feel for us, no hands to lead us, no liniment for our wounds and bruises, then God opens his storehouse and sends forth his supplies in abundance. Now will you longer doubt, Christian? "Arise a little upon Jesus Christ the Son of your Father."

"If the clouds be full of rain, they empty themselves upon the earth." See the sparkling drops like moving diamonds glittering in the sunlight, pure and bright! What blessed! Shall we longer fear, our feet, and worry about the ship Zion sinking? Never again it go down; for God never lets up. At the tempest, gales, cyclones and tornadoes of unruly men can never pull the old ship to pieces nor even make it swing a leak; for it is made of better material than "goldenwood." Take this thought and beat it out like a golden thread, and see if it does not sustain all the straws you can lay on it. Thence your fears into the river of faith, and let your boat dash safely into the haven of rest, being sure to keep your oars in your hands. If you give God a shoulderful you may rest assured he will give you a cart load. He will always exceed you in giving and doing.

Full clouds may empty themselves, but empty ones cannot. If there be nothing in the threatening, nothing can come out. The sailor begins to put up the sails when he knows the wind is coming on; so let us be sure that God's work is in it before we spread our sails. God never deals in counterfeits. He does not make a good thing and then another like it not quite so good and try to palm off the power on his beloved. When the Lord wanted David to give battle to the Philistines he told him that "when thou hearest the sound of going on the tops of the mulberry tree, then thou shalt bestir thyself." 1 Chron. 14: 15. So let us do: until we hear the sound of going from the Lord let us not bestir ourselves, but take shelter under the wings of our Almighty Father. Pray that others may share the blessings of every rain storm whether it passes over one congregation or over all. "If one member suffers all the others suffer with it." Be sure you are on the Rock of Ages, and then no puff of opposition can sweep you into the whirlpool of sedition and bitterness. O God cover us with thy mantle of charity! Let thy bright blessings follow every adversity. Help us to endure as good soldiers! M. M. E.

YOUTH'S ADVANCE.

SUBSCRIPTIONS for this paper can be sent either to this office or Mr. Morris, Ill. All those who have subscribed and paid 50 cents for *Children at Work* for 1881 will receive YOUTH'S ADVANCE fifteen months. The price of the ADVANCE is only 40 cents per year.

I had no part in the sale of the *Children at Work* to Brother Sharp, therefore am in no way responsible for the discontinuance of the paper to any of its subscribers. I am as innocent of that as any of its readers. But to give

satisfaction, and to bring the paper up from its injured condition, I purchased it, and promised to fill all unexpired subscriptions. This I shall do according to my best ability; and if any should fail to receive the paper for the full time paid for, by giving me notice I shall gladly send the paper. The YOUTH'S ADVANCE will be sent to all old subscribers as soon as the mailing list in type arrives from Ashland, Ohio. I mean to cast no reflections upon brethren Moore and Sharp, for misapprehensions arise between the best of men, and if they erred, we should all, like good and noble Christians, throw the mantle of charity around them, and try again. Paul and Barnabas could not agree on certain things, but their disagreement did not unfit them for Christian work.

Then send on your subscriptions for the bright and sparkling ADVANCE and its editors will labor to give your children a sound instruction each week. M. M. E.

POWER IN FASTING.

HERE is a beautiful lesson and we hope it will sink deep into some hearts: "England's greatest engineer was said to be a man of no great talent, yet he performed wonders, bridged torrents, pierced mountains, etc. When he came to a difficulty that seemed insurmountable he would shut himself in his room and neither eat nor drink that he might concentrate his mind on that difficulty. At the end of two or three days he would come out of the room with the look and step of a conqueror, and give orders to his men which seemed to them like inspiration. So it would be with Christians, if they spent more time alone with God. They would come from their closets as Moses came from the Mount, with shining faces; and having power with God, they would have power also with men."

If ministers, when they have a great work before them, would labor in that way they would at times preach some telling discourses. There is more power gained by fasting than most people imagine.

HANDS UP—STAND UP.

At a revival meeting, the minister told the congregation that all those who were Christians should signify it by raising their hands. He also wanted those who had a desire to go to heaven to signify it by rising to their feet. Is it right or wrong for a religious person to obey the demand?—A. Miller.

REMARKS. Our advice to members is, not to obey such a demand. The making of such a demand is neither reasonable nor Scriptural, it does no good to either the minister, church or outsiders. If a professor has to hold up his hand so that the people may know he is a Christian we conclude that he must be carrying a very dim light. Why not, on the same principle, paste a label on a well pointed house to tell the people his house is white? otherwise they might think it black. Christians should be known by their fruits. We have been present when ministers made such demands, but always refused to comply, believing that our daily walk and conversation should settle that question in the minds of the people. Then why ask us if we want to go to heaven when we are stretching every nerve and pressing with vigor on toward the celestial city?

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, La-due, Henry Co., Mo.

"Let no man seek his own, but every man seek another's wealth."—1 Cor. 10: 24. Bro. Stein please answer.

W. M. T. SMITH.

Why did not Christ begin his ministry before he was thirty years of age? 2. Was it required of a man to be thirty years of age under the Mosaic dispensation in order to officiate in the High Priest's office? ISAAC ASKREY.

Will some brother please give an explanation on 1 Cor. 3: 5, as follows:

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Whose spirit is here meant? O. L. COVER.

THE BIBLE.

"Search the Scriptures, for in them ye shall have eternal life, and they are they that testify of me."—John 5: 39.

THE Bible is the Christian's chart from earth to heaven—a light from the upper world. It tells us how to live so as to be happy ourselves and to confer happiness on others. It gives the poor a treasure that far exceeds all earthly riches. It comforts the afflicted and distresses. It cheers the widow in her hours of loneliness and gives courage to the soldier of the cross. It marks out plainly the path of duty for us all to walk in. By obedience to its precepts we are made wise unto salvation, and become legal heirs to an heavenly inheritance. The influence of the Bible has brought up Christian nations from the depths of barbarism to that present high state of civilization. Take from us the Bible and its influence and its influence on the hearts of the children of men, and we blot out the only true, moral and religious light under the whole heavens; and as nations and individuals, we would sink back again into barbarism, darkness and impenetrable gloom. These are facts. The gates of hell have opened wide their ghastly throats and spued their venom upon the sacred volume. Modern infidelity is doing its utmost to destroy its sacred influence, but the gates of hell have not yet prevailed against it, and we are assured never will. The Bible shines upon the hearts of the wayward sons and daughters of earth with a power and brilliancy that no other book can. Its truths find an adaptation and affinity to our minds and hearts that convinces us that the Being who created us, and the Author of these truths, is the same—is identical.

Since the Bible is a Book of such immense value, it is very important that we become well acquainted with its contents. It is only as we become acquainted with its truths and apply them to our hearts that we realize their excellency. "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself."—John 7: 17.

There are various methods by which the truths of the Bible may be presented to our minds. The most common, and perhaps the most successful method of receiving its truths, is to read the Scriptures for ourselves. This is

the duty of every one. The ministry is another means through which its truths are expounded. The press is another important source through which the truths of Inspiration may be imparted.

Since, by request, your humble servant will occupy the position of editor of Bible Class, he feels an important duty resting upon him, that is that he may be enabled by that wisdom that cometh from above, so to expound the deep sayings of God as to result in the enlightenment of the minds of those he may address, and being forth from the treasures of the heart things both new and old.

In the selection of queries the querist ought to have in view the enlightenment of his mind, or of those of others, and not of mere curiosity, and that are unimportant in themselves. We, however, cheerfully invite all questions of a pertinent character however simple they may seem, and by the grace of God, shall aim to give all questions presented that consideration necessary to their clear understanding, and fondly hope that as a Bible Class, we will move on pleasantly together in our exchanges of thought on the great and glorious truths of the Bible. Queries may be sent direct to us at La Due, Henry Co., Missouri, or to BRETHERN AT WORK, La-due, Illinois. J. S. M.

"WHOEVER MADE ME MADE THAT BOOK."

WE find the following impressive passage in the Bohlen Lectures of Bishop Huntington:

If man is authentic so is the Christian revelation. If man has a legitimate place in the universe, the gospel has a place there with him, by the same right. The Chinese student in the study of Bishop Boone, representing intelligent humanity at its farthest modern remove from Christ, speaks the irresistible verdict of the race. He was a teacher among his Pagan countrymen, and was taken into the mission college to learn English and translate the Bible into the celestial tongue. For a long time he remained insensible to anything in the Scriptures but their literary beauty. Abruptly, one day, he rose from his manuscript with the New Testament open in his hand, and with the rapid manner of one who has been startled by a great discovery, he exclaimed, "Whoever made this book made me. It knows all that is in my heart. It tells me what no one but a God can know about me. Whoever made me made that book." What is true of the book is true of Him who is its life. Whoever made you a man and me is in Christ, reconciling us to himself.

From the Bible Record

BIBLE WORK IN RUSSIA.

A COLPORTEUR came to a Greek convent near Moscow. He laid his Testaments on the table in the refectory, and offered them for sale. Immediately he was surrounded by all the nuns. One of them wished to buy a Testament in large type, but had not the money necessary for its purchase. Seeing her great desire to have the book, the colporteur told her he could easily wait for the money; the nun

was very much astonished that the man without knowing her, acted thus. Some time after he came again into that same convent. The nun paid her debts most thankfully, and said she could not find words to express the comfort she found in reading that book. "It is life! it is freedom!" she exclaimed; and this time she bought a Bible.

The same colporteur went with a load of Testaments down the Don to a priest living there; and while traveling he sold in villages, to the value of fifty roubles, partly Testaments, to people belonging to the Malakan sect. A Russian peasant bought a Bible, having to borrow the money in four different houses; a police officer also bought a few Testaments; and expressed a desire to be a member of the Bible society. Traveling further, at a station the colporteur was unpacking his Bibles in the railway carriage, when a man approached him, asking what the books were. Purchasing one of them, he showed it to the other passengers in the carriage, and in a quarter of an hour's time all the ten Bibles were sold, and the people said, "Do bring us some more another time." In a town he met with a man who seemed so pleased to get a Testament in the Russian language, as till now he only had it in the Slavonic language; he said, "We will read together with my wife. God has sent you among us." The Testaments brought to that priest by the colporteur were accepted with delight; he was surprised that any one had taken such trouble as to bring them over so far. As that priest had several parishes under his care, he will be able to sell these Gospels among the people, and he thinks of having a Bible depot at his house. The colporteur visited many other different places, where he sold a number of his books.

From the Independent

INTERESTING DISCOVERY.

AN interesting discovery is announced as made on the 6th of October, 1879, by an Arab who was working in a quarry about four and a half miles from the ancient Gaza in Palestine. He there found a colossal marble figure of a man, measuring three feet from the crown of the head to the end of the beard twenty-seven inches from ear to ear, thirteen and one-half inches from the top of the forehead to the mouth, fifty-four inches from one shoulder to another, eighty-one inches from the top of the head to the waist, and fifty-four inches round the neck, the whole height being fifteen feet. The hair hangs over the shoulders in long curls and the beard falls upon the breast. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder, where the hand is hidden in the folds of a cloth. There is no inscription either on the figure or on the pedestal, which is a large block carved in one piece with the tongue. The statue was discovered in a recumbent position, buried in the sand on the summit of a hill near the sea, and probably at a distance from its original site. It is estimated to weigh 12,000 pounds. The Patria of Jerusalem has sent a guard to protect this curious relic of antiquity from the econoelastie habits of the natives. As it has not yet been seen by a European, it is impossible to determine to what period it belongs; but the description of it goes far to show that it is in the Assyrian style, and is, if genuine, a product of the age when Gaza was still an independent city of the Philistines.

Correspondence.

VIRGINIA.

Lynchess Station.

Had counsel meeting on the 18th of Nov., all in love. The writer was ordained to the second degree of the ministry. Our dear Mr. Henry Beam lost his horse last month. He left his home in Bedford county to assist us in trying to save the souls of our dying fellow men, and while among us his horse was seriously hurt which caused his death. On the 3rd Sunday in last month I had meeting in Pittsylvania Co., had a good and attentive meeting, and baptized one, a man about fifty-seven years of age. Hoping that all our labors may be received with success, I remain your brother,

T. C. WOOD.

Dec. 20th.

NEW JERSEY.

Bull's Island.

My mission labor has proved successful in this State. Several have made the good confession, and two came out last night and a very good interest manifested. I have been laboring in this State for nearly three months in the Home Mission field; hope to arrive at home by the last of this month. I am now writing at the house of sister Ellen Hoffman, one of your subscribers. She is well pleased with your paper. The Lord bless you in the good work.

JOHN NICHOLSON.

Dec. 23rd.

PENNSYLVANIA.

Wernersville.

May grace, peace and mercy be multiplied unto you and all the Israel of God everywhere. May our Father guide, assist and direct you in the noble work of spreading his glorious truths through the land of liberty, and hope that many who have never read your paper may read it the coming year and through it be brought to a knowledge of the truth as it is in Jesus. I admire the peace principles of your paper, and hope you will always conduct it in such a manner that it will be acceptable in the eyes of our Master, and it acceptable in his sight it surely ought to be in our sight.

Dec. 20th.

ELIZA LINCOLN.

OHIO.

Dunkirk.

I had a pleasant time while in the West; preached at four different places. Baptized two young men in the Crater View congregation. We are well. May the blessing of God rest upon you and your labors. Yours in Christ.

Dec. 23.

JACOB WITMER

Ork Grove Church.

We had a series of meetings conducted by Eld. James C. McMullen of Mansfield, Ohio. He preached the word of God with power and simplicity, convincing the sinner that there is no ground outside of the gospel of Christ that is safe to occupy. The members were richly admonished to the duties that are so often neglected by Christian professors of this age of the world. None were added to the church by baptism, but we think that it was a feast to the

soul and a strengthening of the ties that bind the true Christians together in love and union. Some are counting the cost, and how long they will be permitted to doubt God only knows.

Dec. 20th.

S. W. LINDOWER.

MICHIGAN.

Buhanan.

Bro. Thurston Miller, of Laporte Co., Indiana, came to us on the 6th of December and commenced a series of meetings. The attendance was small at first. He held a Children's Meeting, and it was a pleasant sight to see so many children seated in the front seats. They were very attentive to what Bro. Miller had to say. We think, judging from their bright eyes and smiling faces, that they will long remember that evening, and we trust that the seed sown in their young hearts will not be lost. The meeting continued to grow in interest to the close. Two were added to the church by baptism, and one applicant who will be baptized in the near future; the brethren were encouraged and we believe that the angels rejoiced.

Dec. 21st.

R. R. MOON.

INDIANA.

Elkhart.

We began a meeting at our meeting house the 11th of December and continued until the 23rd. Bro. A. H. Poterbaugh preached thirteen sermons and Bro. John Metzler three. Three were baptized and one reclaimed, and we believe more are counting the cost.

Dec. 23rd.

D. M. PUTERBAUGH.

Milford.

A man who claims to be a brother came to us several weeks ago and attended some of our meetings. He pretended to be a doctor and gave his name as Alexander; tried to find as many persons of ill health among the brethren as he could to get employment. Is reported as going to saloons to get hot sling to cure cold, and feels himself willing to use proper language when he gets enough of spirits to animate. Brethren watch the chap; his eye indicates a bad trait of character. His right thumb is off. Beware of false brethren.

Dec. 21st.

J. H. MILLER.

Dora.

We visited Clear Creek church last Sunday. Had services morning and evening. Bro. D. Bear preached at night. This congregation is in good working order. D. Hodgden and J. A. Murray are the ministers. May God bless them all in their labors. J. W. SOUTHWOOD.

Dec. 25th.

Napanso.

According to previous arrangements to hold meeting in the Union meeting-house at Hebron, in the Bremen District, brethren John H. Miller, Daniel Wysong and others, met on the evening of the 11th inst, where a congregation had gathered to hear the word in its purity, which they showed by their good attention. J. H. Miller expounded the word and we felt that it was good to sit in heavenly places in Christ Jesus. Services Sunday morning and in the evening Bro. Rothenberger addressed the congregation in the German language and Bro.

Wysong in the English. Also preaching on Monday and Tuesday evenings by the Brethren. It was truly a refreshing season for the members of the church. Many tears were seen rolling down the cheeks of saints and sinners. (Give us more such meetings to cheer us on our way, for soon we will all have to leave the shores of mortality and arrive on the other side where we can sing the songs of the redeemed.)

Dec. 19th.

L. E. MILLER.

ILLINOIS.

Mulberry Grove.

We have just had a season of refreshment. Our communion was held on the 11th inst, and we had a happy season. The seating capacity in the house was packed, but the order and attention were very good; I think seldom surpassed. Bro. D. Frantz of Cairo, Gordo came to us on the 8th, and remained until the 14th, and did some very acceptable preaching. May God bless him. The home ministers continued the meeting until the evening of the 19th. One was buried with Christ by baptism; an aged man of excellent character and influence. May God keep him and us faithful. Fraternally.

Dec. 23rd.

JOHN WISE.

Hurricane Creek Church.

This church is situated about six miles south of Mulberry Grove, Bond Co., and has a membership of about one hundred. Our meeting-house has a seating capacity of about 700 or 800. Brother John Wise has the oversight of this church. We have meeting every two weeks. The church made up some money for the Kansas sufferers. I think if some brother would come here and hold a series of meetings there might be some good done. Health is good. The weather is cold but no snow.

Dec. 19th.

A. W. S.

Rock Creek.

The church at Rock Creek has been much encouraged by the preaching of Bro. Harper. Would have been glad to have him stay longer. One baptized and several more almost persuaded. We would be glad to have brethren come and preach for us.

Dec. 22nd.

J. L. MEYERS.

KANSAS.

Dorchester.

As we live in the West where there are not so many ministers and we only have preaching once in every four weeks, we wish for some of our ministers East that are not occupied there, or wish a field larger to labor in, to emigrate to this country as we need spiritual food often to keep us close to God. We have an organization of Brethren here and number about twenty. Have three deacons but no minister. The Brethren of the Beatrice church fill our calls. Bro. P. Sonely has a farm to rent to any one that will move West and fill that vacant place as a minister. We have a good climate, good country and good society. Dorchester is twenty-eight miles west of the capital of our State, (Lincoln). If any one wishes to communicate, address Bro. J. R. Cripe, as he is our oldest deacon, and he will communicate to any one that desires to fill that place. If any minister should be traveling

this way pleasant at Dorchester, which is on the B. & M. R. R. in Nebraska, and quite a number live in the vicinity a few far from town, and preach for us. How small they feel on him in whom they have not believed? and how small they believe in him of whom they have not heard? and how small they were without a preacher? Rom. 10: 14. May God bless us all in our sincere prayer.

GEO. W. MYERS

Ionia.

Our aged sister Brinkworth is undergoing severe suffering from the effects of cancer and its treatment. Her recovery is doubtful. She is filled with Christian courage, and endures with patience her severe trials—resigned to the Father's will.

A. F. DESTEA.

Dec. 24th.

Grenola.

Prayer-meeting last night—small attendance but a good meeting. I feel us good to hear members who have never offered prayer in public say a few words of encouragement and then kneel down in prayer. We expect our Elder, Bro. J. C. Stevenson, next month to hold some meetings. He has had very poor health since our Love feast, but is improving. Four names of new full time, eight, but not very good. Our work here in E. is really not good. This is a good place for a man to get a start in the world. We are going to have brethren move in.

JOHN A. STUDBAKER.

Dec. 19th

MISSOURI

Cater View.

Through the mercies of God I am at home again. My visit to Ionia was enjoyable to me because of the great earnestness and fidelity of the members to the interests of the church, in that they have not lost their distinctive feature of separation from the world. I first landed at Girard, Macoupin county, and was conveyed from there to the Clear Creek congregation. This church is in Christian Co., and is under the Eldership of Bro. B. B. Winter, assisted by brother I. Christ. Brethren do not forget to visit this little group of faithful disciples. You will know them when you see them—they are not of the world. They are like the city which cannot be hid. There I met my youngest sister whom I had not seen for seven years. She is the wife of Bro. Wm. Brunk. Their eldest daughter is among the young disciples. Had several meetings there. Then was conveyed to the Pleasant Hill congregation on the 17th, where I found another city which shows for itself. This congregation is under the Eldership of Bro. J. W. Harsenberger, assisted by several faithful workers. Many thanks for the kindness of all.

Dec. 25th.

A. HURSTON.

Nevada.

The weather has been steadily cold since the middle of November with several small snows. Our country is filling up fast with an enterprising class of citizens, but sorry they are few. Our new railroad is doing me, and I feel it is a great gain. The road is now finished to Nevada, and will be pushed south as fast as the weather will permit. We would say to brethren coming West, call

and save our country. Land is still cheap but advancing. Nearly half the raw prairie land in the country has changed owners since the first of March, and has gone into the hands of the actual settler. We have a church of about forty members, and have preaching every Sunday. Bro. J. S. Motter from Henry county was with us and preached a mighty sermon. We have rented a church in Nevada and would say should there be a number of ministers who expect to travel over the M. K. & T. or Lexington and Southern road, we ask them to make their arrangements to stop off at Nevada and give us some meetings. Nine or ten members live in town so that in a few hours an appointment can be circulated. A better plan would be to send a notice ahead. My address is N. Nevada. S. CLARK.

ARKANSAS.

Akadeplia.

We arrived here Dec. 25th, and since that time the weather has been very warm; quite a number of children have been vaccinated, our time making the weather has changed some. It is raining, but not cold; the snow melts as fast as it falls down the creek. Health is good. For the benefit of the Brethren generally I will say that I received from Bro. J. C. Stevenson in this place that the members of the church, viz: my friends and not my enemies, are A. E. Kingsley and wife. I received a letter from Bro. S. Younce of Kansas, stating that he had just been elected to the office of Elder. He gave me a letter to have met him here. He gave me a good encouragement. I think we feel good about the brethren I think of as a threat of mercy, when Bro. Younce says he will go. I hope we may hear from many more in the Brethrenhood. I have none so arrangements to preach as we have been very busy, but will soon. The people are very friendly here and need us with many requests. Brethren, you also are traveling, stop off at Akadeplia and preach for us. Any time stopping will enquire at the hotel or at depot and they can easily find us. There are members living south of us, that is in Texas, if they go north would like them to stop here and call on us. May the blessing of God rest on the general Brethrenhood, that all may be saved, is the prayer of your unworthy brother in Christ.

J. W. GERHART.

Dec. 18th.

AN OUTSIDE VIEW.

I HAVE been taking your paper the past year, and will say without flattery that that I think it is one of the best papers that I ever read. It is full of the Holy Ghost religion, and not filled up with trash; and as for your style of religion, I think it is nothing more than Christ has taught. I endorse your doctrine; first in your plain form of dress and the brotherly love you show to each other.—That fills all the law and the prophets. Love the Lord thy God with all thy soul, mind and strength, and thy neighbor as thyself. I believe that your brethren do this, as I am acquainted with Jacob Mitchell who lives in Clay Co., Ind. I have known him for many years and I always found him a Christian man. It was he that sent me your paper. I have been a member of the Methodist church for thirty-

five years, but I think they have gone back into the world. I fear it is the fleece they want and not the souls of poor men. If I had a chance I would cast my lot with the Brethren and try to spend the rest of my days with God's people, not because I have not tried to live right, but because I think I am in error in regard to God's teachings, and when we stay away from our Father's house and people, we ought, like the prodigal son, arise and go home. I have been giving my paper to a man eighty years old; a member of the United Brethren Church. He told me that if there were any of your Brethren here he would join them and try to make his way to heaven; and I would go in with him. I am a poor man and have a large family to support, but I can't do without a paper. I have taken it almost one year, and have read very word in it. You will find 50 cents with this, and in due time you will get the dollar.

J. B. NORTON.

Marshall, Ill.

NOTICE.

WE, the undersigned committee of the Alabama poor fund, hereby give notice to those poor churches which have not already been supplied with their portion of said fund, that we will meet on the 26th day of February next to consider and pass on all applications that contain by that time, they will most likely pay over another year. As a poor church we must these churches whose members in the main are barely able to help themselves, and not well able to help their still poorer members. In short, this fund is intended by the testator for the benefit of the poor in poor churches. The will limits each church to not less than twenty-five nor more than fifty dollars, at the discretion of the committee. In your application give a general statement of your church, give as near as you can the number of members, also the church charges, and give the name of your church, signed by at least a majority of your officials. By order of the church. Direct all applications to David Bowman, Hagerstown, Ind.

JACOB RIFE,
JACOB YOST,
DAVID BOWMAN. } Committee.

Dec. 19th, 1880

FROM DORA, INDIANA.

WE were permitted for the first time to visit the Huntington Church on the 20th; had four meetings: one for the purpose of discoursing on the death of a much respected and beloved brother, Henry Myers. May God grant his comforting blessing to the widow sister and those children and friends. Brother H. R. Hinkley is the only minister in this church. He no doubt feels lonely, yet he seems to be loved and respected by all, both in and out of the church.

We left Brother M. Hokes' on the 23rd for home. Scarcely had we arrived until we received a summons to attend another funeral, — that of our aged and much beloved sister Elizabeth Leedy. Thus one by one they are passing over the river of death and soon it will be so of us. May God enable us all to get ready.

J. W. SOUTHWOOD.

Dec. 25.

Health and Temperance.

S. T. BOSSEMAN.

EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

OUR SALUTATORY.

It was with some degree of reluctance that I gave our consent to appear before our readers as Editor of this department, feeling our incompetency to grapple with so great reformatory movement. But by the urgent request of others, and finally, by the consent of our own mind, we have set ourselves for the defense and the advocating of those principles relating to the laws of Life and Health, which we have long since conceived to be the truth. We shall not, and do not entertain the idea that our fellow-creatures have no feelings, and that they do not know when and how much they feel, but we want to reason together and investigate these things and if founded upon principles true and right shall accept them, and if wrong shall encourage steps in which it may become right. We are not fighting men, churches nor the people, but we are fighting sin, warring against wrong principles, and wherever we see the serpent showing his head we mean to fling at him something that he may be bruised under our feet, and that we all be planted upon true principles, encouraging health, temperance, happiness and a life of true holiness.

The house in which we live is too good and noble a structure to let it crumble when it is within our own province to save it. We maintain that "ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's," denotes sovereign power, and that this sovereignty demands holy service and worshipful praise from the body as well as from the spirit. Hence we must care for the body and keep it in such relations to health that it can act and move from natural impulses in the service to our Master. To infringe, therefore, upon the right of the body, impairing health, either from ignorance, neglect or wilful persistence, is violating the law governing our bodies, which violation incurs disastrous results, disqualifying us for physical or spiritual labor and generating disease resulting in death. This in fringement may be in excessive eating, drinking, dressing and laboring. In these we advocate temperance as well as in "all things" and are impressed with the certainty that the only way by which mankind can attain to correct notions of living, and human life proper, in health, dress, &c., is to apply their powers intellectually to the study of health, temperance and right principles of living as a science. To this end we shall try to labor and invite a hearty co-operation of all our readers in this great cause, and if we in a small degree, shall accomplish good we shall feel amply repaid for the labor bestowed and the effort made.

S. T. B.

Young man, enter upon the duties of life with a will. It is a pleasure to be found busily engaged doing good.

The distance between the Saloon and Penitentiary, as demonstrated in our village lately, is a big drunk, committing robbery, an arrest, trial and sentence. Three of our young men received a three year's term in State Prison.—Boys, beware of the first drink.

CURE FOR A FELON.—Take common salt, dry it in the oven, then pound it fine and mix it with turpentine, equal parts. Put it on a rag and wrap it round the finger, and as soon as it gets dry put on some more, and in twenty-four hours the felon will be as dead as a door-nail.

A philosopher who speaks from experience, says: "If you drink wine you will walk in winding ways; if you carry too much beer, the bier will carry you; if you drink brandy punches, you will get punched; and if you always get the best of whiskey, whiskey will always get the best of you."

Few are unfamiliar with the fact that epidemics follow the shady side of a street, and fevers are most prevalent in shade. Diseases of nearly every kind prefer the dark side of a street rather than the sunny side of the way. There is virtue in sunshine; open your doors and windows and let it in.

A law still stands on the statute books of Maryland obliging ministers of the Gospel to read the names of drunkards aloud from the pulpit four times a year. It was passed when the population was small and a man could recite the names of the entire population in about three days if he was a fast talker.

An elderly gentleman, accustomed to indulge, entered the traveler's room where sat a grave Friend by the fire. Shifting a green pair of spectacles upon his forehead, rubbing his inflamed eyes and calling for brandy and water, he complained to the Friend that his eyes were getting weaker and weaker, and that even spectacles didn't seem to do them any good. "I'll tell thee, friend," replied the Quaker, "what I think. If thou wouldst wear thy spectacles over thy mouth for a few months thine eyes would get well again."

LIFE.

THE cessation of life is looked upon as being a solemn event. Death is mostly designated as the king of terrors, before whom monarchs bow, nations tremble, and from whom the people shrink with fear. This silent monitor levels all distinctions, impressing upon the mind a feeling of sorrow and solemnity. But while we look upon our dissolution as being a solemn, life is more solemn and should be met more deliberately and determinedly. In the commencement of life we enter upon a state of immortal existence and a warrant to the greatest amount of happiness to be obtained in the grand future is to be obtained here. A certain quality of eternity awaits us. It is within the province of man to choose the quality of that eternity. Shall it be one of happiness or its reverse? Observing right relations to its laws of life and health, and to Divine law will enable us to secure that eternity of happiness. "Do thyself no harm," is the voice of Inspira-

tion, and means more than to draw the sword. He who swears does the body no harm, but ruins the soul. He that indulges in strong drink abuses his body, defiles the soul and disqualifies himself for a life of happiness beyond. The happiness and holiness in the light beyond depend largely upon our rightful living here and necessitates obedience to law both natural and Divine.

B.

THE AVALANCHE OF RUM.

SCORES of years have come and gone, centuries have passed away, generation after generation of men have been swept into eternity; empires and kingdoms have risen, flourished and crumbled to dust; ages with their slow wheels have creeled away, yet this monstrous evil runs parallel with them all. Fathers' hopes are still blasted, the mother still weeps the downfall of her son, the sister still mourns the loss of her once kind brother, the wife's heart still bleeds, the feeble, starving cries of children are still heard,—yet this avalanche of human destruction rolls on down the mountain of time and human existence, burying beneath its ruins the hopes and happiness of multitudes of human lives. On and on it sweeps with relentless force, torturing hearts, desolating homes with scarce an obstruction to stay its progress. We all have, and still see its disastrous results. Is there a man who has mixed much with society, who cannot call to mind the time when some shabby, miserable wretch, in rags and filth, who shuffles past him now, was a respected man of business, or following some lucrative employment. Ah, such cases are of too frequent occurrence, and too often arise from one cause—drunkenness—that slow, sure poison that oversteps every other consideration; that casts aside wife, children, friends, home, happiness and position, and hurries its victims on to degradation and death.

Such are the representations of every-day life. When you see a drunkard on the street do not make sport of him however ludicrous it may seem, but stop and think. He is going home to some tender heart that will throw with intense agony; to some mother perhaps, who will grieve over the downfall of her once proud boy, or perhaps a loving wife awaits his coming, whose heart will almost burst at the sight of her once manly husband, or some rose-lipped child awaits the coming of his papa.

Do not laugh, but rather drop a tear of sympathy for the erring one. Do not laugh, but renew your vows and energies for the suppression of this growing evil. Let us then, as Christians and lovers of truth and right, hurl at this monster the missiles of righteousness, bruising and mangling more and more his disguised form. Let us use great boldness of truth one after another in the path of this ungodly avalanche, checking, yes staying for a time, and may be forever, the onward progress of this destructive besom.

W. J. B.

The professor of religion who neglects the house of God and other religious duties, on the Lord's day, and spends it in visiting, in order to save his week-day time, may increase his worldly goods, but he will most assuredly cheat his soul out of eternal life.

During the recent Arctic expedition of Lieut. Schwatka, when made a sledge trip of 3,151 miles, not a drop of spiritous liquor was used.

Our Book Table.

GENERAL AGENTS

FOR THE

BRETHREN AT WORK

AND

TRACT SOCIETY.

S. T. Barnhart, Dunkirk, N.Y.
 Enoch Day, Iowa, Ill.
 D. J. Gibson, Corro Grant, Ill.
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I have read "Problem of Human Life" and cannot speak too highly of it. It is masterly in its analysis of infinite evolution.—S. S. Mohler.

Many of our agents annually earn a good book by their indefatigable labors in obtaining subscribers, thus increasing their treasury of knowledge. Send for Prospectus and be convinced of our terms to workers.

Sister Rebecca Stuevel, a great friend of the children, says of the YOUTH'S ADVANCE: How much I would love to know that every child in the world could have the privilege of reading such a useful paper, and had I the means many would have it.

Brethren editors, I am greatly in favor of the pamphlet form of our papers; and do greatly rejoice that I lived to see the day that our periodicals are preaching all over the land and bearing the good news of the Brotherhood.—Elder Jacob S. Hooper.

Dictionary of Christian Antiquities.—By Dr. William Smith. Two large Royal Octavo Volumes, 2,000 double column pages, 600 Engravings. Price \$3.50 per volume. It is a continuation of the Dictionary of the Bible, beginning where the Bible Dictionary ends, embracing the first 800 years of the Christian Era. Every student of the Bible wants this Dictionary. Ten years time have been spent by nearly 100 of the best scholars in Europe and in preparing this Dictionary, costing \$25,000 to bring it out. The Dictionary will be sent by mail postage paid to any part of the United States on receipt of price.

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The Gospels; their **MEANING AND AUTHORITY.**—By John Kennedy. The author has brought together, in concise form, the proof of the authorship of four gospels. The testimony

of the Christian fathers, and the weight of their evidence according to their judgment, are fully presented by the author, so that the sacred matter can no longer have an excuse in doubt. The hues of evidence are carefully sifted, so that when the reader reaches the end of the book he is forced to believe in the trustworthiness of the gospels by Matthew, Mark, Luke, and John. The author deals with these alone after the following order:

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BIBLE-SCHOOL ECHOES.

LANARK, ILL., DEC. 27, '90.

MR. D. RAY, Dear Sir:

After having examined and read your Bible School Echoes in my classes, I take pleasure in commending it as a choice collection of standard church news, which will be very useful in social, prayer meetings, Sunday-schools, and general public readings.

The new tunes and very ordinary new tunes introduced into Sunday-school work at the present day. I am pleased with the work, and hope you will be successful in introducing it to general use.

Yours respectfully,

PHILIP E. D. LELAND

THE PROBLEM OF HUMAN LIFE.

BRETHREN Editors:—In answer to your request as to what I think of the above book, I will say that I have only partly read the work. I am reading it slowly and carefully, but of what I have read, I can truly say with one of our, "It was a true report I heard; but the half was not told me."

The author enters the arena of conflict with those modern materialistic Gnostics with an assurance of success that seems marvelous; but after reading his keen, penetrating, fair and manly criticism, we are made to feel that his assurance of success is a delusion and a dream. He attacks the strong points of his antagonistic, denouncing one after another in such a clear and logical manner, that his arguments cannot be misunderstood or resisted by any fair process of reasoning. After he has brought the dogmatism of those materialistic monster fairly to light, he brings upon the scientific agnosticism with those truths, and at one blow splits it in two, causing the head of the tortoise, the gills of the lion, the feet of the hog, the tail of the mule to wriggle in their death-struggles. We are almost led to exclaim in ecstasy, "Babylon is fallen, is fallen!" Materialism in its infancy is gone by the board. Infidels, if they will persist in infidelity, must change their base. The gates of hell have opened wide their ghastly throats and spued a

cloud of corruption upon the church and the sacred volumes, but we are more than ever made to feel that they "shall not prevail."

I am especially pleased with the author's views as to the soul, it being a substantial entity,—the very embodiment of all the ennobling attributes of our being, the outward body being but the visible expression of the inward. "There is a natural body, and there is a spiritual body." 1 Cor. 15: 14. Can anything be plainer than this? Again says Paul, "We see through a glass darkly." The soul looks out through this body dimly, on account of the weakness of the flesh; but after our souls are purified in obeying the truth, we drop this veil of flesh as the bird drops the shell, as it emerges forth, warbling songs of praise to its Creator. But how cold, cheerless and unattractive the doctrine of Materialism must be, even to Darwin, Huxley & Co., to think that perhaps thousands of years hence they might possibly, by some break in Nature, begin to go down the Materialistic ladder and develop into a huge, two humped camel and be compelled to carry loads of Bedouin Arabs, and be pinched with a sharp stick by a cruel Arab driver, and eat the dry herbs of the Arabian plains, and at last die like any other brute and be eaten by buzzards, and then develop,—the Lord knows into what. Such stuff, indeed is cold comfort—an insult to our intelligence and betrays an utter weakness to comprehend the beautiful works of an all-wise Creator.

J. S. M.

The above named work sent post paid from this office for \$2.00, or given away for three years subscription to BRETHREN AT WORK. Address BRETHREN AT WORK, LANARK, ILL.

Subscribe for the YOUTH'S ADVANCE, Mt. Morris, Ill. Only 40 cents per year.

The Brethren at Work

A RELIGIOUS WEEKLY.

Devoted to the Advocacy and Defense of Primitive Christianity.

CARDINAL PRINCIPLES.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the new covenants, unaltered, unaltered grace of God is the essence of the gospel.

That the years' unscriptural misstatements of Christ are the only good of redemption.

That Faith, Repentance and Baptism are conditions of pardon, and together the essence of the gospel.

That Trinitarianism, or dipping the candidate three times for baptism, is a Christian fiction.

That Firstfruits, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a holy meal, in connection with the communion, should be taken in the evening, or at the closest the day.

That the Sabbath of the Holy Scriptures, or Day of Christ, is binding upon the followers of Christ.

That War and Resistance are contrary to the spirit and self-denying principles of the kingdom of Jesus Christ.

That a Non-Confession to the world in dress, customs, daily walk, and conversation is essential to true efforts and Christian play.

It maintains that by public warfare, or religious exercise, Christians should appear as directed in 1 Cor. 11: 3.

It is the absolute and the only true duty of converting the sick with all the name of the Lord.

In short it is a weekly call that the Lord and the Apostles have assigned unto us, and aims, and the conflicting theories and theories of modern Christians, to point out ground that all must concede to be infallibly true.

Single copies furnished \$2.00 in advance. Those sending eight names and \$12.00 will receive an extra copy free. For each additional name the agent will be sent one per cent, which amount will be added and sent in the balance. Money sent by Post-Office Order, Registered Letters, and Private properly addressed, will be as good as cash. Do not send checks, as they cannot be collected without change. Address, BRETHREN AT WORK, LANARK, ILL.

THE HAMMOND AND BASHOR DEBATE.

(Continued from page five)

Bashor held him to the proposition, emphasizing, with considerable force the article the before church and the word identical as used in the proposition, showing the people there by what the elder had to prove so they might see how far he failed. Brother Bashor handled the cause with much more scholarship and ability than was expected, giving entire satisfaction to all the brethren so far as we, with effort, could learn, and to non-professors and others. We heap-ack for that church future success.

The congregation was large and attentive during the entire debate. On Friday and Monday the house was unusually filled; the largest audience on Monday. Good order, peace, and quietude prevailed throughout the entire discussion. Wm. Purdue could not remain longer than Friday evening, hence with a few good and appropriate remarks mingled with feeling he resigned his position. On the next morning Adam F. Post of the Methodist Church was chosen president, moderator.

After the first day the debate commenced at 10 o'clock A. M. and closed at noon each day, except disputants having two half hour speeches; then again at 2 o'clock P. M., closed at 4 P. M. Some days the house in the afternoon would be filled at four o'clock at hour before the some was taking their seats before 10 o'clock. There were twenty-four solid hours of discussion.

Dunk, Ind.

MISSIONARY WORK.

At a meeting of the Board of Foreign and A. D. Mission, in Brookville, Ohio, on the 8th inst., the calls for the word of life were considered and provided for by the Board, and we expect soon to have the several evangelists at work. The calls from Arkansas, Minnesota and Canada will be supplied at the earliest period possible, and the evangelists selected it is hoped will make arrangements to go on the important mission at once. We do say to the solicitors in the Brotherhood to continue soliciting funds to aid in the spread of the gospel.

Yours in the hope of salvation,

S. T. BOSSIERMAN.

Pittsburg, Mo.

WHAT THEY HAVE DONE.

HAVING recently returned from a trip to Kansas and Nebraska, I wish to say a word in behalf of the brethren and sisters in Eastern Kansas and Nebraska concerning the attitude of the western part of said States, as I have been asked again and again in the last four months, why it was that the eastern part of these States do not help to maintain the western part of their own States, thinking they were to care for their own States, thinking they were to care for their own States. Now I want to say to you, as I perceived, that the numbers and influence in that part of Kansas and Nebraska have been very liberal towards the destitute and sufferer of the Maple Grove Colony. Quite an amount of provisions was shipped from Lawrence, Kansas, and other points. I know of one brother that bought fifty dollars worth of corn meal, and sent it to the sufferers; and as for the many others that did not request a report, or a commendation they did nothing, so it is not the case. We give this notice in notice to our brethren and friends in Eastern Kansas and Nebraska. Do our brethren and sisters to us that are having plenty and to spare, could we not, to a little more for the self retained, be pleading for a little more help?

H. FRANTZ.

HOME MISSION, NORTH WESTERN OHIO.

WHAT will become of our Home Mission? is the question, often asked. Well it depends a little on the contributors. If they hold to their wealth and are not willing to have the gospel spread in that way, then it will go down. The Evangelists cannot do this work alone. Many of them are in limited circumstances and must work for their support, and their families at home. There are isolated places where our brethren have never preached the doctrine as we believe, is not known there.

The calls are coming in for preaching from the isolated places and from churches that have but few members, and they are geographically located; but would like to build up the cause of Christ, and have not the wherewithal to get help. Will we let them call, and not heed it? When our brethren call from Western Kansas for aid to supply the hunger of the body, how ready the people were to contribute. Now the calls are made to satisfy the hungry soul—the spiritual body. Will we not respond and give the necessary means? As it is necessary for the secretary to report to the Board of Evangelists, we wish that the solicitors would report to the secretary immediately. As the Evangelists are out in the field of labor, and the calls many, the Board should know how much means they have to work with.

S. W. LINDOWER, Sec'y.

Cirey, Wyandott County, Ohio.

The English alphabet has 26 letters, the French 25, the Italian 20, Spanish 27, German 26, Slavonic 42, Russian 35, Latin 23, Greek 24, (16 until 400 B. C., when the 24 Greek characters were introduced) the Hebrew 22, the Arabic 28, Persian 32, Turkish 29, Sanskrit 44, Chinese 214.

Matrimonial.

ROYER—BRANTNER.—By J. H. Moore, at his residence in Llanark, Ill., Dec. 21, 1880, Wm. H. Royer and Alina C. Brantner, both of Carroll Co., Ill.

MEYER—MEYER.—Nov. 28, 1880, at the residence of the bride's parents, near Lathrop, California, by Eld. J. P. Wolfe, Bro. Waldemar Meyer, minister of the Chaparral church, and sister Alice Meyer, of the Sandoquin church.

FRICK—BRUM UGH.—Dec. 11th, by J. J. Hoover, at the residence of the bride's parents, Nathan Frick and sister Sarah A. Brumbaugh, all of Portage Co., Ohio.

BO-ZOR—HUTTERMAN.—Dec. 23rd, by the same, at the residence of the bride's parents, Leroy Boszor, of Noble Co., Ind., and Ida Bittenman, of Stark Co., Ohio.

Fallen Asleep.

Blessed are they that die in the Lord.—Rev. 14: 13.

Of many who we should be very sorry from everything, written on a slip of paper, and kept in the pocket of the dead, but give simply the most important facts. The following contain all the particulars generally required to mention: 1. Name of deceased, 2. Date and place of birth, 3. Date and cause of death, 4. When and where born, 5. Are a Son of Promise, 6. Minister of the Gospel, 7. A Teacher, when and where married, 8. Filled with the church, when and where, 9. Buried when and where, 10. Funeral services when and where, and by whom conducted.

McNEER.—In the Millersville congregation, Carroll Co., Illinois, October 18, 1880, Albert M. son of John and Lydia McNeer, aged one month and ten days. Funeral sermon by Eld. Tobias Meyers.

MYIERS, Mary Myers, a sister of our church, departed this life on the 11th of April, 1880, in the 42nd year of her age, with bright hopes of a glorious immortality. Buried at Nettie Creek

church, Indiana. Funeral services by the Brethren. C. W. MYERS.

KING.—In Lower Cumberland church, Pa., Dec. 7th, sister Ellen King, aged 81 years, 10 months and 24 days. Funeral discourse from Rev. 14:13.

J. R. GARVER.

MILLER.—In the Logan Creek church, Logan Co., Ohio, Dec. 12th, 1880, sister Diana Miller, aged 73 years, 8 months and 16 days. Disease Typhoid Pneumonia. Mother united with the Brethren Church in September, 1842, and lived a consistent member until her death. She bore her afflictions with Christian fortitude and remained conscious until her death. She leaves six children to mourn the loss of a dear mother. The funeral services were conducted by brother J. Frantz and M. Swonger, from Numbers 23: 10.

ABERNETHY MILLER.

BALL.—In the Mineral Creek Church, Johnson Co., Mo., Dec. 11, 1880, Reuben O., son of Bro. Eli and sister Mary Ball, aged 13 years, 2 months and 17 days. He invited the minister to sing and pray with him; took promises of all to meet him in heaven, and exhorted his school-mate and all present as a father with age and experience would his wayward son. Funeral services by the Brethren from Rev. 12: 13.

FRED. CULP.

YODER.—At the residence of her son-in-law, near Harsip, Shelby county, Iowa, Oct. 27, 1880, of Drusilla, sister Margaret, wife of Bro. Stephen Yoder, aged 49 years, 3 months and 24 days.

She was a daughter of John Shoemaker (deceased), born in Wayne county Ohio, united with the church when young, and moved with her husband to Washington Co., Iowa. At the time of her death she was visiting with her children in Shelby county, four of whom were living there. She was untaught, and died in the hope of eternal life. She leaves a husband and six children to mourn their loss. Funeral services by brethren W. Wyland and J. H. Fillmore, from Rev. 14: 13.

R. A. YODER.

(Primitive Christian and Preacher piece copy).

ARMSTRONG.—Nancy, wife of Valentine Armstrong, was born April 25th, 1803, and died Oct. 20, 1880, aged 77 years, 6 months and 4 days. She was the mother of seven children, all of whom are living but one daughter. One of her sons belongs to the Brethren Church and the others are members of the different churches. She united with the church about ten years ago and remained faithful until death. She had cancer of the breast from which she suffered four years, but bore it all with much patience. She called for the Elders of the church and was anointed. Funeral services by Bro. John H. Sellers, from 2 Cor. 5: 1-8, to a large concourse of people.

GEO. W. ARMSTRONG.

KURTZ.—Near Morgantown, Berks Co., Pa., of cancer, Nov. 29, 1880, after a long and painful sickness of nine months, Sarah, wife of Jacob H. Kurtz, aged 65 years, and 17 days. Funeral services by John P. Mast in the German and Isaac Ely in the English from St. John 11: 24, 25, to a very large concourse of people, we believe to be long remembered by those who know her. She left her prayer here to be put on record and by the request of the family I give it as she uttered it to her Jesus: "O God, who sends sickness and grants health, I pray thee, give me a patient heart to bear whatsoever crosses thou dost send it to lay upon me. Help me to find the healing balm which thy grace pours into the wounds of sorrowing travelers. Sanctify to me all the pains I feel and all the groans I utter, so that the distresses of this mortal life may serve to fit me for the glories of my immortal state through Jesus Christ our Lord and Savior. Amen."

JOHN ZOOK.

MAUST.—In Fillmore Co., Minn., Dec. 27, 1880, Minnie E., daughter of John and Sophia Maust, aged 1 year, 8 months. Also a son Dec. 21st, aged 4 years. Disease diphtheria. Funeral discourse by Bro. Wm. Higgs. S. M. SNICK.

BRETHREN AT WORK.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single C' plus
Five Cents.

Vol. 6.

*Lanark, Ill., Tuesday, Jan. 11, 1881:

No. 2.

Current Topics.

The people of Tapitoea, (Gilbert Islands) under missionary teaching, have gathered and burned all their weapons. They have also abandoned the opium traffic, and passed stringent Sunday laws.

An order was recently sent to a Boston bookseller, which, among other things, enumerated "Six Primitive Caricatures." I was sent back with the response, developing that "it is an act of all justice" "No Primitive Caricatures." The story might be said in other words. — *Zeph's Watchman*

SAC. FRANK A. COO of the Episcopal Arch-
bishop Parham held a meeting in Council
national, and voted to employ additional lawyers,
in order that the statement their church prop-
erty was a possession of the church. In
the case of the one said, one in the
Catholic church, it should be their church
property.

The New York Journal has extended all these measures to its tributes. This is a sure sign that the chemistry of protection to the tooth. The people have no idea of the vast amount of time and reading matter offered for sale in public places. Many of the publications are put into the line in order to keep within the pale of law, but of whose indecency there can be no question. It is true the evil is being corrected.

William W. Wall, now laboring as a missionary in Madagaskar, writes to the *Christian Worker* that a remarkable and providential escape from highwaymen is a late journey. He was headed by a mob of robbers who haled their travelers with various large knives when he refused to surrender his goods. He was unharmed except for a dangerous head wound, strong faith in God leading up to prayer for deliverance, and the quick action of seeing the robbers going away without having harmed him.

The world has never known a period of international peace, as the *London News* declares, which now prevails. Not only are there no wars, but all possibility of war is excluded. The King of Prussia holds the Emperor of Austria engaged in domestic reforms, the President of our own land, the King of Italy, and the Sultan of Turkey, have already outshone all other monarchs in their eagerness to have enough on their hands to keep their subjects from turning into foreign troops. Even

the eternal "Eastern Question" is quiet for a while, and neither Greece nor Turkey is in a fighting mood. Nothing in particular is going on in Asia. Well, the world was in a state of entire peace when Christ made his first appearance, and who knows what is the meaning of the present lull.

A Woman's Dress Association is in working order in England, which requires its members to dress moderately, neatly, and becomingly—"never to spend more for dress than can be conscientiously spared for the purpose," "to wear no unhealthy style of dress."—*Woman's Watchman*. That is a good move, and is needed in more places than in England. But if churches would enforce that plainness taught in the Gospel the world would need no "Dress Association" in order to advocate and practice plainness.

The Japanese Sunday-schools disapprove of the fictitious tales with which our library books for young people are loaded. They want true-stories, or none. A number of American and British Sunday-school library books have been translated into Japanese. But the youthful Japs refuse to give heed to those which contain fabulous narrations. Dry biographies and uninteresting "memoirs," which the American child long ago laid aside as bores, delight the Japanese mind because of their real or supposed historical accuracy.

Is it any wonder that religion runs so low when ministers belong to worldly societies? We clip the following from an exchange: "Last week Hooper Crews, one of the oldest members of the Methodist Rock River Conference died and was buried; but instead of being borne to the grave by brethren in the church, a squad of 'Our Country's Defenders' (God save her from them!) a secret political lodge, of which Crews was Chaplain, were his pallbearers. He was a high Mason."

Why is it easier to spend money in buying the raw material and then an unlimited amount of time in work upon it, than to give the value outright and cheerfully into the treasury of the Lord? We speak somewhat tremulously on this point. Some of our excellent members will think we are laying our hands upon one of the curtains of the ark. Our loyal women are devoting wonderful energies to assist in meeting certain expenses, or to pay debts, or to sustain missions. Our sympathies and subscriptions are with them; but cannot some of these bright and pure souls invent some other

plan, where the results will be fully as encouraging, and the physical and moral waste be infinitely less?—*Zion's Herald*.

Bernhardt, the French actress, is now in this country; and it seems some professing Christians have already coveted her pocket-book. Hear her: "Apart from the ordinary applications for charity that I receive by mail, numbering over fifty almost every day, some of them come from as far as San Francisco, members of churches are constantly besieging me with their subscription books, asking money for the poor, money for missions, money for churches, money for everything. My first answer to them always is: 'Evidently charity does not begin in the pulpit.' It is a shame for men to beg of the theatre for Christian purposes. No wonder there is no life in many of the churches."

A COMMON MISTAKE

A VERY prevalent mistake in many churches is made in about the following manner: They conclude that the old hymns are too common, the old preacher too familiar, and hence decide to send off an evangelist from a distance, and select new hymns and new tunes for the occasion. When the strange preacher arrives they gather around him and show him more tenderness and sympathy in one day than they showed to their own ministers during the whole year. He preaches a powerful sermon; they sing the new tunes and become warm and earnest, because they expected to before the meeting began. The preacher pours forth his eloquence, and all agree that he is a wonderful preacher. "Just come over and hear our new preacher; I tell you, can't he preach, though!" is the common talk. Under his stirring appeals forty or fifty are taken into the church. Then they say, "See how many converts our preacher made!" and we don't doubt but he *did* make many of them, judging from the short time they keep their religion. The preacher, instead of God, gets the praise, which spoils the preacher and robs God of all the glory.

We don't want it in that way. The old tunes and the old preachers are good enough. What we want is more life in the old tunes and more energy in the old ministers, more powerful hearts in the congregation, and more looking to God for strength, not to the preacher; and then when he blesses you, give *Him* the glory, not the preacher.—S. H. Bashor.

Religious Essays.

THE TWO CHURCH BUILDERS.

In a small volume—"Book of Fables in Prose and Poetry,"—(Iverson, Blakeman & Co., N. Y.), we find the following story in verse which has a moral lesson:

A famous king would build a church,
A temple vast and grand,
And that the praise might be his own
He gave a strict command
That none should add the smallest gift
To aid the work he planned.
And when the mighty dome was done,
Within the noble frame,
Upon a table, broad and fair,
In letters all around
With burnished gold, the people read
The royal builder's name.
Now when the king, elate with pride,
That night had sought his bed,
He dreamed he saw an angel come,
(A halo round his head),
Erase the royal name and write
Another in its stead.
What could it mean? Three times that night
That wondrous vision came.
Three times he saw that angel hand
Erase the royal name,
And write a woman's in its stead
In letters all around.
Whose could it be? He gave command
To all about his throne
To seek the owner of the name
That on the tablet shone;
And so it was the courtiers found
A widow poor and lone.
The king enquired what he heard,
Cried, "Bring the culprit here!"
And to the woman trembling sore,
He said "tis very clear
That you have broken my command,
Now let the truth appear."
"Your majesty," the widow said,
"I can't deny the truth,
I love the Lord—my Lord and yours,—
And so, in simple sooth,
I broke your majesty's command,
I craved your royal ruth.
"And since I had no money, sire,
Why I could only pray
That God would bless your majesty;
And when some time was
The hours drew their sun, I gave
To one a wisp of hay."
"Ah! now I see," the king exclaimed,
"Self-glory was my aim;
The woman gave for love of God,
And not for worldly fame;
'Tis my command the tablet bear
The pious widow's name."

For the Brethren at Work.

BOTH SIDES OF THE QUESTION

BY D. E. SANATOR.

ACCORDING to a special notice in Nov. No. of the *Indicator* a meeting for conference was appointed for the 8th of December, in the Wolf

Creek Church, Ohio, to which a general invitation was given; and I being solicited and urged to go, I, with many brethren from different States, met with the brethren at the time and place named. And it is just to say that the meeting was numerously attended, and it is equally just to say that the faith, order and practice of the general Brotherhood lost nothing by the conference. I must however say that the spirit of some of the participants in the meeting was at first decidedly in favor of ignoring decisions of A. M., while the spirit to sustain A. M. and to abide by her decisions was equally manifest. And on these points strong issue was taken. When the strong men of the church joined issue, at the close of the second day's contest, to say the least, the outlook seemed gloomy. But after a night of prayer and thought, all met as brethren, and those who held that this meeting should be tantamount to A. M., meekly acquiesced in the more general feeling that all grievances should be submitted to A. M. directly from this meeting, and not as from any church or district. Thus the integrity of A. M. has been sustained, and the spirit of opposition to her decisions defeated. And while this conference has accomplished this, it has taught a lesson that A. M. and the brethren in general will do well to consider. A. M. will have caution in disposing of petitions and grievances sent her for adjustment, while petitions and brethren generally will learn not to disregard too hastily decisions made by A. M. and do as they please.

According to my judgment, I don't think I ever was at a meeting where more elders were convened than at this one, and it was manifest that the feeling was very determined that the disregard to decisions of A. M. shall be subduced. The church has a mild order in ordaining ministers to the eldership. Compared with the order of other episcopalian bodies, the Brethren's order is less than mild. Yet there are brethren called elders who disregard all order, and have run over the Brotherhood and ordained elders contrary to rule or order. A question came before this conference to know whether elders are bound to recognize such ordinations; passed unanimously not to be recognized. And A. M. will be requested to stop such conduct, and to deal with the offenders. On this the loyal part of the

church is a unit; while the hue and cry by others that they will be controlled by the Scriptures is all bosh. They have but little to do with the Scriptures. The Scriptures have the order of salvation; but on the order of church government they are silent, hence A. M. must make the rule of order. A few examples for illustration: "Forsake not the assembling of yourselves together," is Scripture; but the place where, and the time when to assemble the Scriptures decide not and the church must make the order; and when she has made the order, we are as much bound to observe it, as we are to observe the command to assemble together.

Again, in time of prayer and prophecy the Scriptures teach that Christian women shall have their heads covered, but what that covering should be they are silent. But as Paul said, "Does not even nature teach something? It seems nature combined with religion taught Christian women generations ago that a plain white cap was a proper covering, and in the use of it they have been undisturbed for ages, until certain men came into the church and the ministry, who taught them that they had no scriptural authority for the cap, and that anything is just as good. Here A. M. was asked for counsel in this matter; and decided not to make a new order, but that the plain white cap, chosen and adopted by the mothers in Israel ages ago was a proper covering. And now we are under the same obligation to abide by that decision, as we are to the command of the Scriptures. And A. M. will be demanded to deal with the violators of her rule and order.

Evil departures have been so gently dealt with that the order of the church is threatened with open rebellion, and forbearance means destruction of holy principles. Here is an extract of a letter recently received:

"I wish to ask you a question in regard to —; Elder — was here and ordained him, with the consent of his church, it is true, but now under the circumstances must the adjoining churches all recognize the ordination, and if not, what excuse ought they to take? Hope to hear soon with an advice from you."

I have thus far spoken freely, and will now address myself to my Miami Valley Brethren with much freedom, because I know that they have a zeal for God, and try to serve him faithfully.

But as none of you have served him longer than I have, nor made more sacrifices than I have, I speak not egotism, but to let you know that I am your equal in the sense of God, and I will go with you and stand by you in every lawful effort to root sin and disorder out of the church, but I will, with the same firmness, oppose you in your extreme views on mere form of policy, such as schools, Sunday schools, and series of meetings. I know you deny the term *extreme views*, but that is evidence that you are extreme in your peculiar views; for in reality there is not one of you opposed to education, for all of you have more or less yourselves. But you assume the *extreme and unwarranted* authority to lay down a rule how far a brother may educate himself or his children. And on this arbitrary rule you are not agreed among yourselves. Some of you think you have not quite education enough, and hence have given your sons more of it than you have yourselves.

Now, my dear brethren, let me tell you that you are assuming too much, and your zeal may justly be termed, "zeal without knowledge." And you may be charged with judging other men's matters; and the brethren will not allow you the exercise of this unwarranted assumption in prescribing how much education their children should have.

So with Sunday schools; you assume to dictate to your brethren how they shall observe the apostolic injunction to parents to "bring up their children in the nurture and admonition of the Lord." The apostle gave the command, but gave no rule or order how to do it. In the law given by Moses the manner how is clearly set forth in order. Deut. 6: 7-9. But none of you observe that order. The apostle has defined no order of proceedings, and every Christian is left free to choose his own rule or order, and some brethren think the best way for them to obey the injunction is to unite with their brethren to have their and their neighbor's children to meet at one place on the idle hours of Sunday and teach all the children the same gospel principles. Now how dare you to set yourselves up in judgment with them, when our fathers nearly 100 years ago in A. M. of 1789, but who, urged that there should be a more general effort made to bring up our children in the nurture and admonition of the Lord in which pastors and teachers

should be engaged? Are you not afraid you are assuming too much? When I was in your Valley I attended one of the Brethren's meetings, at which none but members knelt in prayer. Were there no Brethren's children at that meeting? I wonder whether a well conducted Sunday-school would not be in order there?

Even so with your opposition to you brethren holding series of meetings; I could show your unfairness in your quotations in support of your extreme views on the subject; but my letter is too long already. I will retain a stock on hand for free distribution at next A. M., if God will and I live.

Now brethren, I have spoken freely of the extreme views held by conservatives, and if I had not space in this letter to speak as much against the extreme "progressive" views, I will nevertheless resist to the extent of my limited ability, and bring to justice those who outrun all rule and order in ordaining brethren, as well as to stop excited and disorderly series of meetings; and to forbid and prohibit all Sunday-school picnics, celebrations, conventions,—district or State—all are of the world and do not apply to the apostolic injunction, "bring up your children in the nurture and admonition of the Lord."

For the Brethren at Work.

EVIL SPEAKING.

BY JAMES M. NEPP.

"Speak not evil one of another, brethren." James 4: 11.

THERE is nothing that will mar the peace and union in the church sooner than malicious speaking. The church cannot prosper unless love and union prevail. Because where each heart is not filled with that love that should characterize every true Christian, the members become adverse and contrary. They begin to speak evil of another, and this will cause strife and contention in the church.

The apostle James was aware of the evils connected with evil speaking; hence in writing to the twelve tribes of Jewish Christians, he warned them against it. We are not only warned against this evil by the apostle James; but Paul speaks of it at different times. Each brother and sister should possess a spirit of forbearance. We are all fallible creatures, liable to err in many in-

stances. We should be kind and forgiving to one another, and not get offended and indulge in evil speaking as soon as our brother or sister makes an error, but kindly show them where they have made the misstep, and admonish them to do better in the future.

Paul says, "Let all bitterness, and wrath and anger, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind one to another, even as God for Christ's sake hath forgiven you." Eph. 4: 31.

Brethren and sisters, I sometimes think that if we were all truly born, not of that corruptible, but of that incorruptible seed, which liveth and abideth forever, there would not be quite so much strife existing between our brethren.

Paul, in directing Titus concerning the things which he should teach, says: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus 3: 1, 2. Hence, by noticing the foregoing quotations, we see that it requires love, meekness, and forbearance, with which to accomplish the mastery of this great evil. Yes, dear brethren, we must forgive, if we expect to have our sins forgiven. "And when ye stand praying, forgive, if ye have ought against any: that your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. Mark 11: 25, 26. And, dear brethren, if we have that feeling of love within our hearts that we should have, we will find it an easy task to forgive those that offend us. It is highly necessary that we look to the cause of this disease in the church, and apply a remedy: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. Matt. 18: 7. Then since evil speaking is sure to cause offences, it is important that this sin be guarded against with the greatest of care. Now let us see if there is not a remedy for the relief of this great distress. Let us take love as a basis; live and act upon the principles of love, and I think we will find it to be a successful remedy. "Greater love hath no man than this, that he lay down his life for his friends." John 15: 13. Then we should not only have sufficient love to prevent evil speak-

ing, but we should have that love that will induce us to lay down our lives for our friends. Neither should we only love our neighbors, friends, brethren, and sisters, but we should love God our Heavenly Father, who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Brethren, for once consider the awful condition in which we would be, had it not been for the amazing love and mercy God has shown to us poor creatures. Then let us eradicate that selfish inclination from our hearts, and raise our voices with one accord in songs of praise to the holy name of God, for his mercy and goodness endureth forever. Let us raise our prayers in behalf of the church, and in behalf of each other as members of the body of Christ, and ask him to fill our hearts with love for each other, that we may never be found guilty of speaking evil one of another. Yes, dear brethren, let us invoke him to give our hearts of love and forbearance, that evil words may never be known to escape our lips. May God abundantly bless us, and give us strength to resist the devil, and at last enter in through the gates into the city, and forever enjoy the presence of the angels.

ROMA, IND.

BLOOD.

BY C. THOMP.

HERE I am at your service to speak of the blood of Jesus. God said, "The blood is the life," (Danish: soul.) Deut. 12: 23. "For the soul (life) of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh atonement for the soul." Lev. 17: 11. But we know that the blood that made atonement for the soul was the blood of Christ; hence we read: "He has poured out his soul (blood) unto death." Isa. 53: 12. "By his own blood he entered into the holy place, once having obtained eternal redemption for us." Heb. 9: 12.

Compared with the above divine definition of blood, the blood of Christ was his life or his soul, humanly speaking; hence he gave his life for our lives, his soul for our souls, and that was the thing whereby he obtained eternal redemption for us. How wonderful is God's love! He saw him yet unborn,

and in the fulfillment of time God put on him the transgressions of us all, even us who are born 1800 years afterward. Yea, dear brother, that long ago the prophecy was fulfilled for our part. "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." The Lord laid upon him the iniquity of us all. Isa. 53: 5, 6. Dear brother, are you familiar with those stripes? Do you receive your healing from them? There is nothing else that can heal you. The truth which he spake, and which it seems is what the fraternity is continually setting forth as a remedy for the want of dying humanity, will never effect a divine cure for sin and sins. I wish you would note this. God's order is this: 1. Blood for atonement for our souls. 2. A body as sacrifice for our body because of our transgressions. 3. Faith in this for our justification. 4. The truth to make us free and to sanctify us. John 17: 7; 1 Pet. 1: 23. If you would carefully note the Apostolic epistles and writings you will see they are full of this record: Christ's death and his blood atoning men's; and they never advised sinners to use any sanctifying means before their faith was firm and possessed their whole heart. They did not do it; because it is an awkward way which would prove fatal to every individual. It is like pouring new wine into old bottles; let the old bottles be made new, else the bottles break and the wine be spilled.

Some of our best men do not understand this, for they teach that Christ only atoned for original sins, and that we by obeying the truth have our individual sins pardoned. Yet the Holy Ghost justifies plainly that "without shedding of blood is no remission," (Heb. 9: 22) and that Christ as a sacrifice was an atonement not only for sin, but for sins, and not only for the sins (not sin) of the world, but also for the sins (not sin) of his children. 1 John 2: 2. It is simply impossible for such preachers to guide sinners or brethren to the bloody fountain for sins when they only believe and teach that it only cleanseth from original sins. They will continually jump over the text that ought to be framed in gold and hung up in every parlor: "If we walk in the light as he is in the light we have fellowship with one another, and the blood of Jesus Christ

cleanseth us from all (not some) sin." 1 John 1: 7. And if we need the blood to cleanse us from all sin while we walk in the light, it is evident it causes great harm to God's children, to urge them onward in the light, but not at the same time set the blood before them that should cleanse them as their sinfulness appears.

To speak to a dying world continually on baptism, feet-washing, Lord's Supper, holy kiss, and non-conformity, etc., etc., and not present to them the truth or the divine sanctifying means before making them partakers of the atoning and redeeming means may produce church members—may bring hosts into the fraternity, but it never will produce genuine Christians. They will come in and change their confession and association, but bring their old heart along, which shows its stubborn tendencies by flesh-pleasing desires and continual rebellion. My head aches and my heart bleeds when I see so much trouble across the ocean; but for my part I think the cause originates in the members not having been properly taught, but generally in preaching and in periodicals have to feed on peculiarities as we hold them in regard to the truth spoken by Christ, which only should sanctify his children.

Any observer will easily see a vast difference regarding the blood in our and the apostolic writings. And if we shall ever succeed in keeping our fraternity together—if we shall ever get peace in Israel, we think the only way is to abstain from arguments and regulations of which the rebellious tribes laugh and in the place pour on them the blood of Jesus so long until old Adam dies, or the spirit depart from them as hopeless carcases.

Christ said, "Verily, verily I say unto you, Except ye drink my blood you have no life in you." John 6: 53, 56. Dear brother, drink daily, drink deeper for the blood is the life given you of God for atonement for your soul, to the cleansing for your sins. "He that drinketh," said Jesus, "dwelleth in me and I in him." John 6: 56. That is, get your faith riveted as much to the blood as to baptism or whatever else you consider necessary to salvation. Study carefully the holy oracles and see where God puts the blood; then try to do the same, and you will speak of the blood, write about blood and eventually in heaven.

an endless eternity about the blood of the Lamb, Rev. 7: 9, and washed your robe white in its crimson fountain, Rev. 7: 14—as you now do in regard to other divine arrangements.

For the Brethren at Work.
MY BROTHER ADDISON HARPER.

BY GEO. D. ZOLLERS

Once more with thrills of joy,
The gospel trumpet sounds,
And greets the heralds sent by God
To hear the tidings round.

A veteran of the cross is he,
A pilgrim old and gray;
But prompted with the vigor yet
Of manhood's middle day.

Once mounted on a steed of war,
He on to conquest led, (blood,
Through field and stall, stained with human
Astrewed with ghastly dead.

A mariner on the rolling deep
He once did scale the mast,
When waves in quick succession rolled,
Before the tempests' blasts.

But now a soldier of the cross—
A herald of the truth,
He travels through the Brotherhood,
To warn backslidden and youth.

How wondrous are the way of God,
To change the heart of man,
And sanctify his gifts to honor him,
With tongue and with pen!

DEAR Brother, I think of the gloomy nights at sea, when at the helm we stood, when the winds blew strong, and the billows rolled; but still we stemmed the flood. When the light in the binnacle shone, and presented the compass fairly to our eye, the captain knew our situation in the expansive deep, and gave us the point to steer by. I always admired a free wind, and all sails extended. With studding sails bent on we ploughed the waters in the torrid zone. I admired the trade winds, with the ships in proper range, when for days and nights we moved along with little change. Variable winds discourage seamen, you know, and with sad faces they must ever stand by the braces, and change from the starboard to the larboard tack.

Who knows the perils and hardships of a sailor's life but he that has passed through the turmoils and strife, to be signalled by the shrill voice of the watchman from his midnight slumber, to climb the rigging and mount the yards, while the ship is driven and tossed? We balanced on the foot-rope and firmly grasped the life-rope, and then with our united strength, brought the wind-up flapping sail to the yard. And

now we are both sailing on the gospel ship. What a pleasant time we had in the last port where we took aboard Brother Dietz. After reading the ship's articles, and observing the usual ceremony, he shipped for the voyage. Don't run the ship too hard; but if required, haul up your courses, and close reef the top sails. Keep a good lookout.

For the Brethren at Work

UNITED WE STAND.

BY S. S. MOHLER.

Dear Brother C. H. Balsbaugh:

YOUR "Divine Solution," in No. 47 of B. at W. has been read and reread, and is excellent—jaded all that the strongest advocate of church order on the dress question can want. The "Regulative vital principle" is the stone of stumbling and rock of offence to many who loudly proclaim their acquiescence to the essential idea of plainness of apparel; but who as loudly affirm that the individual rules, and not the church, as the deputy of God and the conservator of her prerogatives and of her way life, and upon the plea that the individual rules, such oppose the power of God in the church, and take the rein of government out of the rule of principle into that of arbitrary conceit.

In this way quotation after quotation could be made from your article affirming in the most unequivocal manner all the provisional arrangements of the church for the full and free exercise of liberty in law, in personal attire, and for the protection and preservation of this liberty by corporate authority. I would love to suggest that you prepare for "tract form" the outline of your "Divine Solution," and have it largely circulated among the churches. This is no time for the friends of truth—for the watchman—to "fold their faith-clad arms in lazy lock" when the very pillars of God's temple—the church—are boldly assailed, through the press, by such who are lovers of pleasure more than lovers of God," who having a form of godliness deny its power; i. e., its appropriate expression. The old landmarks of the church seems to excite the opposition of the modern so called progressives, whose spirits will not be satisfied until the vital doctrine of the cross is eliminated and the church so popularized that the truthful expressions of the God-life (which has ever been and must be her prominent trait) has been scowled out by existence. The bold-unblush-

ing attacks made upon the outgrowths of regeneration present the measure of their hate. Well may those who "love thy church O God," take the alarm from the Atlantic to the Pacific and seek by mutual, and by called councils, how best to preserve her purity and conserve her interests. Take from the church her purity and consume her interests; i. e., the regulative vital principle, and her cross which insures her the crown—will go, too. The church endowed with "this regulative vital principle," like the careful gardener who provides fastenings for the tendrils of the young, tender growing vine invests each individual member with the functions of nursing fathers and mothers to lead the newly begotten in the development of their new life into the paths of the ancient-sainted habits and forms of life in which careful culture is not all that is needed; but as careful pruning will this vital principle impel as careful culture.

If the stones prepared in the wilderness for Solomon's temple had sensibilities the sound of the workman's hammer would not have been all of the noise in that wilderness, when the chisel and hammer broke loose the surplus parts. Take then this regulative vital principle as the workman with mallet and chisel, and it were strange indeed if under the application of its energies, quiet reigned in Israel. The coming popular cry of "old orderism, old orderism" deceives no one. Deny, cast aside this "regulative vital principle," and that will stop the cry. But to consent that this "regulative vital principle" shall remain a fact in the church is to consent that flesh-pleasing laodicean social and religious relations and conditions must suffer excision and so painful is this to some that the plea is set forth that excommunication of individuals from church fellowship is anti-gospel, and hence the further plea: That in all matters except those of "Thus saith the Lord," the individual rules against all advisory councils. This regulative vital principle develops legions of rebels, who like the discordant notes made by unskilled musicians call their rasping music old order, (the phrase is the simple, dialect of, and loved by such that you recognize as the conservators of this regulative vital principle) means the dethronement of sin, and the abnegation of self, as the free exercise of the law of liberty. The liberties then of human volition afford the index as to the fact and character of their life. "It is time for the Lord to work, for they have made void thy law;" and while the Lord works let all his people work. Let the dear brethren everywhere rise up and rescue the church from the power of the destroyer and restore her strength "fair as the sun, clear as the moon, and terrible as any army with banners."

THE SABBATH.

BY J. J. ROSENBERGER

NUMBER I.

THERE are but few subjects in theology, if any, upon which different theories are obtained with more firmness, than the above subject: each sustaining his view with a seeming clearness. In conflicting theories, at least one must be false. Error is lurking somewhere relative to the above subject. "Remember the Sabbath day to keep it holy," as given upon Sinai, is either required of us or it is not; there are no neutral grounds. We propose in the following series to canvass the field; to call up all matter pertaining to the subject, and look at it in the light of David's lamp.

The first time God gave the Sabbath to his people was at Sinai, as quoted above. He says, "Remember the Sabbath day," stirring up in these the knowledge they doubtless had of that day at the creation. After reminding them of the day, he then tells them "to keep it holy." We call up the prophet Jeremiah, to witness the above. "Thou comest down also upon Mount Sinai, and speakest with them from heaven, and gavest them right judgment and true laws, good statutes, and commandments, and madest known to them thy holy Sabbath." Neh. 9: 13, 14. Here the prophet plainly states the time and place that God gave to his people the observance of the Sabbath. It was at Sinai at the time of the giving of the law.

The observance of the Sabbath above alluded to, stands connected with the ten commandments, which God wrote upon two tables of stone, gave them to Moses, and Moses delivered them to the people.

These tables were evidently designed for the people, to whom they were given, viz: Israel. All law in the Mosiacal dispensation originated with God, and was given through Moses to the people, and hence was termed the law of Moses. All law in the Christian dispensation likewise originated with God, and was given by Christ to the people, and in him is designated "the law of Christ." Paul bids the Galatians to "bear one another's burdens and so fulfill the law of Christ."

Moses early alludes to Christ in the following words: "The Lord thy God will raise up unto thee a prophet from among thy brethren like unto me, unto him shall ye hearken. I will put my words into his mouth; and he shall speak unto you all the words that I command him." Deut. 18: 15, 18. That the Savior filled the above prophetic mission, is seen in his prayer to his Father. "I have given unto them the words which thou gavest me, and they have received them." St. John 17: 18.

Christ further states that "he did not come to do his own will, but the will of him that sent him." In that dreadful night of his suffering in the garden, he raised the exclamation! "not my will, but thine be done." At Christ's transfiguration it was said: "hear ye him."

In Moses' time, God required the people to hear Moses, to obey his law; so now in Christ's time, God requires the people to hear Christ, to obey Christ's law. Christ says, "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." Matt. 7: 24.

Now the ten commandments do not occur in

the New Testament; they occur twice in the Old, Exodus twentieth chapter; second in Deut. fifth chapter. Neither Christ nor his apostles ever recites them. Those who hold them as a law of faith and practice, turn to a point in the sacred Volume to get them, that was extant long before Christ's advent into the world; hence in this they do not make Christ "the author of their faith," neither are they hearing Christ which we in the gospel are required to do.

When Christ came into the world he came with a doctrine materially differing from any doctrine that had preceded it; lest he should be apprehended, he told them that "he did not come to destroy the law and the prophets, but to fulfill." Upon the same point Paul inquires, "Do we make void the law?" God forbid! Yea we establish the law. We inquire, how is the law fulfilled or established? By meeting, fitting and fulfilling the grand things typified in the law. Since Christ came into the world, all shadows have merged into the real substance; types have given place to antitypes, and like a "fuller's soap," Christ has rendered everything complete; hence the law, by being fulfilled has been established, and the prophets being definitely fulfilled up to our day, we remark that they are established; but important prophecies remain yet to be fulfilled. In Rev. 22: 14, we are assured that "blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates into the city." The above text with its numerous parables is claimed by Sabbatarians to refer to the commandments. We remark that salvation is promised in the above, and Paul says, "by the deeds of the law, no flesh shall be justified in his sight," Rom. 3: 20; but the Savior says, "my words are spirit and they are life." John 6: 53; hence the commandments alluded to above, are God's commandments given through Christ. Again, James says, "who-so looketh into the perfect law of liberty, he being not a forgetful hearer but a doer of the work; this man shall be blessed in his deeds." Its parallel is 2: 12, "so speak ye and so do as they that shall be judged by the law of liberty." Here again reference is claimed to the ten commandments; but it should be remembered that the law alluded to above is to judge us; this the ten commandments will not do; for Christ says, "the words which I have spoken will judge you in the great day." John 12: 48. It is again manifest that the law referred to in the above is not the law of ten commandments, but the law of Christ—the gospel. Paul in quoting Jeremiah relative to the new covenant says, "I will put my laws into their minds, and write them in their heart." Heb. 8: 10.

Sabbatarians tell us as the meaning of the above text, "that the law that God wrote upon the two tables of stone on Sinai, he now writes upon the fleshy tables of the hearts of believers." But brother Paul beautifully corrects the above error in 2 Cor. 3: 2, 3. "Ye are our epistle written in our hearts; for as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart;" hence that which is written on the hearts of believers is the epistle of Christ—the gospel and not the ten commandments.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XX.

Baptism into the name of each person of the Holy Trinity.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa. 41: 21.

OBJECTIONS ANSWERED.

SOME attempt to criticize by asking which of the three dips introduces one into the church or into remissions. While this is virtually answered in the preceding chapter, we reply: If such persons will inform us which of the surroundings of Jerico caused its walls to fall? or by obedience to which of the seven dips in Jordan Naaman's leprosy was cleansed? they will be in possession of the mystery by which to solve the difficulty proposed in the query. But some attempt to suppose the case thus: "Suppose after one has been dipped once or twice he should get strangled to death, or something else should occur to prevent him from getting the third dip what would become of him? While such caviling evinces the absence of argument we reply, suppose after Naaman had dipped himself about four times in the Jordan somebody had laid hold of him and dragged him out? Suppose after the priests had gone around Jerico about five days, blowing their horns, the horns had all burst? What then do you suppose would become of Naaman and Jerico?"

NUMBER XXIII.

Some criticize our position thus: "After you take one two-thirds in the water, you only dip a third of him, and if it takes three dips to make baptism, he is only one-third baptized." While this is so puerile that it scarcely deserves attention, it is nevertheless urged against us and I hope the reader will therefore excuse me for noticing it. According to this when a single immersionist takes a man one half in water, he only dips one half of him, and if it takes one dip to make baptism he is only one half baptized. How much more baptism is that than one third dipped thrice? But some complain that we immerse the larger part of the body only once, the head and shoulder three times. "R. H. S." says, "In the whole transaction (of trine immersion) the whole body has been in the water but once, the head and shoulders only being under the water three times." American Christian Review, vol. 21, p. 218. When "the head and shoulders" are put under, is not "the whole body" also under? If this quibble means any thing it is this; i. e., the head and shoulders get more baptism than the body. I answer, they do not. The body remaining in the water, in conjunction with which the head is thrice brought, certainly gets as much baptizing as the head and shoulders.

The *S. S. Times* suggests that the meeting of Jacob and Pharaoh was the meeting of the two Crowned heads. "The hoary head is a crown of glory, if it be found in the way of righteousness;" and the patriarch Jacob had his crown. Pharaoh had a crown of empire. The blessing of the man of God was a grander gift than the mere earthly king could give. Whosoever is found in the way of righteousness may have the crown of glory, and be a king and priest unto God, in Christ.

Home and Family.

MARY C. NORMAN, SHARON, MINN.

EDITOR.

We call special attention to the remedy for diphtheria found on this page. It was sent us by A. W. Bowman, of the Lebanon Church, Va. The remedy is certainly very simple.

The secret of keeping butter lies in working the buttermilk well out. When good butter becomes rancid from kee-ing, it is safe to affirm that the buttermilk was not all worked out at the time of packing down. It is not necessary to oversalt butter in order to keep it sweet. Well made butter, firmly packed in stone jars covered with a piece of muslin on which salt is sprinkled, and the jar then made airtight, will be just as sweet at the end of six months as at the time of making.

Christian Herald.

FAITHFUL UNTIL DEATH.

"FAITHFUL until death" would be an appropriate epitaph for a dog who was killed recently by a train. The engineer saw him bark furiously right on the line of rails as the fast train approached a village, and he blew his whistle to frighten him off. But the dog only crouched down and barked more loudly. The engineer was not disposed to stop for a dog, and passed on, the engine killing him on the spot. But a piece of white muslin was observed clinging to the wheel, and then the train was stopped. On returning to the spot where the dog had crouched, it was found that a child had been lying there who had been killed with the dog. It is supposed that the faithful creature was unable to drag the child out of danger, and had preferred to die rather than desert his post. Such fidelity is very touching and beautiful, and teaches a lesson to Christians. If a dog is capable of attachment stronger than love of life, what should be our fidelity to the Savior who died for us? Yet slighter things than fear of death often make us unfaithful to him. Worldly pleasures, or the prospect of worldly gain, are frequently sufficient to produce that deplorable result.

GENTLE MOTHERS.

My mother dear, my mother dear,
My gentle, gentle mother.

I THOUGHT I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said, "Mamma, you ain't always gentle." In self-justification I replied, "But, you know darling, mamma has to scold you when you're naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, greatly questioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? If so, is the word defined? "Railing with clamor; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian pa-

rents sometimes scold? For two reasons, as it seems to us. First, the lack of self-control; second, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength.

For the Brethren at Work.

A DIFFERENCE.

BY REBECCA SNARELY.

WHAT a difference there is in the gaining of worldly and religious knowledge and wealth! When people undertake any worldly pursuit, they are not easily baffled; when discouragements arise they press on the more, and make stronger efforts; when downfalls occur, they will try the harder to arise by doubling and trebling their diligence; and if there is any gain to be had they will have it. In worldly matters discouragement is soon passed over and forgotten, because wealth is generally the thing sought for, therefore they can stand many hard and shocking storms, and yet have the courage to "try, try again." Many will leave the dear parental roof, and bid adieu to all that is near and dear to them, which, in one sense, is almost beyond endurance, yet they will undergo any trial or hardship or discouragement to seek wealth—*worldly wealth*; and as a result of this great energy and diligence many become immensely rich. We do not condemn a go-ahead principle, but commend it, and admire it; and would to God we all possessed more of it; but in a religious sense, were we so energetic in our service to God, there would be fewer downfalls; were we only so diligent in gaining knowledge and wealth in our divine pursuits, how vastly more our spiritual life would develop! what progress in Christianity! what wonderful attainments we would reach! But alas! sometimes we are so easily baffled in religious work so easy to give up so ready to yield to discouragements, and view small obstructions as being very large, too large for me to endure; and our trials are so grievous and hard; thus often our progress in our religious life is very slow. We often view this difference, and wonder why it is so. Really it is astonishing, when we turn and look at our glorious Leader; he did not become discouraged; although he was abused in many ways. When he was persecuted in one place he did not yield to discouragement, but cheerily went to another. When he was accused of being Beelzebub he did not stop, but went on doing good. When he was mocked and spit upon, he did not become enraged, but patiently endured it all, and not that it was any gain to him, but for our sake he underwent so many trials, and suffered such terrible sufferings. From our divine Leader we have every encouragement to press on; every example he left us proves this. While viewing this picture we remember this verse,

"By the thorn road, and none other,
Is the meant of vision won;
Tread it without shrinking, brother;
Jesus trod it—press thou on."

DISCOURAGED.

The years, all passing; one by one
I count them sadly as they go—
What treasures have I ever won,
What work have I to show?

All to-day possibilities.

To my last dazzled sight were given;
That world to me had been through these,
Its own ideal heaven.

And now, with longing and regret,
Far off I see the pine upon,
And if I could, can not forget
All that I should have done.

And must my life henceforward be
One vain lament for wasted years?
Is there no future left for me,
But one of dreams and tears?

I know not: I have seen the night
Told all the tale in shadows gray
Above the eastern hills were bright
With signal lights of days.

—Selected.

REMEDY FOR DIPHTHERIA.

MR. Thomas E. Mittag, formerly one of the editors of the Hagerstown "Herald and Torch-Light," recently handed the following remedy for Diphtheria, to the editor of the Hagerstown "Mail," for publication, extracted from Belfast, Ireland, paper, and which Mr. Mittag has tried with entire success in his own family. Our subscribers should apply the remedy when the occasion requires it:—

Should you or any of your family be attacked with diphtheria, do not be alarmed, as it is easily and speedily cured. When it was raging in England a few years ago, I accompanied Dr. Field on his round to witness the so called "wonderful cures" he performed while the patients of others were dropping on both sides. The remedy is so rapid that it must be simple. All he took with him was a powder of sulphur and quill, and with these he cured every patient without exception.

He put a teaspoonful of brim-stone in a wine glass of water and stirred with his finger instead of a spoon, as the sulphur does not readily amalgamate with water. When the sulphur was well mixed he gave it as a gargle, and in ten minutes the patient was out of danger. Brimstone kills every species of fungus in a man, beast and plant in a few minutes. Instead of spitting out the gargle, he recommended the swallowing of it.

In extreme cases, in which he had been called just in the nick of time, when the fungus was too nearly closed to allow the gargling, he blew the sulphur through a quill into the throat, and after the fungus had shrunk, to allow of it, then the gargling. He never lost a patient from diphtheria. If a patient cannot gargle, take a live coal, put it on a shovel, and sprinkle a spoonful or two of flour of brimstone upon it, let the sufferer inhale, by holding his head over it.

Towards the close of a ball in Paris, the other night, a young lady who was passionately fond of dancing, was asked by her mother to prepare for the carriage. "Only this last waltz," entreated the young girl, and she glided away with her partner. Suddenly he cried out in horror. The young girl had died while in his arms, and he was waltzing with a corpse.

Brethren at Work.

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RELIGIOUS FREEDOM.

IN this age of free thought where dungeons, racks, and inquisitorial fires are unknown, there is a grand flourish of trumpets, brassy though they be, calling attention to whatever conscience or caprice may dictate. May not this kind of freedom, if freedom it be, lead to intolerance and persecution? Indians are free. Unrestrained they roam the forests, pursue the beasts thereof, and if perchance the white man insults them, this free savage cuts down the pale face, and glories in his murderous vengeance. Is that freedom? Call you that freedom which destroys the life of any man? Wherein are those free Indians better than the untutored slave who groans under the lash, and with bleeding heart and body moves at the bidding of his cruel master? What is the difference between being a slave to another and a slave to one's own selfish feelings?

Paganism demands the sacrifice of the body to a system which, with its multifarious systems, is weak in all of its parts, and the parts being weak, the whole is devoid of the strength necessary to complete freedom. Protestantism lacks in the recognition of the requirements of God from man in the work of salvation. It places undue stress upon the part which God performs, thus infusing into the heads of the people a sort of indifference as to their part of the work. Of this we shall have more to say when treating on the work of man.

Religious freedom takes into consideration the rights and feelings of each individual. While individualism is preserved, congregationalism and the Brotherhood each demand their rights. One of these cannot absorb the other two, nor can two of them eat up the third. A happy combination of all three produces the religious freedom which is as high as the heavens and as broad as the universe. Individualism alone will not produce religious freedom; for it subverts all bonds of union, and gives latitude to the flesh to such an extent

that corruption finally eats up the very life of the individual. Congregationalism alone can not fill the demands of every gospel requirement. Episcopalism alone strikes at the very foundation of religious freedom, and carries away the individual rights to such an extent as to make mere slaves of those who most need the training and liberty vouchsafed by the Son of God.

Protestantism made a fatal mistake in fleeing from the all works of Romanism, to embrace the faith alone theory. A combination of faith and works brings peace and union with God through Jesus Christ, and ultimately will bring eternal salvation to the faithful believer. So we believe in regard to divine government in the church. A union of individual, congregational, and Brotherhood rights will produce the grandest and most glorious freedom ever revealed to mankind. That all those who are born of the water and of the Spirit constitute the "one body," is indisputable. This "one body," has rights as a body, which each member is required to respect. The congregation of which he is a member has rights that should be respected, and the member has rights which neither the congregation nor the Brotherhood dare trample upon with impunity.

The gospel requires faith and works on the part of every rational mind that comes to Christ. Works alone brings no peace to the troubled soul. Faith alone leaves the soul barren of joy and peace with God; but a union of these produces a rest which is eternal in its duration. So with government in the church. Religious freedom is best preserved by giving due respect to the rights of individuals, the rights of the several congregations and the rights of the Brotherhood. We are commanded to "Love the Brotherhood"—1 Pet. 2: 17—and if we are required to love the Brotherhood, there certainly must be a Brotherhood, and if there be a Brotherhood there certainly is an organization, for we cannot conceive a body without a union of parts. We dismiss the subject until next week.

M. M. R.

HOLDING THE FORT.

TO keep possession of a fort is often more difficult than to capture it in the first place. An enthusiastic army, bent on victory, marches into an enemy's country. Each man is trained for his work; the best of discipline prevails, and every effort is put forth to overcome the enemy. The enemy is conquered, the fort taken, and the victorious army feels at ease. Special training is neglected, the watchmen become careless, the musketeers idleness and ease; having no open enemy to oppose they quarrel among themselves. The enemy is working secretly, their strength is increasing; those holding the fort are growing weaker for the want of proper exercise, and soon they fall on easy prey to the enemy; they cannot hold the fort.

Thus it is with many of the churches. In an early day members moved to the West and

laid the groundwork for planting churches. They were soon organized and put to work. They had a hard battle before them—the opposition was strong, but they were enthusiastic and determined to conquer. Opposition united them, and actively gave them strength and ability to overcome. Their efforts were crowned with success; large churches were built up, and they victoriously conquered. The churches began to feel that they held the fort, and that no other body of people would dare attempt to overpower them. In fact they conclude that they held the fort in their part of the country, hence there was no danger. They began to take things easy, their preachers became careless and neglect the proper discipline—fail to keep a careful watch over either their churches or secret enemies. Prosperity renders the members proud and worldly—they quarrel among themselves, are finally divided into factions; lose their influence in the neighborhood, their strength declines and soon it is manifest that they can no longer hold the fort. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12. J. H. M.

DURING these long winter evenings is an excellent time to practice singing. If convenient there should be a singing-school in every neighborhood, and especially should the members and their children attend if the exercises are properly conducted. If they cannot attend where a regular singing class is taught let them practice at home. One hour each evening devoted to singing will be found a very profitable way of spending the evenings, saving nothing about the improvement it will add to the singing in the congregation.

By referring to our correspondence this week, it will be seen that the Brethren in Southern Illinois are pushing their Orphan Home enterprise. Had we time we would be pleased to attend their meeting at Hudson the 26th of Feb. next. We wish the Brethren God speed in their philanthropic undertaking, knowing that it is far better to be engaged in a work of that kind than to be spending the time disputing over unimportant questions.

AN exchange mentions that a child in New Philadelphia, Ohio, died a few days since, who had become completely petrified from his feet to the lower part of his body, his flesh being as hard as stone. The desire on the part of doctors to get possession of the body is so great that it has been placed in a vault, which is constantly guarded.

Persons who fall into unbecoming habits in order to drown trouble should remember that Christ says, "My grace is sufficient for thee." 2 Cor. 12: 9. Put your trust in God and there will be no need of destroying life and health to get rid of trouble.

RENEW. We earnestly solicit all those who have not already done so to renew their subscriptions at once, as this will be the last number sent to those who do not renew.

Editorial Items.

BRO. DANIEL M. MILLER expects to visit Story Co., Iowa, this week.

THE Brethren at Arnold Grove held a secret meetings last week.

LAST week Brethren J. J. Emmert and Geo. D. Zell held a series of meetings near Savannah, Ill.

BROTHER G. W. PIERCE, of Anderson, Ind., would like to know if there are any meetings in the Southern part of Ohio.

WE should not deny ourselves the pleasure we claim for ourselves. We are strictly right to do as we please provided we please to do right.

WHEN you meet in a society publicly do not talk about the failures of others to their hurt, better spend the time in talking about something good.

AN inquiry from Brother D. L. Miller, Treasurer of A. Cassel Library asked the following: "Life members need not deposit money for books taken out."

NEVER before in the history of the B. at W. have we received so many words of good cheer and encouragement. The canvass has been very satisfactory.

THE proprietors of the *Primitive Christian* have now put the prices of their paper and "Problem of Human Life" the same as the BRETHREN AT WORK.

BROTHER Allen lives and his family, of Kansas, are now living in the Washington Territory. He has the oversight of a small church there, composed of about eighteen members.

BROTHER Martin Meyer and Daniel M. Miller returned from Fulton Co., Illinois, the 30th of December. They report good meetings, large congregations and much interest, but no additions to the church while they were there.

WE learn that elder R. H. Miller is not in Ashland much of his time. He is traveling a good deal this winter, and it is hoped that he is doing a good work among the churches by setting forth much in the defense of the distinctive features of the Brotherhood.

A BROTHER who has lately traveled in Kansas says: "If you want to go to Kansas you had better have some money. We think this the greatest drawback in the West. There are too many poor people there. If you have some means you can do very well out there; and if not, you had better stay in the East."

ONE by one the valiant warriors fall. We are in receipt of the sad news that Eld. Joseph Hendricks, of Cerro Gordo, Ill., died Jan. 5th, at 11:30 a. m. In his death the church loses a valiant soldier of the cross, an able counselor, a preacher of rare ability, and one who was a firm advocate of primitive Christianity. We have not been definitely informed, but think his death resulted from a cancer in the lip. He had been unwell for several months.

BROTHER JAW. R. GUTH, of Keosauqua, Ill., writes: "We start for Arkansas to day." (Dec. 28th). We do not know whether the "we" in-

cludes his wife or not, but we hope it does for she is a brave and a worker in the mission field as he is. You will not find her idling her time away on line lace work and reading novels. She makes it her business to instruct the women in every way she can, and often helps them along in their work. In this way she is, therefore, besides setting a good example and being useful.

WE will hazard a word on our contributors that when you write the press to borrow and quote Scripture exactly. It is embarrassing when men are misquoting of Scripture. It is kind in our contributors to write us plainly. Please do not think us mean, but copy from the book so that it is copied by us in the Spirit.

THE Lark Sunday school was reorganized January 2nd and the following officers selected: Sup and secy, S. J. Harrison; Ass'tant, D. F. Ely; Clerks, Harvey Meyer; Secretary and Treasurer, Elia Harrison; Librarian, David Arnold and Mary Heuser. All the officers are members, and it is hoped that the school will prosper under their skillful management.

A WRITER, one of our exchanges says, "God be praised that we are to have, at least, as Superintendent of the Military Academy, a man of Christian principle." We have our doubts in regard to whether a Christian while engaged in teaching the art of war. The principle of Christ's kingdom is to conquer by love and not by the use of arms. Those who resort to arms are not the children of peace. "Blessed are the peacemakers," says the great founder of Christianity.

HERE is a good hint for that class of Christians who cannot stand a little abuse: "It is said that Pericles was once abused all day while discharging his duty as one of the judges of Athens. His enemy spared no terms of abuse, and followed him up closely, and finally went down with him, still railing against him. Pericles never replied. At last, as it was dark when they reached the home of the old judge, he ordered a servant to take a torch, and light the man home."

THOSE who subscribed for a Life Membership in the Cassel Library are now receiving a neatly printed certificate, which reads as follows: "Be it remembered, that ——— is the proprietor of a life membership of the Abram H. Cassel Library, located at Mt. Morris, Ohio Co., Ill., and that he is entitled to the free use of the aforesaid Library during his life time, subject to such rules and regulations as may be enforced by the Trustees thereof. The Trustees shall not prohibit life members from taking books out of the Library that can be duplicated, but may limit the time when books so taken shall be returned."

THOSE who maintain that national existence could not be maintained if war were abolished should remember the success that attended Wm. Penn's efforts to conquer the Indians. He resorted not to the use of arms, but used the means of kindness, and thereby obtained such complete victory over the "Red man of the forest" that to this day the "honest Quaker" is respected by the Indian wherever seen. This remarkable instance, in the history of our

country, shows the power of kindness, and demonstrates that even the savage may be subdued and tamed without the use of arms. May Providence hasten the time when "nations shall learn war no more."

THE Mission Board has appointed Brother Daniel M. Miller, of Dutchdown to attend to the calls in Minnesota and Kansas. We consider the selection a good one. Brother Miller not only believes in the established order of the church, but he excels in his preaching. He is well adapted for work on new fields and knows just how to teach the Scriptures so as to make them easily understood. We want to say to those among whom he may chance to labor, that he does not run over the country, preaching a few sermons here and a few there. He goes into a neighborhood, commences work by preaching the word, and sticks to it till he is certain the people have a clear knowledge of the gospel plan of salvation.

THE President has issued the order assigning Gen. O. O. Howard to command of the Department West Point and the Superintendent of the United States Military Academy. Major Gen. Schofield, by the same order, is relieved of this command. This is supposed to be a good military move, but we wonder why our nation should be at the expense of educating men for war? Would it not be better to invest into the hands of the people the principles of peace? If the money spent for sustaining military schools were applied to the dissemination of peace principles it would be far better for the rising generation. War is not the result of civilization, but is the outgrowth of barbarism, and when nations reach the proper point of mental and heart-culture they will learn war no more, but settle their disputes without the shedding of blood.

THIRTY-FOUR years ago there lived in the State of Indiana a young man, about twenty years of age, who placed in the hands of the printer a few pages of manuscript of a book he was writing. He desired the printer to go to work on these few pages and he would continue writing the remainder of the book. In order to keep ahead of the printer the young man was compelled to write much after night. The book was finished in six months. We have a copy of it in our library; it is called "Universalism Against Itself, by A. Hall," and is one of the best books ever published on that subject. The book had a wide circulation and is still doing good. It is not however known that it was written by what the people called a boy. The public heard little more of the author till of late years. He now turns up in the City of New York, and is known as the author of that remarkable book—"The Problem of Human Life."

AN apology is due some of our readers. We printed nearly one thousand copies of No. 1, thinking that would be sufficient, but our agents found so many new subscribers that we run short about one hundred. About this number of old subscribers, who have not yet renewed, cannot be furnished with the first number. We regret the very much, as we would all to be supplied. This shows the necessity of having about all subscriptions in before the last of December.

PRAISE THE LORD!

JUST before leaving the office this evening for my pleasant home, I picked up a bundle of letters containing many kind and cheerful words for the B. AT W., and concluded to spend a few hours reading them at the close of the year. It is now only three hours until the year 1880 will have run its circuit. All who sinned this year are just that much worse than they might have been. All the good done during the year must be set down to the credit of our Lord. We are only instruments in his hands, and instruments are never as great as the makers of them. Neither are we greater than our Creator.

Well many of those letters contained praises for the B. AT W. and "God bless the Editors!" O our hearts are full of joy, because our dear brethren and sisters are praying for us! Praise the Lord! Accept our grateful thanks beloved in the Lord for your sympathies. We need your help! We have now more reason than ever to humble ourselves before our God; for he has put it into the hearts of so many to pray for us, and write so kindly, cheerfully and lovingly to us. For the past two weeks we have felt the power of kindness. They humble and confirm us, and we see in them the great heart of Jesus as he showed himself to his disciples.

We praise God for the great activity and energy of our agents. Never before have they labored so faithfully and successfully. Already hundreds of new readers have been secured, and the old ones are returning with renewed zeal and determination to move onward in the great principles of right truth. Our agents and workers have done well, and for this we praise the Lord. We shall have more to say to them when the rush of the canvass is over.

Let us remember, dear brethren, we can do no good thing unless the Lord helps. And above all, let us make no effort to exalt ourselves; for if we would be accepted of God, we must let him do the exalting; he has reserved that unto himself.

Do not forget to praise the Lord! Kind words to us will help us to go up to God feeling the responsibility of the work, but still we shall try to praise him more and more. To-night we feel smaller than ever before; for our best intentions look bad enough indeed, and beholding them makes us feel like hiding more and more under the shadow of God's love and power. The more our brethren do to help us sow the good seed, the more reason we have to praise the Lord and look to him for strength. Brethren pray that we may never be puffed up or fall away on account of vain imaginations. Will you help us to praise the Lord all through 1881?

M. M. E.

In our account of the Miami Valley meeting it should not be understood that members of the Standing Committee present advised in regard to ordination of elders without counsel of adjoining elders; it was the meeting itself that expressed that opinion.

TRACT WORK.

THE importance of this means of preaching the gospel of Jesus Christ, can scarcely be even estimated. A leaflet costing perhaps one-twentieth of a cent, may open the way to a soul, causing it to turn from the service of Satan to that of Christ. And while many can testify to the good done by means of sound tracts, there is no branch of our great reform work that languishes more for the lack of means. We have long ago felt that the church should labor more to preach the gospel by means of the press. A vast field, full of ripened grain, is ready for the sickle. The demand for free tracts is large and constantly increasing. Fully 100,000 pages should be distributed each month, and might be if the Fund were increased. We have borne the expense ourselves in the absence of other sources from which to draw; and while we regard this privilege more of a blessing than a burden, we mention it here that others may obtain the blessing that we did.

About \$500 has been contributed for free tracts. This money has been put at interest, and the interest is used annually in sending free tracts. We would like to see the amount largely increased; for the greater the amount from which to work, the more widely the tracts can be distributed. Will not the friends, of tract work, please remember this? Would it not be well to bequeath something to the cause in this way? We recently heard of an old brother who gave the church in which he lives, a large sum of money; and it was a question what to do with it, since the congregation is wealthy, and to aid it in this state would only cause the members to forget their duty in helping to maintain the expenses of the church. We mention this for the consideration of others who may think of disposing of their estates. Think how much good might be done by means of good tracts sent abroad over the land. Think how your gifts might aid poor churches to put up houses of worship, thus gladdening their hearts. There are so many thorns in the world, that we should study to help each other to be happy and contented.

Pardon us dear reader, for saying so much. You may not see, as we see in this; but we daily experience what perhaps you do not; that a mighty work is before us by means of the press. Will we occupy the field? Think of it; ask God for wisdom and then act accordingly.

M. M. E.

ONE-BAPTISM.

ST. Jerome was born about 342 A. D., and died 420 A. D. His name is held in reverence because of his translation of the Scriptures into Latin, the common language of the Roman world, and hence called the Vulgate. So profound was his scholarship that he translated the Bible with the LXX. or Greek version, and also the Arabic and Syriac, as well as the Hebrew Scriptures before him, with which he constantly compared his results. His object was to bring this translation nearer the origi-

nal Hebrew, and rule out the errors of the Greek translation. But what a monument of respect for his scholarship is it that the church should so cordially welcome the results of his work, styling him, says Allen Butler, "the greatest of all her doctors in expounding the divine oracles." This renowned scholar added the weight of his wonderful testimony in fixing especially the Canon of the New Testament.

When speaking of the "one baptism," mentioned in Eph. 4. Jerome says: "We are thrice dipped in water, that the mystery of the Trinity may appear to be but one; and therefore, though we be thrice put under water, to represent the mystery of the Trinity, yet it is reputed but one baptism."

From this we learn that this eminent scholar taught that it required three actions to perform Christian baptism, and that Paul's "one baptism" consisted of three actions. Jerome was the most eminent Latin scholar of his age; understood the Latin language thoroughly, and was therefore competent to give the meaning of Eph. 4: 5, in the Latin. No Latin scholar of antiquity will question Jerome's statement.

The most eminent Greek scholar of that age was Chrysostom, born A. D. 347 and died A. D. 407. He is said to have been able to repeat the entire Bible in Greek, and was so thoroughly skilled in the use of the Greek language that he is regarded as the most profound orator of Christian antiquity. He also comments on Eph. 4: 5 as follows:

"Christ delivered to his disciples one baptism in three immersions of the body, when he said unto them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

Thus, in the mouth of two eminent witnesses of antiquity we establish the meaning of Paul's "one baptism" in both the Latin and Greek languages, and to make the matter still stronger there is not one particle of testimony on the other side of the question. No Greek or Latin scholar of antiquity has left on record any testimony to the contrary; their voice and practice unite in saying that Christian baptism during the first centuries of the Christian era, was performed by trine immersion, while single immersion, as a practice, was not introduced till over three hundred years after the death of Christ.

J. H. M.

STEIN AND RAY DEBATE.

I HAVE now about half enough names for one edition of the Debate. The cost of this edition will about equal its sales when I allow those who look up the subscribers something for their work, hence I cannot afford to publish it unless enough want it to justify the cost. Any brother or sister has the privilege of soliciting names [not money] in their congregations, forwarding to me. I give all such workers one-tenth on first edition.

J. W. STEIN.

Mt. Morris, Ill.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ludlow, Henry Co., Mo.

"Let no man seek his own, but every man seek another's wealth."—1 Cor. 10: 24. Bro. Stein please answer.

Wm. T. SMITH.

1. Why did not Christ begin his ministry before he was thirty years of age? 2. Was it required of a man to be thirty years of age under the Mosaic dispensation in order to officiate in the High Priest's office?

ISAAC AKENY.

Will some brother please give an explanation on 1 Cor. 5: 5, as follows:

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Whose spirit is here meant?

O. L. COVER.

It is said by competent scholars that while the Bible mentions some ten thousand geographical and historical facts touching the nations of the world, not one single case of error has been fastened upon the sacred writ.

There never was a man or woman converted from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the Word. This is a common mark of all the children of God—they "delight in the law of the Lord." How is it with you?

Dr. George P. Hayes, of Washington and Jefferson College gives this good advice to those about to enter college: "I do not advise you to undertake to play tricks on the Professors. Professors were once students, and have seen all the tricks you can think of, and it is very stupid of you to repeat the old jokes. College life is leaving that sort of thing to the past. There is not half as much of it in the Colleges now as there was when I was a student, twenty years ago. It is found best for all parties to dismiss tricky students. Those who begin will go on from less to larger until they are dismissed. It saves time, bother and vexation to send them home promptly, and reaches the same result. When you get out in life you'll find the public prompt to dismiss. Your friends will not revisit you to suffer your practical jokes. Your customers will not return to be insulted. Strangers will reply to your sneers with a blow. So the colleges rightfully demand good conduct or perpetual absence. You will hear students affect to despise dismissal as a punishment, but it is an unpleasant thing to return home in the middle of a session, and have every lady you meet inquire as to your unexpected return to society. Besides this, the self-contempt will stick in your memory."

ANSWERED.

It is a rare talent to be able to turn irreverent ridicule from one's self back on the scoffers, and be kind about it. The Boston Transcript relates the following, which shows how a profane fellow named Joseph was situated

as an officer of the American Bible

Society the other day, he chucklingly asked,— "You give out a good many Bibles in the course of a year."

The officer said, "Yes, sir, very many."

"And what do you suppose becomes of them?"

"They fall into hands that need them. I doubt not."

"Well," said Joseph, producing a book with the look of a man who would say, "Now, I've got you." "Where do you suppose I got that?"

The man of Bibles could not say.

"Got it in a rum shop. You gave it to a sailor, and he sold it for a glass of rum!"

"Well," said the other, "I am glad it has fallen into your hands, Joseph, I don't know any one who needs it more."

Joseph doesn't know as he made much of a point after all.

From the Christian Standard.

BAPTISM OF FIRE.

What is the baptism of fire found in Matt. iii?

A. D. HASTINGS.

That is much disputed. Many regard the baptism of the Holy Spirit and fire as one the latter term being expressive of the searching and purifying power of the Spirit. But literal Spirit and figurative fire, joined in one baptism, is hardly allowable.

To us it is plain from Matt. iii: 10, 12, that the immersion in fire was threatened against the unbelieving and impenitent Jews. From Malachi iv: 1-5, compared with xvi: 11-13, it is plain that the great and terrible day of the baptism in fire was to be not very long after the appearance of John the Baptist, and the rising of the Sun of Righteousness. We take it to refer to the dreadful calamities that came upon the Jews in the destruction of their cities and their nationality.

From the Inter-Cursor.

CHRISTMAS.

Please state when the custom of celebrating Christmas originated, and what changes did it undergo in the calendar.

B. C. B.

ANSWER. The celebration is one of the oldest in the Christian calendar. Its institution is dated from early in the second century, and since that time it has occupied a prominent place among the most noted of the solemn seasons of the Christian church. The eastern churches, in the dawn of Christianity, were wont to celebrate it in the months of April and May, and it was quite frequently confounded with the Epiphany. An order was issued in the fourth century for an inquiry by theologians versed in such matters, and the inquirers decided to agree on Dec. 25, which has been the day observed. The custom in the Roman Catholic Church, from the sixth century, was to usher in Christmas, or Christ-mass, as the word came, with a mass at midnight, another at early dawn, and a third in the morning.

A little boy in a Sunday-school put a poser to his teacher. The lady was telling her class how God punished the Egyptians by causing the first-born of each household to be slain. The little boy listened attentively. At the proper interval he mildly inquired, "What would God have done if there had been twins?"—Independent.

DID STEPHEN SAY IT?

Was it Stephen or his enemies who said, "Lord Jesus, receive my spirit?"

CANDOR.

MOST assuredly it was Stephen. We have however, met with several who are persuaded that this was the language of Stephen's persecutors, spoken in derision. It is therefore the more important that we should call special attention to it. Whatever ambiguity there may be in the common version, the original dissipates all uncertainty and makes it absolutely impossible to put such a construction upon it. It was *not* those who "stoned Stephen" that called upon God and said, "Lord Jesus, receive my spirit!"—it was Stephen himself. How do we know this? By the plain Greek construction. The term, *epikalaumenon*, meaning "calling upon" or supplicating, is a participle, in the masculine gender, singular number, accusative case, and agreeing with *Stephanon* in all these respects. The same is true of the participle, *legonton*, rendered "saying." If it was Stephen's persecutors who did the praying—whether in mockery or otherwise—the above terms would necessarily be in the nominative case and plural number. Much more might be said, but this is sufficient for all who have any knowledge of the Greek, and perhaps more than will be appreciated by those who do not. Let us all be careful to avoid everything fanciful, and adhere closely to the literal and intended meaning of the Scriptures. To overdo is to undo. A false exposition is a far greater injury to the cause than an honest confession of our ignorance. But the passage is not so difficult as it might appear. It is very similar to the dying words of Jesus, and was simply a committal of his life into the hands of the great Life-giver.

A. A. P.

From the Bible Banner.

THE CURE FOR PRIDE.

What is the positive cure for pride? Let us have the medicine from the Word. G. F. STEPHENS.

THE abandonment of self to the influence of the Holy Spirit, who, by means of the medicine of the word will convict, lead, instruct and strengthen, is the only positive cure for pride. Sanctify them through thy truth. Thy word is truth."

The Holy Spirit will, by this medicine—the washing of water by the word—so enlighten the conscience as to enable the believer to realize and part with pride and everything else hateful to God, though near to him as a right eye or arm. The spirit desires and waits to do this work, but the disciple must prove his hunger for holiness by giving himself up to his influence absolutely, as clay in the hands of the potter. Practical holiness, freedom from pride, and every other form of world and Satan bondage, can only be reached by knowledge and submission to the word of God. Says Jesus, "Ye shall know the truth, and the truth shall make you free."—John 8: 32. "Through the spirit," says the Apostle Paul, Rom. 8: 13, we must mortify the deeds of the body, and we give ourselves up to his leading—that is, walk in the spirit—he will apply the word to us as water to cleanse; as a weapon to fight with; as a lamp to enlighten. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

JOHN STEVENS.

Correspondence.

IOWA.

Clarence.

At my last writing Bro. D. E. Brubaker and T. G. Snyder were holding meetings five miles north of Muscatine. Bro. Snyder preached his last sermon Dec. 14, from Roman 1: 16, from which were suggested some wholesome thoughts. Bro. Snyder then left for his home near Cedar Rapids, to attend the marriage of his daughter, leaving Bro. Brubaker and the writer to continue the meetings. December 15th, made another visit to the city; visited sister Hannah Far-sworth, found a pleasant home, enjoyed by a dutiful son and two kind-hearted daughters. And now, for the first time, learned that sister S. is a sister of our much beloved Bro. Jos. Searly, of Gettysburg, Pa., with whom we loved to associate in bygone days. In the evening met again for worship. Bro. Brubaker addressed an attentive audience, from Matt. 27: 22, "The Great Decision." We were shown the importance of all our decisions either for better or worse. Many sinners, like Pilate, decline to adhere to their better light, or honest convictions, but "Cæsar's right," the world with all its besetments allure and entice with its strong grasp of "police" to get sinners, like Pilate, to decide for Christ. Some present were unable to feel the subject, and were "almost persuaded to be Christians." Dec. 16, visited sister Naomi Brumbugh and her family. Chancy, her husband, is still out of Christ yet strange to say he had "no excuse" to offer why he was not a Christian. In the evening Bro. Brubaker spoke on the subject of Repentance, Acts 3: 19. Some of the divisions and points made were

1. Antecedents—preaching and hearing the word of God.

II. Faith producing—conviction, penitence and contrition of heart—godly sorrow for sin.

III. Confession—renunciation of sin, and in some cases made to embrace restitution. Thus bringing forth fruits meet for repentance the sinner is brought to the door of the sheep-fold—the church of the living God.

Dec. 17. This morning presents a gloomy appearance indeed, as the snow and sleet comes down in a perfect drift. The poor preacher, miles away from home, surmising if all is well with his family under such trying circumstances. Surely the membership at home should see that the minister's family does not suffer amid such trying storms. In the evening the writer preached from Acts 26: 28, "Almost thou persuadest me to be a Christian."

Dec. 18. In the evening met with the people again with an apparent increase of interest on the part of the audience. Bro. Daniel again dealt out boldly the word of truth, presenting to our minds the hindering causes to Christianity. "I must go and see the land I have bought, must prove the oxen, I have married a wife," with numerous applications and illustrations, were profusely held up in the light of the Gospel to the edification of all present.

Next day, Dec. 19th, the writer tried again to talk on the subject of obedience, Gen. 31: 16. We met again in the evening, and being our last meeting our dear brother and fellow-helper gave us some of that last and best wine

of the feast, from the subject, "Growth in Grace." Some of his divisions were,

I. Reasons why Christians should grow in grace.

II. Means of growth.—

III. Evidences of growth in grace.

These were dwelt upon at length and I think to the satisfaction of all present. Although there were no additions to the church during these meetings, yet we were made to feel encouraged by the attendance and attention of the people. We were frequently told that the community was considered "Cold Corner," and that various other sects had tried at the same place to hold revival meetings, but failed even to bring out the people to meeting. We fondly hope that the good seed sown may bring in golden sheaves in the harvest of the Lord.

Dear brethren and sisters in that part of God's heritage, be encouraged, be alive to the Master's cause, labor with untiring diligence for the conversion of your husbands, your children, your friends and neighbors and their children, and "in due season you shall reap if you faint not." We feel assured that some were "almost persuaded to be Christians," while others are "not far from the kingdom." May the Lord bless Bro. Daniel for his untiring labors to gain souls, and the members of Muscatine county for their kindness while we were with them is our prayer.

JOHN ZECK.

MARYLAND.

New Windsor.

Bro. John Fory of Virginia, was with us last week and labored faithfully for one week in different points of our congregation. He is at Locust Grove yet this time and intends to leave for home Friday morning. His preaching was with power which gave much encouragement, and hope that many good impressions may be made. Yours in Gospel love.

HETTY ENGEL.

Dec. 28th.

PENNSYLVANIA.

Harleysville.

Brother Samuel Musselman and son have been visiting friends in Penna. for some time. Last night Bro. Musselman closed a series of meetings in the Indian Creek church—large attendance considering the inclemency of the weather. A good interest manifested. Saints rejoiced to know there are still in existence veterans who are fighting the battles of the Lord manfully, and "shun not to declare the whole counsel of God," while others felt, like one of old, "almost thou persuadest me to be a Christian." May God bless his labors, and may they be as bread cast upon the waters which are seen for many days; and may we, on board the old ship Zion sail calmly until we reach the ports of everlasting deliverance.

Dec. 25th.

KATIE HARLEY.

Cumberland Co.

Bro. Wm. Howe and wife are now in the Lower Cumberland church holding meetings a few weeks. It is snowing, hence unfavorable for meetings. During the last few months there were a good many deaths; some died very suddenly. There are a few cases of scarlet fever among children.

Dec. 25, 80.

DAVID NEISLEY.

From Silas Hoover.

Our meetings closed at Fairfield, Ohio with seven additions; two of them were from the Baptist Church. One was reclaimed. Meeting large at the close. The best of order during the meeting. We are now laboring at New Enterprise, Bedford Co., Pa.

Dec. 27, 1880.

Mainland.

We had a pleasant visit from Bro. Samuel Musselman and son of Iowa. He had four meetings at Hatfield. At Indian Creek I do not know how many he had as the weather was so unpleasant that people did not attend. His visit was especially to see his aged mother and other relations. Fraternally.

Dec. 25th.

JAS. Y. HECKLER.

Lindleys Mills.

Myself and family just arrived here safely and are all well. We feel thankful for protection on a long journey. Truly yours.

Dec. 24th.

STEPHEN JOHNSON.

MICHIGAN.

Lowell.

Health is very good among us at this time. We were blessed with good preaching by Bro. Enoch Ely, of Illinois. He preached one week for the church at Woodland, then came to the Thornapple District on the 18th, and had seven meetings in the old church, then came over to our home in S. W. Campbell and preached three excellent discourses for us. Bro. Ely does not tell many "death-bed" stories in his preaching, but tells his hearers how to build on Jesus Christ, the chief corner-stone.

This morning Dec. 29th, thermometer stood 13 degrees below zero; coldest weather we have had. Nov. 17th, 4 degrees below. At no time this fall or winter has snow been more than eight inches deep.

The first week in November, Bro. Isaac Kilhefer, from Ashland, Ohio, was in our immediate neighborhood and preached in our new church twelve or thirteen sermons, greatly cheering up the members and others to be faithful to their callings. One was added to the church by baptism during his stay. We offer many thanks to the Lord and to the kind brethren for their faithful labor among us. We desire more such visits. Could not our dear brother Eshelman find his way in the great mission work to our home in Michigan and also tell us the good old story of the cross? We read the B. at W. with great delight and much satisfaction. Fraternally,

Dec. 29th.

GEO. LONG.

INDIANA.

Liberty Mills.

To day was our quarterly church meeting in the Spring Creek church, and owing to the extreme cold weather the congregation was small; not much business to transact. It was requested and granted that we try to organize a singing-school in our meeting-house, and we hope it may be a success for we feel that an improvement in our singing would be a step higher in the advancement of the divine life. This closes our church labors for the year 1880, and in looking over our work

year we see many failures. Hope the Lord may bless our feeble efforts and pardon what has been amiss is our prayer.

Dec. 24th. DANIEL SKELL.

Locke, Ekharl Co.

We this evening closed a series of meetings held at the South Union Church, Union Center District, at which we enjoyed a rich foretaste of heavenly things, for which we thank God loud thank renewed courage. Bro. J. H. Miller, of Milford, Ind., did the preaching. Oh may we, one and all, not be forgetful bearers, but live out in our daily walk and conduct the good and wholesome conduct which we received, and thereby gain an inheritance which is incorruptible and undefiled, and that fade not away, reserved in heaven for us.

J. H. MILLER.

OHIO.

Dunkirk.

Arrived home from Warsaw. Our meetings held at were of increasing interest. Had a Love feast with them on Dec. 21st. The brethren are continuing to be diligent. While there we saw two precious souls; first, three baptisms, one of whom was Elder Jesse Calver's son, Elder L. H. Bailey commenced a series of meetings at Warsaw, Engle Creek on the 21st inst.

S. T. BISSERMAN.

Jan. 3, '81.

Milford.

The work of the Lord is moving slowly along. One more soul received into the fold. A startling scene at a late hour in the night while in bed. I answered, As he came to my door he said a young man near here was restless and dissatisfied. While in bed a voice told him to prepare for heaven. We went at midnight; had a season of prayer, and at 1 o'clock went to the creek and took away the ice six inches thick and immersed him, while the thermometer was five degrees below zero. O, what joy! A soul made happy in this world, and augurs rejoice in heaven. A solemn scene indeed for those who stood by. May winners take warning and heed the solemn call of Jehovah.

J. H. MILLER.

Dec. 31st.

KANSAS.

Jasper county.

The Walnut Creek church, Johnson county, has now a resident minister, (Wm. H. Carrier), have preaching every second and fourth Sunday in each month. Health is good, roads smooth with four inches of snow. Thermometer the 25th of December five degrees below zero, 29th, 18 below, 30th, five, 20th and 30th, sky clear.

ISAAC WAMPLER.

Norton Co.

Maple Grove Aid Society has now received three car loads of goods and \$80.00 in cash, from the citizens, brethren, sisters and friends of Waterloo, Iowa, for which we wish you to accept our most heart-felt thanks and gratitude towards us for remembering us in our destitute condition. May God's richest blessings ever rest upon you and us, and bless us with peace and plenty and liberal hearts and hands.

It is a pleasure for our
wider Christ.

mas day will be long remembered by the brethren here. It was spent hauling aid goods 40 miles. It made me think of the eastern country where all was plenty, and the brethren could sit in their cosy church edifices and hear the instructive admonitions given to them by their home ministers, or perhaps some great evangelist, and we had to stand the storm, but we all hope and pray for a better time here on earth, and if we strive we have the promise of a life beyond. That far exceeds even the grandest that this world can produce; where we have no sorrow, no pain, no trials, no temptations—all is love, peace and plenty, and can sit in heavenly places. What a joyful thought to meet to part no more!

Dec. 27th.

H. W. MILLER.

Parsons.

Old settlers say we are having the coldest weather ever known in Southern Kansas, but stock and crops look well.

Dec. 28th.

O. P. THAVIS.

MINNESOTA.

Sharon.

To M. M. Eshelman:

Dear Brother—Your courage in declaring God's will to people, and the love you manifest in dealing with church difficulties is worthy of imitation. Only those who are consecrated to God can overcome the victory and crown of glory. To be consecrated to God and his work includes self-denial, and taking up the cross and following Jesus. The lawgiver, dear brother, is significant; but glory in the cross of Christ; preach the word and tell the story of the cross; let this central truth be ever before you; declare it, make it known to a lost and ruined world. Declare the whole counsel of God; make no compromise. Where the Bible speaks, speak thou also; hold up the divine principles and dignity of the church. May thy zeal be modest and retiring; not like the countless sun flower which spreads its gaudy petals to the light of heaven and turns its face to the orb of day as if determined to be seen; but may you, like the modest violet, hide yourself in the Rock and send forth fragrance from its deep retirement. If we would live near to Jesus we must crucify the flesh; we must die to self. This is a daily work. Self is like a mountain. Jesus is a sun that shines on the other side of the mountain, and now and then a sunbeam comes over the top and we get a glimpse—a sort of twilight apprehension of the brightness of the sun. But self must be much more subdued before we can bask in the beams of the ever blessed Jesus, and say in everything, "Thy will be done."

MARY C. NORMAN.

ILLINOIS.

Cerro Gordo.

I will say to the readers of the B. at W. that we held our Love feast on the evening of the 25th of December, and can say that it was a feast indeed. We were well supplied with ministering brethren. Bro. John Wise stayed with us and held meeting every evening till the evening of the 23. These meetings were well attended and the interest was good. None seemed willing to confess Christ, but we trust that many good impressions were made.

JOHN METZGER.

A SUCCESS.

A meeting of the Board of Managers of the Brethren's Orphan Home, of the Southern District of Illinois, was held with the Brethren in Cerro Gordo, Pratt Co., Ind., on the 27th of November, 1880. The exercises were opened by Bro. John Wise at a worshiping 3rd chapter of the 1st Epistle of John was read accompanied by remarks of the brethren. Those were present brethren John Wise, John Metzger, A. J. Bowers, Daniel Probst, C. D. Lynn and P. A. Moore, substitutes for J. R. Gish—The following business was transacted:

1. Resolved to appoint a committee to draft by-laws for the government of the Brethren's Orphan Home.

2. Resolved that John Wise, D. B. Gibson, and Daniel Vanman be appointed to draw up said by-laws.

3. The said committee shall report their work to the next meeting of the Board of Managers.

4. Resolved that the Secretary of the Board of Managers inform the Secretary of the locating committee in person to investigate the farms that are or may be offered for said Brethren's Orphan Home and report at next meeting.

5. Resolved that the Board of Managers, with the locating committee, meet Feb. 26th, 1881, with the brethren at Hudson, Illinois.

6. Resolved that the Secretary of the Board of Managers be required to send the proceedings of this meeting to the Brethren at Work, Primitive Christian and Gospel Preacher for publication.

T. D. LYNN, Secretary.

A SAD ACCIDENT.

ON the morning of the 24th of December a man by the name of Israel Adams and his younger brother went to the woods to cut a tree. Just as the tree fell a limb flew back and struck the former. He fell to the ground, the limb striking him across the head and neck, crushing his jaw bone and cracking his skull. His brother soon got assistance and he was taken to the house of S. L. Clymer. The doctor was sent for and examined him but there was no help for him. This happened about 9 o'clock in the morning, and about 3 P. M. they started home with him, a distance of half a mile. They were at home about ten minutes when he died. On the 20th, his remains were taken to Rivier Church where he was placed in the cemetery beside his companion and four children, he being the only remaining one of the family. Funeral services by Bro. George Grossnickle from 1 Peter, 1: 24, 25. His age was 36 years, 4 months and 10 days.

MARY H. PRINCE.

Silver Lake, Ind.

NOTICE.

AS our District Meeting is approaching and we desire to make a report of all money received and expended for missionary purposes to that time, we therefore request all the solicitors in this, Middle District of Indiana, to still continue to solicit funds that the work may progress, and report the amount thus received to S. M. Aukerman, Somerset, Wabash Co., Ind., by the first of February, 1881.

W. S. TONEY.

Health and Temperance.

S. T. BONSERMAN.

EDITOR.

All communications for this department should be addressed to S. T. Bonserman, Dunkirk, Maine Co., Ohio.

A glass of hot lemonade, just before going to bed, is good for a cold.

Government can have for a legitimate end only the good of the governed.—*Mark Hopkins*

The struggle of the school, the library and the church, against the Beer house and Gin palace is but one development of the war between Heaven and Hell.—*Sir Charles Boston.*

The essay of Dr. Fabry of Chicago, on Diphtheria, as given in his pamphlet, is worth reading by every parent. Diphtheria is a terrible disease, and a knowledge of it may enable parents to save the lives of their children. A.

A primal vote is now being taken in our State petitioning our legislature for Local Option and giving the right of license on the Liquor Traffic into the hands of the women. Hope it will meet with success. Should it become a law the ladies will then grapple the enemy and gain a victory which the men of the nation have not the strength and courage to win. B.

Good sleep is essential to health and happiness. Physiologists are not well agreed respecting the natural duration of sleep. The statute of nature, however, appears to read: Retire and arise before the first rays of morning light. History shows that those who have lived longest, were the longest sleepers. In sleep the head should never be raised very high, as that position interferes with the action of the lungs. See that your sleeping-room is well ventilated and kept clean.

A poor woman said sorrowfully: "Our grocery bill every month for my husband, my wife and three children, is less than the beer bill of my husband." Think of it! A man spending more every month for dirty lager beer than is required for the groceries of the whole family! Should a man throw every month, so much money into the lake, he would be doing wrong, but not so great a wrong as to poison his own blood and even his health, as well as to rob his wife of the comforts of life.

WHAT THE END OF MAN?

THERE are two objects in life that are earnestly sought by every true lover of goodness and right, and those are happiness and virtue. Right and pleasure are closely allied, and though highly appreciated are not, nor should not be the grand object only to be gained.—Happiness and virtue stand together like twins, and to discern between the two is met with a degree of difficulty. Yet in contrasting the two, virtue would stand the greatest and should be sought by every individual as the great object and end to be gained. Then all legal means should be employed to gain such a happy purpose and pleasure. Many things are brought to bear upon or test our virtue. It must be tested or how may we know its worth.

Harm and suffering surrounds us and if fortified with the grand principle of virtue we can exercise patience, courage, endurance, compassion and indulgence in all our afflictions whether by transmission or by our own violation of law. Inasmuch as we must suffer, let us labor for those principles which may lessen pain and the ills of life. A.

DON'T OVERWORK THE BRAIN.

THERE is something more dreadful in the consequences of working the mind to exhaustion than in similar abuse of the body.

Dr. Parker, of New York, delivered a lecture in that city, in which he showed the evils proceeding from the transgression of the limits of their powers by literary men.

He said: "No man can do headwork faithfully for more than four or five or six hours. If that time is exceeded, all the phosphorus is carried off, and the man becomes irritable, broken down, and has softening of the brain."

"I have seen this overwork in lawyers, doctors, clergymen and merchants who have worked the brain to its limits."

"They have dropped under the burden. You cannot violate the law of God with impunity. Sir Walter Scott did a large amount of brain work in his day, but he did not overwork himself. In his latter days, however, he became peculiarly embarrassed, and resorted to his literary pursuits to save himself; but he worked too hard and completely broke himself down."

"One of the best scholars I ever knew completely broke himself down in his younger days, but he lived on to seventy, though he would only work some four hours a day. After these hours he engaged in vigorous exercise to keep him out of the house as much as possible, and he continued one of the best professors in the country."

REFORMATORY.

INTEMPERANCE can be crushed if the people will. This is a high obligation they owe to themselves, their families and to the nation. Unquestionably, reform is needed from this as well as from other vices, and, as in every other reform, public sentiment must work with law in unison with it. But while waiting for public sentiment to become strong enough to act, thousands are ruined and fill a drunkard's grave. Public sentiment is frequently the production of but a few public or leading individuals, and swaying their influence from sinister motives, lead the people in opposition to what they entertain as the best means of reformatory movement.

The true sentiment of the public therefore, is the voice of the people. This expression can be had by petitioning the "powers that be," but if no efficient force until in an advanced majority. Then only is the demand of the people respected and their petition confirmed by legislative acts enabling them to stay the tide of inebriety and intemperance. An efficient means of reformation is an attack upon self, which means may save thousands from premature graves. Help can be obtained by petition to a Higher power who has said, "My grace is sufficient for thee," enabling the individual to abstain from the intoxicating bowl. While

petitioning for this help the individual must act in obedience to law or the desired help will not be granted. In many cases, and we may safely say in the majority, the desire for alcoholic drinks is but the effect of a ravenous appetite produced by the continued use of stimulating foods. To strike at the root of the matter therefore, the cause should be removed, which can be done by a reform also in our dietetics. Plain and simple food should be used which are healthful to the body, producing a fine physical growth and an appetite that will discard anything of a stimulating or intoxicating character.

While the voice from the people in the majority might produce a wholesale reform, this reform in the individual will grow in families and neighborhoods, eventually reforming the nations. We therefore advocate reform in individuals as well as in the people of a State or nation. B.

WRONG DOING.

HE that commits a wrong is violating a law or principle of right, and cannot escape a penalty for the violation of that principle. That which is wrong is sinful, and displeasing to the Framer of divine law. He has frowned upon sin and has given for its wages a recompense of death. "The wages of sin is death," and though sin may grow, grow luxuriantly, yet when its course is run, when it is finished, it bringeth forth death. Death therefore is the result of sin. Sin is so varied in its forms, so common that it enters the threshold of the heart almost unobserved, hence needs a careful sentinel guarding the first approach. Sin is largely the result of excess. We might say it is excess proper. It is the transgression of law, and as such, in the least it is doing too much; it is excess. This excess may be found in all the departments of life. The man of letters treads the literary path until the dead of night; the man of business so eager to "double up," that with tired limbs and reeking brain he retires from business to rest. The miser counts and recounts his gold replacing it in his coffers anxiously awaiting his usury from his debtors; makes no appropriation for schools, churches, nor any benevolent purpose, all for self, and worships his accumulations as his God. The glutton and the wine-bibber in their revelry "eat, drink and be merry," "meats for the belly and the belly for meats!" little thinking that "God shall destroy both it and them." It is excess, it is sin, and its wages is death. Man, by his excess in these particulars, abuses his body, shortens life which might be one of great usefulness—a premature death; friends mourn, a mound marks his resting-place and soon his history is written—forgotten. Thus God is robbed of his glory. He demands worship from his creature, both soul and body. This body must be cared for that it can render that praise to God which is due to his name, hence nothing should be indulged in to weaken the physical or moral force. To do this man must study or acquaint himself with moral and physical laws; must study to "know thyself!" O man! Learn to know and to do your duty to God, yourself and to mankind, that all may be to the praise of His glory—who with that : created us all.

FOR THE

AND

Address, YOUTH'S ADVANCE,
Mt. Morris, Ill.

Religious Essays.

For the Brethren at Work.

FADING AWAY.

BY I. P. KELSO.

All that is beautiful, all that is bright,
Is fading, fast away from our sight;
The sweet daisy flower—the friend of the bees,
Has withered and faded like the forest trees.

Earth has no happiness, 'tis but a ray
That smiles on us here, but it soon steals away;
A stray beam which comes from the blaze of
glory;

And leaves us to ponder o'er life's fickle story.
The Summer, the season of song of joy,
Tints earth with its beauty and our sorrows
decoy;

Gives bloom to the glade and the river.
But soon comes the Winter and dark skies that
quiver.

Friends that we cherish are passing away,
And we, though unwilling, will surely decay,
And drop from our places in sighing and sorrow,
To live in the light of a ne'er fading morrow.

Earth's summer blossoms are scented and gay,
But scarce do they bloom when their scent
passes away;

They bring to us feelings of freshness and
pleasure—
Are types of our lives and all that we treasure.

Though lofty our station, and vast be our
gift,
Though gifted with knowledge, joy, beauty,
and health;

Trust not in these, for no one can gain say,
That they know not the day they'll vanish
away.

Then let us remember, ere death's buried light,
Hides earth's ebbing beauties away from our
sight;

While through this world our weary life plod,
That ne'er fading beauties dwell only with God.

For the Brethren at Work.

A SIGNIFICANT DREAM.

BY B. F. MOOMAW.

IN seasons of political excitement, when great national questions are agitating the public mind, and opposite principles are warmly discussed, as have been the case during the Presidential campaign, through which we have recently passed, sometimes we are made to fear, and almost believe, that our government is in danger of being overthrown, our institutions of civil and religious liberty subverted, the honor of our nation made to trail in the dust, peace and happiness destroyed, our people demoralized, republicanism a failure, and to be superseded by despotism, if not by anarchy and confusion.

At times like this, the mind being so

much exercised, it is no wonder that in our disturbed slumbers we should be carried away in dreams, and who knows but that these dreams may be ominous of what shall come to pass in the distant future.

Thus in my musings upon my bed (whether awake or asleep God knoweth) a grand panorama passed before my vision, as it were the representation of a grand magnificent, and splendid government, a noble theocracy, which as it appeared in the vision, had silently, and within the realms of another kingdom almost imperceptibly, with apparently feeble human instrumentalities grown to be a government of immense proportions, spreading itself under God's providence far and wide locating colonies here and there until it appeared to span the whole domain from the eastern to the western seas.

It appeared, however, in the vision that the grandeur of this government did not consist so much in the material wealth and dignity of worldly greatness, as in its spiritual embellishment, its profound conscientiousness as to the rule of right, integrity and justice, the golden rule emblazoned upon its order: "As you would have others do to you, do ye even so to them." A sacred regard for the first commandment of all, "to love the Lord thy God, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself."

These were the peculiar characteristics, together with self denial, non-conformity to the world; such were they white in infancy and virtuous youth. And the vision appeared to be for days and weeks and months and years till I beheld that it grew in stature and to enlarge its territory, and as it revolved around its great center, I beheld that portions of its body sloughed off, and forming an orbit of their own, and for a time seemed to blaze in the firmament, reflecting a little light from the original source, but soon like the branch severed from the parent stock dies for want of nourishment, so these little stars, or as astronomers would call them, asteroids, begin to wane, struggle for existence, begin to quiver, and flicker dimly, soon dies and only has an existence in the memories of the past.

This government however appeared in my vision to "lengthen its cords, strengthen its stakes, and spread out the curtains of its habitation." Its provinces now established far and wide, and

itself advancing in years, began to allow the principles of virtue that characterized the history of its youth, more or less to go into decay; but still trying to keep the entire government from a fatal departure, kept a watchful eye over its distant provinces.

And it appeared in my vision that in the course of time it was reported at the seat of government that a certain colony had changed the laws and usages, whereupon it was decided in the national councils that ambassadors should be sent, which was done; a delegation of wise, prudent, and loyal men were sent. They went and labored for some time with them, interpreting and expounding the laws of the general government; and from the conceptions and promises of the erring province they concluded that their effort was a success, but to the surprise and a mortification of the government and this people that colony did not comply in good faith with its promises. This as it appeared in the vision was reported back to headquarters, whereupon it was decided by the counsels of the general assembly that another embassy must be sent assuming that the different provinces must all observe the same laws and respect the authority of the national court. And so as it appeared in the vision, lots were cast in the supreme council chamber of the supreme court to determine who should now go on this important mission, that it might appear to be the great Autocrat, for it appeared to be a theocratic government, the government of God. And the lot fell on certain men who had the confidence of the court, and they were commissioned and sent with instructions to see that the authority of the government was respected and its dignity maintained.

Accordingly, they went, and it appeared in the vision that they rode on chariots that seem like torches, and that run like the lightnings, and it appeared as if they went into a far country; days and nights intervening during their passage. But they went and found as reported, that some were loyal to the government and some were disloyal, and had conspired to ignore the usages thereof, and to establish something like what may be termed in theology an independent or congregational government, but still to retain the same name of the parent confederation, saying, "we will eat our own bread and wear our

own apparel; only let us be called by thy name to take away our reproach." In this they were more shrewd than those who severed all connection with the main body, thereby retaining an existence and a standing among other nationalities.

The ambassadors arriving among them, call the chief men and the people together. And it appeared in the vision that there was then together a very solemn assembly, and according to the principles of Democracy as learned in the school of legal equality—all the subjects of this kingdom have a right to be heard in the deliberations of its councils, and it was so awarded to them. But it appeared in the vision that the chief men of this province were desirous to avoid an investigation of their matters, and called in question the legality of the proceedings of the Supreme Court, in thus interfering with their independence, upon which it appeared that those representatives were about to leave and report at head quarters. Then it appeared that they began to be afraid that they would be deprived of the name and association of the government, and waived their objections. Then the servants of the kingdom began the investigation, and in obedience to instructions insisted on a conformity (of all who wished to remain as subjects) to the constitution and laws of the kingdom. After much discussion, pleading, and consultation, all without an exception agreed to come to the measures required.

A careful report was written, which was read and reread, and explained and accepted by all concerned. Then it appeared in the vision that the agents returned rejoicing and submitted the report of their labors to the court as assembled, which, as it appeared, met the entire approbation of the court, and it appeared that there was a very great assemblage present on that occasion, and that while all had the liberty to speak, because all the subjects of this government have this liberty, and the universal silence left the impression that the delegates had faithfully and acceptably discharged their duty, and so their report was recorded upon the statutes as a part of the organic law of the government.

But in this vision it appeared as is the reality in national affairs, that revolutions never go backwards; for at the next annual session of the Supreme

Court it appeared that tidings came from the same province that there was no reformation, that it had not taken the first step in compliance with its assumed obligation upon which it appeared in the vision, that there was a deep concern manifested as to what ought to be done, and finally it was decided in the grand council of the kingdom and ordained that those same chosen men should examine into the truth of these reports, and take such steps as were necessary to secure the subordination of that colony. In obedience to this injunction they instituted an inquiry which resulted in the accumulation of a volume of testimonial documents, all confirming the truth of the insubordination of this province. The case (with persons and papers) was now submitted to other chosen men appointed by the court—it now again being in annual session. And it appeared in the vision that these chosen men labored ardently and honestly, and at length brought in their verdict; that the report was there and that the empire in question appeared to be incorrigible and that positive measures must be applied or the authority of the government would be absolutely ignored and trodden under foot, and as a last alternative it was ordained that if she would not respect the authority of the government, and so exhibit in a given time, that by her own act, or non-action, she would cut the fraternal cord and be dismembered from the social compact; and I thought I saw these men come into court, and there appeared to be a great silence, and I saw their foreman stand up in the great congregation and in loud voice read the verdict, and I heard the voice of the united council and all the people say, Amen.

But what above all things appeared most strange, as I thought, I saw in the vision that the wheels of time rolled on and on, and the time appointed passing by, and no change in the usages and manners of the province in question, time rolled on and it came to pass that another annual meeting of the counsels of this great people was in session, and I thought I saw the great court in council on this important question, and strange to say instead of vindicating its honor and maintaining its dignity, it supinely waives all former decisions, lets the scepter slip from its grasp, and grants another embassy, partially the choosing of the insubordinate colony,

and between whom an alliance may have been formed by flattery and promises, for I thought I saw in the vision a rather mysterious correspondence, censuring and ridiculing former ambassadors, and the vision was for a time and a time, prophetically speaking. During this period there appeared to be rather a stillness in the atmosphere, only occasionally a sort of distant quivering in the horizon. At length the silence was broken, and the echo as heard in the distance, if in our slumbers we interpret them correctly, sounded something like this: "We now say unto you the labors of all former ambassadors, with all the expenses attached, and councils of all former sessions of this pretended Supreme Court was all a sham, a mere farce. They told you that the authority of the government must be respected, its laws obeyed, and its dignity maintained. But it was not in earnest; they did not mean that you should do it. They did say by the acts of their ambassadors if you did not become subordinate and obey her counsels that your connection with the government should be dissolved; but the sequel shows you clearly that it was not so intended, not being executed. We don't care whether you make the reforms required or not; it is altogether immaterial. Just go on as you have done, and let others do as it pleaseth them. Only quit fault-finding and live at peace."

But I saw in the vision a little group of subjects still loyal to the great autocrat and Supreme President of the kingdom. These seemed to be grieved at the turn the case had taken, and in honor to their sovereign, wished to maintain inviolate the primitive form of the government holding to be sacred the constitution and laws thereof, and not just ready to compromise those sacred principles, which subjected them to the censure of these agents as being stubborn and self-willed. And so it appeared in the vision that it remained in this unsettled condition for awhile, until by chance some other men, not chosen nor sent, but of their own accord, or perhaps called by the insubordinates with whom there was more congeniality, coming into the province, constituted themselves an umpire to complete this work as suggested by their late predecessors. And I saw in the vision when the different elements of the empire had assembled these men

took the position as Moderators, with an air of great wisdom and importance. But instead of moderating, became quite immoderate themselves in censuring and ridiculing the chosen men sent by the government denouncing their proceedings and trying to overthrow everything done by them; but failing to succeed in this they ingeniously concluded to fall back upon the premises of the Supreme Court, in substance, but the sound to my hearing appeared in the vision something like this: Let these old laws and practices of the kingdom go to the winds, quit finding fault, live at peace, and fraternize every thing that may come, however averse to the holy canon and laws of the kingdom it may be. We are living in a progressive age—the world is moving and we must move with it. In the meantime, I saw in my vision the remnant of loyal subjects in that far country, stand trembling overpowered by numbers, and intimidated by censure as being stubborn and self-willed. They finally concluded to succumb, let matters take what course they might, they would cease to complain; call it a cessation of effort to sustain the principles of the original government, but no compromise nor real union with any departments therefrom.

At this moment it appeared in the vision that there was a great shout in the camp: Ho! Ho—we have conquered at last! Victory has perched on our banner. We now can and will laugh at the authority of this pretended theocracy; spurn and trample under foot the dignity of the Supreme Court, and snap our fingers at such messengers as she may send with the design of interfering with our congregational rights and our individual privileges may henceforth not be called in question.

In awakening from my dream I was made to wonder if it was possible for such a thing to become a reality? and if so, would not such a government be an object of pity: its honor trailing in the dust, its dignity despised, its authority trampled under foot, and it becomes a hissing and a by-word of reproach among the more fortunate sovereignties by which it is surrounded?

No man can ask honestly or hopelessly to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

For the Brethren at Work.

TABLE HYMN.

BY ALEX. W. REESE.

Our blessed Lord and Savior said,
While here on earth below,
"Give us this day our daily bread,"
That we his care might know.

We lift our voices Lord to thee,
In humble gratitude;
Thy hand, our Father, may we see,
In every needed good.

For the Brethren at Work.

NEW YEAR.

BY MARTHA EBY.

ANOTHER year is past forever, and we are one year nearer to our grave. Much reason have we to be thankful to our God that we are yet numbered among the living, while many have passed away since last New Year; some that were near and dear to us, and who expected to see this New Year as much as we did. But alas! they are numbered with the pale nations of the dead. And while we are in the midst of health, we may be nearer home—much nearer than we think; therefore let us be up and a doing, while it is called to-day, that when the pale messenger of death cometh to pay us a visit, we may be ready. As we have entered upon a new year let us be more faithful, and double our diligence in serving God. We should make the Bible our daily study, for in 2 Tim. 2: 15 we read that we shall study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Hence it is requested of us to study the Scriptures, that we may understand it more perfectly; therefore we should make good use of our spare moments, and by so doing we can learn daily. Let us do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Lamar, Ill.

For the Brethren at Work.

A FEW PLAIN HINTS.

BY SARAH M. SAUNDERS.

NOW as the new year is here, let us resolve that by God's help we will endeavor to rise higher and higher in our sphere of usefulness than we ever have before. Let us all try to live closer to God, love him with a pure heart fervently, and love one another. Let our

love be without dissimulation; and above all, dear brethren and sisters, let us have the BRETHREN AT WORK next year to be a work for good; let us have less about self, and more about Christ; less jealousy and more courtesy, (editors included.) It does not make much difference to the readers in general where you "took the train," or who furnished you a "sumptuous breakfast." But tell us about the great and glorious revivals. (I mean revivals of Christianity.) Don't tell us so much about that talented brother that went on a mission. Where? Why away several hundreds of miles east to large and flourishing congregations with large and flourishing congregations, with not less than half a dozen good speakers behind the table, dozing while you speak. But tell us that you have been West where the members are few and in limited circumstances, and where we meet in school-houses and even sometimes hold Love-feasts in the open air.

For the Brethren at Work.

A DEPARTED FRIEND.

BY H. W. STRICKLER.

WRITTEN JAN. 1, 1881.

ON last night while the way-watchers were gazing in breathless silence, our old and well tried friend and much loved companion, just as the clock struck twelve, closed his eyes and was numbered with the pale nations of the past. For some time prior to his departure it had become apparent by his friend that his time was drawing nigh to an end, and as the end drew nearer and nearer the concern of the family became more and more apparent,—all became alarmed and drew near the scene of departure, and to hear the gentle whisper: "Farewell, true and well-tried friends; you have seen my birth and welcomed me in your family circles, in your sanctuaries, in your halls of mirth and business departments. I have been with you in your sorrows and joys. You have not forsaken me; when I was young you sported with me in my early cool shades and wandered in my presence by the babbling brooks and refreshing rivulets. When my face became scorched with burning heat you were found to visit frequently the cool watering places, and sprinkle my parching tendrils, which so pitifully plead for the refreshing dews of the morning or the gentle showers of heaven. When in my prime I struggled hard to lend my

support for the sustenance of life; you were not slow to run to my bountifulness with a smile upon your countenance as if to say, 'Thanks, my dear friend,' and then gathered home the bright golden sheaves, with much zeal and care, that I in my old days might enjoy at least the satisfaction of seeing my tender offspring nourished. As I began to be disordered by my green and orange plume, and began to feel the chills of exhausted days stealing on me still you were not found to forsake me; but began to lay up in store the rich golden nuggets which hang in clusters about my rugged boughs, that you might, when I am numbered with the past, still be nourished with fond recollections of your friend."

For the past two months it became apparent that our old friend was making preparations for his departure and gave us warning. He began to shake his time-worn frame, his locks became shorn of their bright living lustre, his face became rough, his countenance turned pale, his breath became congealed, and his perspiration began to cling to his cheek. For two weeks past his bright sunny countenance refused to play around him as in days of yore. Six days later and his tear drops fell like flakes of snow, and his voice could be heard through all the house, evidently speaking; that his lungs were fast congealing. We turned our eyes to the luminaries of our palaces, (the window panes) and there we could read in his eyes his birth and parentage—even from the cradle to the grave—we could see the early spring time of his youth in the little daines and tiny spheres of nature's own art. We could see the stalks of corn in full ear, the golden sheaves gathered in clusters. Away beyond we could see the vast plain in which his busy finger had unceasingly been flying in all his arts. In this vast plain we could also see the massive steamer plowing the mighty deep, the smoke of the busy engine, and the vegetations of the prairies. On our right and left we could see the beautiful poplar and the massive oak, the terrific mountains with its rocks and cliffs rising high to the heavens, and as they rose higher they bent their massive forms as if to humble themselves in the presence of the great I Am. Lastly, we could see the beautiful weeping willow with its long tendrils reaching low down in the valley beneath, which seemed to be more ex-

pressive than all the rest of the great panorama, which seemed to whisper an invitation to plant one over me when I am gone. After viewing the scene as thus portrayed we laid our weary limbs upon our soft bed to take a few hours of repose, but soon it became apparent to the weary watchers that we, like Peter, James, and John in the garden of Gethsemane, had become unconscious of all that was around us. This morning we opened our eyes, only too late to take the last look at our departed friend; he has gone. Many are the fond recollections of his presence; many were the pleasant days spent in his presence in the sanctuary; many were the prayers in his presence sent up to heaven; many were the echoes which came back through him: "Thy sins are forgiven;" many were the names that were written in his presence in the Lamb's Book of Life; and many during his stay did he witness their departure by the way of all the earth. Now he has gone to meet them, and we trust he will not be found lacking. But to-day many are weeping over him, and reckoning the acts of his presence. To-day many are forming new resolutions. Many are weeping for their dead and will not be comforted. To-day has brought sorrow to many a family. To-day our departed successor is inaugurated and takes upon him his predecessor's name by adding one to his nothing.

May we then like our new friend search out every nothing of our lives and add one to the happy future, that when we shall be numbered with the dead, that the former name which we will take in the future will add one to the happy throng around God's throne forever to dwell with bright angels above the skies. Now, beloved, while it is yet called to-day let us work; let us put forth every nerve to avail ourselves of the present and help to make others happy, is my prayer.

Lorain, Ill.

THE LAST CALL.

BY NANCY ARMENTROUT.

Dear Brother:—

WHEN I think of the good meetings that people enjoy so much, and the soul-refreshing seasons that so many of our dear people are enjoying from time to time, it makes me wonder if my brethren ever think of poor desolate people, that would give everything

they possess if they could just hear one sermon preached in its primitive purity. I do not think when Christ said, "Go preach my gospel to every creature," that he just meant these places where he thought they would find the most Christians, but I think he meant that they should preach and expect to do some good. I am sure you could do good and save many souls if you would hold a meeting here. There are many here who never heard the dear brethren preach, and say they would like to hear them very much. Souls are starving for the pure bread of life. O how fast they are dying!

We have other denominations here, and why is it that the brethren do not come in? We hear of them going everywhere to preach, and why is it they don't come here? We need preaching. Quite a number have asked me to write and have a minister to come and preach one sermon, if no more. I have tried every way in my power to get them to come, but all in vain. If I were blessed with abundance I would pay their expenses; but I am not. But thank God if I do all I can and it does no good I will not be to blame. Will some one come? This may be my last call! Life is uncertain.

Joseph, Union County, Oregon.

STOP, BROTHER.

STOP, Brother, stop; how will you dare to take the Lord's name in vain? How can you when you were better raised? How can you think of fearing your God at the great day of judgment when here on earth you profaned his holy name? Oh it makes my heart ache to hear you talk, and to think you have grown so thoughtless and wicked. Was you not baptized? Oh yes! But perhaps not into the right spirit. Then turn to the Word of God with a prayerful heart; therein you will find the way to everlasting life.

A SISTER.

Truth is the foundation of all knowledge and the cement of all societies.

Repentance without amendment is like pumping without stopping the leak.

There is nothing more to be esteemed than a manly firmness and decision of character.

Knowledge is modest, cautious, and pure, while ignorance is boastful, conceited and sure.

ECCE HOMO.

BY C. H. BALSBAUGH.

To a Campbellite Clergyman:—

THIS is the hobby of Unitarianism. To them Christ is all man and no God. They are forever echoing the sorrowful appeal of Pilate—"Behold the Man." You have fallen into the reverse extreme. With you it is Ecce Deus—and God and no humanity. One is as far from the truth as the other. Ecce Deus—He is the Christ of the Bible. That He was God we need not demonstrate: this you admit. He is the subject of prophecy as the "Wonderful Counselor, the Mighty God, the everlasting Father, the Prince of Peace." To this the whole Bible, and all history, and all personal experiences in holiness, bear witness. Was the incarnation a sham? So you virtually declare. Did the virgin bring forth wind in her delivery at Bethlehem? What was it that lay in the manger wrapped in swaddling clothes? A myth? A nonentity? It was a veritable human babe, inclosing in its tiny form very God—Emmanuel. I care nothing about your nice theory that requires the Savior to be pure Deity—his very flesh and bones Divine. "God is a Spirit." So testifies Jesus. "A spirit hath not flesh and bones as ye see me have." So testifies Jesus again. Did He stultify Himself? If He was pure Divinity, He did not know it himself, nor His apostles, nor His prophets. What about the lad in the temple, the tiling Carpenter, the consecrated Messenger of the Covenant in Jordan, the wrestler with Satan in the wilderness, the foot-sore Evangelist of Palestine, the blood-sweating suppliant in Gethsemane, the thorn-crowned, scourged, buffeted victim in the judgment hall, the impaled spike-riveted, bleeding, groaning, dying Sacrifice for the sins of the world? Are all these hallucinations, make-believes, a God-enacted farce to blind and mock the very race it pretended to save? It is an outrage on common sense and common honesty. Of all deceptions ever palmed off upon the world none is equal to the thirty-three years of Messianic life, if he was not very man in body and soul.

A Redeemer all God is not the want of humanity. We need a Divine Incarnation which is a reality and not a delusion. "The word was made flesh," and yet remained the word. The flesh was not metamorphosed into Deity, nor Deity into flesh. Ecce Homo, Ecce Deus, meets the liabilities and disabilities of ruined human nature. "Without shedding of blood there is no remission." So declares Paul. Is the apostle orthodox? God cannot bleed, for he has no blood, only the essence out of which blood is made. "The life thereof, which is the blood thereof," was God's far-reaching injunction and prophecy to Noah. Gen. 9: 4. "In Him was life." Sin required both the Life which originates blood, and the blood which symbolizes life. God and man had to constitute the Mediator for the reconciliation of the variant parties. Had Jesus been all God we would be still unredeemed. The altar called for a tangible sacrifice. Material, visible blood had to be carried within the awful veil on the great Day of Atonement. Ecce Homo. "Behold my hands and my feet; reach hither thy hand, and thrust it into my side; be not faithless but be-

lieving." Still no real humanity? of what was Thomas convinced? That he was handling what eye can neither see nor sense touch? Be not faithless but believing in relation to what? of course to the veritable humanity of Jesus. If this is not so, then that post-resurrection scene is one of the silliest humbugs on record, and the resurrection itself is the consummation of fraud. Deity sank not into the grave, but a lifeless corpse. What was not in the sepulchre could not come out. What then is the resurrection? If a reality and yet not Deity, what then? If not humanity, what else? Aught else needed? How could God supply a second Adam without taking on Him the seed of Abraham? How could he make atonement without getting out of human nature the materials for the offering, infusing His own life to give it efficacy? Ecce Homo. "Since by man came death, by man came also the resurrection of the dead." The composite constitution required for incarnation, Prophetic ministry, Atonement, and Resurrection, is equally needed for the sacerdotal function of the Upper Sanctuary. Jesus is still God-man, Emmanuel, a Divine human Brother.

Ecce-Deus-Homo. This is the appeal of God to the human race, and will be the joy and song and wonder of Eternity. His Deity was often and peremptorily denied by His malicious infatuated contemporaries; but His humanity never. Any theology that requires such a mutilation of Scripture, and such a mangling of Emmanuel, is rotten root and branch. How could a Savior not God help us? Nothing less than Omnipotence will suffice to recover from the catastrophe of sin. How can a Redeemer not man become our substitute, be "made curse for us" "become sin," die in our stead, "the just for the unjust," and offer Himself as the organic Head of a new family? All this requires a fallen nature. The simple fact that in glory He still retains the name Jesus, as "name which is above every name," is sufficient proof that he retains the nature to which the name is applied. "She shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins." This name is the cognate of Emmanuel, and this last without a real conjunction of the Divine and human would be the climax of imposture. It is the Son of man who is seen at the right hand of power, and coming in the clouds of heaven. Matt. 26: 64, and 25: 31, and 16: 27. Stephen sees Him as the Son of Man standing at the right hand of God. Acts 7: 56. I am Jesus of Nazareth, He addresses Paul. Acts 22: 8. As the Son of Man He appears in His Apocalyptic glory. Rev. 1: 8. As such He comes to judgment. Rev. 14: 14. One of his last utterances was, I am the root and offspring of David. Rev. 22: 16. Ecce Deus Homo.

God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn; but he gave him sufficiency of grace to sustain him.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XXIV.

Baptism into the name of each person of the Holy Trinity.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa. 41: 21.

OBJECTIONS ANSWERED.

SOME say trine immersion was only invented to support the doctrine of the Trinity. Mr. Roberts quoting from Dr. Robinson's History of baptism. Lon. Ed. p. 444, says, "James Sadolet, who was the first secretary to Leo. X. and afterward created a cardinal by Paul III. in the year 1536, says, 'Our trine immersion in water at baptism, and our trine emersion, denote that we are buried with Christ in the faith of the true Trinity, and that we rise again with Christ in the same belief.' " Trine Immersion Weighed, &c. p. 12. The Trinity was not only the plea of Catholics but also of Arians, who likewise practiced trine immersion, but whose views of the Trinity differed from those of the Catholics. See Bingham's Antiquities of the Christian Religion, vol. 1, pp. 540, 541. Mr. Roberts quoting further from Robinson says, "When the scenery was all removed, it was found that the chief secret (of trine immersion) was the doctrine of a Trinity. It was the principal article; * * * it was that without which all the ceremonies were inefficacious and baptism itself invalid." Trine Immersion Weighed, &c., p. 13. Christ does not tell why he commanded baptism into the name of each of the three, viz: Father, Son, and Holy Spirit, hence we are not so much concerned about inquiring, but it is certain that single immersion was invented to oppose the Trinity, as will appear under the historical development of the subject, and does so, not only practically, but by the plain admission of its advocates as the above quotations show. No one can oppose trine immersion successfully and admit the Father, Son, and Holy Spirit to be three in any sense whatever, neither in the sense of Catholic, Trinitarianism, nor Arian Trinitarianism. Here I appeal to the Baptists of America who have been nourished in the belief of the Holy Trinity. Do you mean to give up a Divine Redeemer and Holy Spirit, or the tri-personality of the God-head as the above extracts from a Baptist publication which has been recommended by one of your leading journals, indicate? and thus deny the very Lord that bought you rather than have his baptism?

J. W. S.

NO MORE A SUPPER.

SOME time ago I heard B. remark that he and C. went to an inn to have supper and lodging for night. They asked for supper; the host said, "yes, you can have it according to your religious principles." So after supper was ready the host calls B. to his table, and C. to his table. B. had plenty on his table, while C. had only a small piece of bread and a sip of water on his. While B. was eating, C. was looking at his bit of bread and sip of water. He asked the host, if he called this a supper. Yes sir, according to your religious principles. C. asked the host, what do you charge for such a supper? Fifty cents," was the reply. C. "I can't pay that for such a supper." Now you see when it comes to dollars and cents it is no more a supper. JOHN Y. SNAVELY

Home and Family.

MARY C. NORMAN SHARON, MINN., EDITOR.

TIRED

Dear God, I am so weary of it all,
I can now rest me for a space.
Are there no great rocks where shadows face,
That I may cast me down and hide my face?

Work and strive, sore burdened and afraid,
The road is flinty, and the way is long. I stayed.
And the weak staff, whereby man's steps are
Bends like a reed, when bitter winds are strong.
The lofty thoughts prove fruitless in the deed;
The price I too for seems a glittering lie!
There is no comfort for the present need;
No golden promised for futurity.

I shrink in terror from the endless task,
I look with honor on the barren land,
And ask, as only hopeless hearts can ask,
The meaning of my days to understand.

—Selected.

For the Brethren at Work.

GOVERNING POWER.

BY MARY J. STEES.

GOVERNING power is a qualification which God commanded should be acquired, and it affords all, who will turn to the Bible for the method given by the great Teacher, a valuable aid in training the young. If you desire the blessings of God upon your family, you must govern it well. Because Abraham governed his children well and all the people that lived with him, and made them do what God had told them to do, God was pleased with him and said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that which he hath spoken of him." So you see God had promised to bless Abraham in his children. But it seemed that the blessing depended upon Abraham's faithfulness in governing his family, and bringing them up in the fear of the Lord. Does this not teach parents that if they would have their children blessed they must train them up in a knowledge of what God has taught, and correct them when they will not do it?

The Bible teaches parents to correct their children. Solomon says, "He that spareth his rod beareth his son; but he that loveth him chasteneth him betimes. Many parents think it shows a greater love for children to let them go unpunished; but again says: Solomon "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Foolishness is bound up in the heart of a child, but the rod of correction will drive it from him." Withhold not correction from the child, for if thou beatest him with the rod he shall not die. Thou shalt beath him with the rod, and shalt deliver his soul from hell." Now does this not teach us that if a child is left to himself, to be stubborn and disobedient he will be ruined? Will he not become a vicious man if he lives to grow

up? and will his soul not go down to hell? But, if he is corrected in season, so that his evil disposition is subdued, and he is brought up in the nurture and admonition of the Lord, he will be a good child and his soul will be saved from hell. And again Sol says, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight to thy soul." Absalom is an example of a son who was left to have his own way. I will not stop to tell about him here, for you all know him so well; yet I would ask you if you please, to imagine you see his dead old father kneeling and crying over his dead body, "O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom my son, my son!" Here, dear parents, you may see a parent broken-hearted because of the ungodly conduct of a child. O, consider the anguish and sorrow of dear old David! Indeed it is wise to correct a child while there is hope, though it may grieve the soul and cause tears to flow, yet we have the blessed assurance that what we "sow in tears we shall reap in joy."

TRAINING CHILDREN.

"Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22:3.

THE above text is one of great importance, one of which all honest people should seek information upon. I wish to give my readers a few thoughts upon this subject. I have observed the effect of different modes of training children. I have noticed that it is very necessary to gain the love and respect of children, if we desire to benefit them. How is this to be done? We can only obtain this by making ourselves worthy of their esteem. Can this be obtained by vain and foolish talk or provoking them to anger by annoying questions? Oh no; children will not respect persons that do and act thus; although they may be inclined to imitate such work.

The wise man has said that foolishness is bound up in the heart of a child, but the root of connection shall drive it far from him. Prov. 22:15. Therefore, foolishness is not commendable in a child; although it may be bound up in the heart of a child by the example of foolishness set before them. Such examples set before children by people of matured age will exercise a baneful influence over the young. Fathers and mothers are you in the habit of talking foolishly before your children for their amusement? Do you tell stories of persons and things before your boys and girls, which you do not wish them to imitate? If you do, why do you wonder that your children are so inclined to work all manner of mischief? It is no wonder at all, after you have set the example before them. Children will follow the example of father and mother; therefore parents should select their words that they use before their children. Never use slang phrases or loud and boisterous talk and laughter or make careless remarks about your neighbors before them. Remember your little ones' hearts catch the hue of every sentiment expressed. A child resolves in his mind what he heard whether good or evil. If parents would stop and think how a word spoken in the pres-

ence of a little child affects its future for good or evil, they would be far more considerate in their speech. The character, life and future destiny of a child, is moulded and influenced by what is sown in the heart; therefore it becomes necessary that we sow the proper seed. The prudent farmer sows his seed early, that its roots may be deeply seated in the soil before the frosts and cold blasts of winter come; hence, to fathers and mothers it may be said, sow thy seed in the morning of your child's life, "before the evil days come and the years draw nigh when thou shalt say, I have no pleasure in them." We then say to parents, sow early, that when the age of manhood and womanhood arrives, talent may have been developed, and that will result in a blessing to the world, and in the day of Christ's coming you may say, *Thou Lord art I, and the children thou hast given me.* M. C. N.

From the Bible Banner

"I WISH SOME ONE WOULD LOOK FOR ME."

BEWEEN the hours of ten and twelve, for many nights, a poor woman might be seen making her way through the streets of London. Her pale, anxious countenance, and hasty, trembling steps, showed that her errand was one of no slight importance. It evidently occupied her whole soul. A year had passed since her only daughter left home, and entered service in the great metropolis. There she became acquainted, with gay, thoughtless companions. A love of dress, and the neglect of the Sabbath, proved her ruin. She was now living a life of open sin.

After many inquiries, the unhappy mother learned that her daughter might be seen every night in a certain part of the town which was marked out to her. She was resolved to look for her; and each night she watched anxiously at the spot, hoping at length to recognize the features of her lost child. After many nights spent in fruitless search, she was about sorrowfully to relinquish all hopes of success, when she saw at a little distance a figure closely resembling that of her daughter. She eagerly approached the spot. The individual was standing with her face turned in another direction; but, as the poor woman drew close, she looked around.

The mother was about to stretch out her arms to embrace her, when the light of the lamp which shone upon the features showed they were not those of her child. In an agony of grief and disappointment, she exclaimed, "Ah! it is not she, I was looking for my daughter; but no, you are not my child."

The poor girl who was addressing burst into tears, saying, "I have no mother—I wish I had; I wish some one would look for me."

"I wish some one would look for me."

A young lady, having read about a man having invented a stove which will consume its own smoke, hopes he will next devise a method whereby tobacco-smokers can be run on the same economical principles.

If children have two ears that they may hear much and say little, adults have two ears that they may hear both sides before they judge.

Brethren at Work.

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must respect in order to maintain a united nation. Should an individual attempt the life of the nation, usurp authority and subvert good government—then the individual must be checked. If a state were to attempt to overthrow the nation or act of the states, it must be checked to cease that effort. If the nation attempts to abridge the rights of states and individuals must be checked to prevent. So much by way of preface to our plea for a republican form of government to the house of God.

It has pleased our King and Shepherd to grant his people a democratic form of government. Citizens' rights and privileges have been bestowed upon each individual. Is prayer and thanksgiving granted? Then each one may come to the altar and worship without prevention from all other members. Are the blessings of the ordinance vouchsafed to the church? Then every member may secure the blessings. Does God require each one to examine himself before he eats? Then neither dare we trample upon this right and escape the judgment of God. Is any sorry? Then let him sing, for this is heaven's message. Is any sick? Let him call for the elders and receive their prayers and the anointing with oil. The constitution of spiritual liberty permits no one to deny these and many other individual rights.

No ruthless hand dare trample the holy flag Of God's dear children in the dust of earth. And go unpunished.

Is the government of the church rigid? Are the rights of individual members abridged to such an extent as to impede the development of purity and holiness? Have the congregational rights been infringed so as to destroy good government and the union of divine co-regents? Is a representative form of government as we now have, where the representatives may be changed equally, is there danger of undue assumption of authority by the Brotherhood? Is there just ground for complaint against that government which is founded upon Divine Truth? Are there good reasons why a government recognizing the rights of individual members, and the rights of congregations, should be overthrown? Can a government be founded on better principles than that which recognizes the rights of each member, each congregation and finally all the congregations as a compact body?

To-day the church of the Brethren, in its government, recognizes all the principles of liberty vouchsafed to each member by the Oracles of God; and we cannot conceive of a better system with which to supplant that from heaven.

An individual, on associating himself with a class of people, declares by that act that he accepts the doctrine, rules and order of that society, in all good faith unless he goes in as a "spy"—a deceiver. (Some such joined the apostolic church). It is the duty of the individual to know, and the duty of the church to teach him, its doctrine, rules and order; and if he once accepts that it becomes him to attempt their overthrow on the plea of individual rights. No one man should demand the

complete upsetting of things just to please himself when many others are equally interested.

A congregation cannot expel any member. That term is unscriptural and signifies too much under heaven's delegated power. A congregation may "withdraw" its fellowship—its privileges from a member, but it cannot expel him. If a man be baptized into Christ, can any number of men baptize him out? Fellowship may be withdrawn from him, but he is still a brother. 3 Thess. 3: 15; Gal. 6: 1. The rights of a congregation may demand that it withdraw its fellowship from a member or members for a season, but the rights of the individual or individuals demand that they be counted not as enemies but as brethren, and that they be restored in the spirit of meekness. But if a congregation should choose to raise up and nourish a poisonous plant, then that assembly may in due time bury itself in the quagmire of corruption; and it will then become the duty of the Brotherhood to withdraw its fellowship. This is the extent of its power in quitting those who endeavor to subvert the principles of divine liberty.

There is then a harmonious blending of liberties in the church of God. To overthrow part of the congregations, and out of the ruins evolve pure congregations, does not seem to us like enjoying the broad and perfect freedom which comes by union of all the parts. We can see no body—no on pure unrestrained system working harmoniously as a whole by cutting off the feet, hands, ears, and nose, plucking out the eyes and tongue. We believe man works best with his ears, eyes, tongue, hands, feet intact; and so we believe the church will. Let the ears, toes, fingers, eyes, tongue, mouth, body and all remain. Let each part perform its function. Let there be no clogging of arteries—no tearing up of any necessary parts; but let individual rights be carefully guarded and respected. If these be held as God has revealed them to us, the congregational rights will be maintained untrammelled. If the congregational rights be held intact, there will be a glorious union of all the parts, forming a grand Brotherhood which will reflect the doctrine and peculiar characteristic of the great and glorified Master, our Lord and Savior Jesus Christ.

We therefore plead for the "liberty where-with Christ hath made us free." We plead for the rights of each congregation; and beseech our fathers who watch over us for good, not to think of going beyond the limits of the Brotherhood rights. We beseech all lovers of good government to show due respect to the Brotherhood; for it is God's will that we love the Brotherhood; we will not speak evil of it. It is so unatural, so unspiritual to speak lightly of that which we love, hence if we manifest a bitter spirit against the government of the church it betrays us, showing that we do not love but hate.

H. M. E.

Bro. A. Hutchison, of Mo., held a series of meetings near Girard, Illinois, last month.

Editorial Items.

We can fill no more orders for Almanacs.

THE address of Eld. Jas. R. Gish, till further notice, is Corning, Clay Co. Ark.

BROTHER J. M. Mohler held a series of meetings near Green Springs, Pa.

BROTHER Jesse Calvert has been preaching the gospel of Christ in Wells Co., Indiana.

BROTHER Grabbill Myers is working faithfully in his Master's cause in Lancaster Co., Pa.

SEND no money to this office for Danish Mission. Send it to James Quinter, Huntingdon, Pa.

BROTHER W. C. Teeter, of Mt. Morris, was advanced to the second degree of the ministry the first of last week.

BROTHER Michael Emmert has resigned his charge of the West Branch church; the church is now under the care of Edmund Forney.

D. HEISE, Clarence Center, New York, says, "I am much pleased with 'Problem of Human Life'; it gives Darwinism a complete bursting."

BRO. W. S. Gilbert, of New Lebanon, Ohio reports very cold weather, about six inches of snow and six deaths within the short period of twenty days.

BROTHER John Knisely of Plymouth, Ind. has returned home from an extended visit in Pennsylvania. Can you come this way some time, brother John?

BROTHER Silas Keim, of Elk Lick, Pa., is sick. We tender our sympathies to our dear brother in his affliction. May the Lord give him abundant grace.

ONE person who had been baptized by the Beaver Dam (Md.) party was recently rebaptized by the Brethren, she becoming dissatisfied with her former work.

WE learn that the Brethren at Carleton, Nebraska, commenced a series of meetings the 15th. Their notice reached us too late for insertion in last week's issue.

WE learn that Brother Johnathan J. Lichty, of Brown Co., Kansas, has been too feeble during the Winter to be out of the house much; he has been able to attend but few meetings.

A minister wanted at Queen City, Mo. There are at present seventeen members and they are willing to assist a minister who will labor for them. For further information address Daniel Smith, Queen City, Mo.

THE author of "Problem of Human Life" in a private letter says, "I feel already at home with your people and wish you had a church in this great city. You would have one humble attendant at your services once a week if you had." O how we long to see the day when the cities too shall have churches of the Brethren to which those who love simplicity and the commandments of God, can go and enjoy the blessings of primitive Christianity.

While at Yellow Creek last week we spent several hours very pleasantly with our aged Brother Daniel Fry. He is unusually feeble this Winter, and therefore not able to be out of the house very much.

THE January number of the *Vindicator* comes out with a Correspondence Department. We are glad to observe that it, too, changes to the better when it sees it. And why not; for so did our fathers in all ages.

BROTHER S. M. Forney writes from Parkersburg, W. Va. that "two were added to the Big Creek Church the 2nd of Jan., by letter, making in all within a year, five by letter and seven by baptism. Two moved away, four died and one was disowned."

"INFANT baptism in a nutshell" is the title of a new book in defense of infant baptism. Likely a nutshell will hold water enough to baptize an infant the way it is generally done. read the author said, "Infant baptism in the New Testament" we should have asked for the chapter and verse.

If you want to sink yourself into the slough of oblivion just write people long letters telling them of your own virtues (?) and the vices of others. You'll get down hill at railroad speed that way. You may increase the downward motion some by insinuating about the weaknesses of those who once befriended you.

BROTHER Hope writes under date of Nov. 27th, 1880, that he had not sufficient clothing to keep him warm, and had received but little money up to that time. We think, however, by this time enough has been sent him to make him comfortable. We have no fears that he will get too much help. He is working hard in the Master's cause.

THE Brethren at Waddam's Grove closed an interesting series of meetings week before last. They held twenty-four meetings in all, Brother Harper preaching at seven of them. The other meetings were conducted by their home ministers. If more of the congregations would hold meetings conducted by their home ministers it would add to the life and vigor of the members generally.

THOSE who have subscribed for the BRETHREN AT WORK for one year, may, by sending \$3.00 more have their paper extended until Jan. 1, 1884 and secure a copy of the "Problem of Human Life." This offer open until February 15. Here is an opportunity to secure this valuable book for nothing. Send your orders at once as we cannot extend this offer beyond February fifteen.

PRESIDENT-ELECT Garfield is a Baptist, and the first ever elected to the presidential office. May we hope his administration to be as successful as that of his predecessor.—*Advocate*.

Not quite correct, brother *Advocate*; Mr. Garfield is a member of the Campbellite church, and that body of people, in different states, is trying to raise money for the purpose of erecting a church house in Washington city, that the coming President, as well as other members in Washington, may have a suitable place to attend religious services.

WRITING from Greencastle, Pa., Brother Jacob P. Stover says: "My health is very good. I am now in my eighty-first year, and if the Lord spares me, and I keep my health, my desire is to be at the next Annual Meeting to meet my brethren in Ohio." Brother Stover spent several months with us last Summer, and all his old friends will be glad to learn that he still enjoys good health.

I HEARD a preacher in his sermon yesterday say that the church of the present day to which he belonged was so much superior to king David, that if he was in the church at the present time, the first thing they would do would be to expell him. Is it right for Christians to go to such preaching? D. C. S.

REMARKS. Certainly not. David was a man after God's own heart and when he sinned he repented of it. Of course he had his faults, which were made public instead of being kept secret as is the case of many who now claim to be his superiors. We do not believe it is right to hear men preach who speak disrespectfully of holy characters.

In this issue Brother D. E. Brubaker, of Iowa, announces that he is compelled to withdraw, for the present, from his active ministerial labors. This is to be very much regretted, but how can it be helped, when in preaching the gospel,

The preachers bear the cross alone,
And all the church go free?

We hope that circumstances will enable Bro. Brubaker soon to resume his labors in the field, for his ministerial work is very much needed in the State of Iowa, in fact, the Master has need of all his servants, for the harvest indeed is great but the laborers are few.

THE *Baptist Flag* announces in its Prospectus for 1881 that it will contain "a column of wit and humor to shake up the liver of dyspeptics." Would Christ or any of the apostles send out the Gospel accompanied with "wit and humor?" There is such a disposition to follow the fancy, light and chaffy, on the part of many professors of Christianity that good sensible moralists shrink from the work of true evangelical obedience because they do not wish to associate with the witand humorists. These are keeping many out of the Church. Great cries come up that the advocacy of plain dress, is keeping many out of the Church, but we are inclined to believe that it is the "wit and humor" indulged by professors that keep the many out. Think of it, and repent if you are guilty.

ON the 8th inst. a very distressing accident occurred in the family of Henry Peterbaugh who lives four miles north of Lanark. His son, Walter Scott Peterbaugh, while attempting to blanket one of the horses, was kicked by the beast. His father and brother carried him to the house where he immediately expired. He was aged 19 years 6 months and 1 day, and was one of the most promising young men in that part of the community, for to know him was to love him. The Young people have lost a very kind and agreeable associate; the parents a tender, loving child; the brothers and sister a fond and affectionate brother. He was followed to his final resting place on Sunday by a large number of people. Brother J. H. Moore addressed the audience from, Prov. 27:1.

SOJOURNING

NUMBER VI

BY kindness of Dr. Calver, of Washington City, we were taken to Mr. Dillon's, N. E. corner of Capitol grounds, where we found good room, board, and congenial people—in every way a good home. Here we begin "Sojourning No. vi."

Without doubt Washington City is one of the most interesting and beautiful cities of the United States if not in the world. The plan of it was prepared in 1791 by Peter Charles L'Enfant, a French engineer of remarkable genius. He was assisted in his work by Thomas Jefferson, who had visited the principal cities of Europe, and was therefore prepared to continue the advantages of all European capital cities—the artistic beauty and grace of Versailles and the practical advantages of Babylon in the plan of the new capital. The leading object in the plan was to secure positions for the different public buildings. The avenues were intended to connect the most distant points with certain important points. The street from the Capitol to the President's house was to be 160 ft. wide, with 10 ft. sidewalks, leaving 80 ft. of carriage way in the center. The other avenues and streets, leading to public buildings or markets, were to be 130 ft. wide, and others 110 ft. 90 ft.

The immensity, beauty and skill manifested in the construction of the public buildings—such as the Capitol, Treasury Dept., War and Navy Dept., City Hall, are certainly marvels of the age. But the work done in these buildings far surpasses them in interest. It is estimated there are employed as "clerks" by the government about 20,000 men and women.

Other places of interest than those mentioned are the President's House, Patent Office, General Post Office, Department of Agriculture, Naval Observatory, Navy Yard, Smithsonian Institute, Corcoran Gallery of Art, Armory, Cemeteries and Markets. A large volume cannot be written on any one of these places and many volumes on some of them, it is not expected in a newspaper report to give more than the most general and superficial facts. We refer to but a very few of the objects of interest. In the Treasury Department building is kept the life-saving Service Bureau. Certainly a very worthy object—an institution to save life. Twenty-five hundred lives, that would otherwise have been lost, were saved by this institution. Of all that came within its sphere, only thirteen lives were lost.

In the Treasury, of money sent there for redemption we saw bills that had been burned to ashes redeemed. Packages of money burned to a crisp are taken to the treasury, an expert examines them, and if he can ascertain the date of issue and denomination, new money will be given equal to that burned. Of the different counterfeit bills on exhibition there was one sent from New York city. A young man working in a wealthy bank in New York city cut from genuine \$500.00 bills so as not to destroy their value, scraps, so that when pasted

together made a \$500.00 bill just like a genuine bill. It was detected however when sent in for redemption, the counterfeit found, convicted and sent to penitentiary.

As would naturally be supposed, no city in the United States surpasses Washington in style and aristocracy. However we found ourselves treated nowhere with more attention and respect than among the "Gens." "Hons." and "M. Cs. Ets." "Tunker Costume" cost her no blushes, nor gave her coldness and distance from her fashionable aristocratic sisters. True merit here is appreciated, although very little patronized or practiced. That a woman who has the moral courage and Christian fortitude to stand upon principles of right will not be forsaken and abandoned by society, but honored and respected is abundantly shown in the case of Mrs. Pres. Hayes taking the bold step against the fashion of the nation, and against the expectation of the whole world, in banishing intoxicating drinks from the White House. The world always has paid and always will pay, because it always must, the highest tribute of respect to those who pay it to themselves. By this respect we mean that which will not allow a man to do anything little, mean, low, degrading or dishonest. In such a man there is a strength of character that will go far towards enabling him to subdue the world unto himself. See that thief, defrauder, debauchee! What a sneaking, feeble walk he has. Hear him speak! How powerless his tone. He trembles at every breath for fear earth may discover his guilt and mete out to him his just deserts, and when he lies down at night, it may be on a flowery bed of ease, sleep flies from his eyes as he considers the probability of "outer darkness where there is weeping and wailing and gnashing of teeth" being his portion in eternity. Ah! we need a religion that is above all and everything else, second to neither friend nor foe, life nor death; a religion that will act from principle, regardless of time, place or circumstances; a religion that is Christianity wherever and whenever found; alike in town and country, on the railroad or on the farm, in the garden or in the parlor, the same in private as in public, on Saturday as Sunday.

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38.

Nov. 21. Attended "All Souls" [Unitarian] church. Mr. Shippen, a famous minister of Boston, conducted the services and did the preaching, [reading] The exercises ran about as follows: 1. Music by the quartet. 2. Introductory remarks (Thess the minister read from their "Service Book," and the congregation "looked on") 3. An exhortation to prayer. (This was also read from "Service Book," minister and congregation reading sentences alternately). 4. Prayer. (The minister read the prayer from "Service Book," which was concluded by reading the Lord's Prayer in concert with the congregation.) 5. Music by the quartet. 6. Minister and congregation, alternating

verses, read parts of 100 and 103 Psalms. 7. Anthem by quartet. 8. The minister read manuscript for seventeen minutes on what he called "the transient and permanent." The "transient" he said were creeds, and forms of worship. These he compared with leaves, saying that as leaves last but for a season so do creeds and forms of worship; but as leaves are necessary to the growth of a tree, so creeds and forms of worship have been to Christianity, &c. 9. The minister offered an extemporaneous prayer. 10. Quartet sang. 11. The minister pronounced a benediction. 12. The organ struck up a lively "march" and the congregation marched out to comment on the merits and demerits of the sermon.

Monday Nov. 22nd left Washington for Hagerstown, Md. S. J. H.

Is it according to the gospel, "the order of the Brethren," or becoming modesty for a brother to inquire of the people to whom he has preached what they think of his preaching?

I. N. QUIRRE.

REMARKS.—Neither Christ nor the apostles ever asked the people what they thought of their preaching. The apostles preached the word in order to convert the people, and did not take time to run through the congregation to gather up a few praises. It is not according to "the order of the Brethren," for we never heard of Brethren doing such things, and we know such things would not be sanctioned by any assembly of prudent members. Furthermore, it is not "becoming modesty." Men of intelligence and refinement, who understand their duty, never stoop to any thing of the kind unless it is to get criticism that they may thereby improve themselves. If those who do such things knew how little it looks, and how soon it makes people lose confidence in them they would refrain from it.

In one of the cities of ancient Greece, a man had been victorious in the public games, and his fellow citizens had reared a statue to his honor. One of his rivals envying him, his victory and his fame, went forth night after night, seeking to destroy the monument. After repeated efforts he removed it from its pedestal, and it fell; but in his haste he forgot to provide for his own safety, and was crushed beneath the descending mass.

Thousands in attempting to pull down the character of others meet the same fate; they forget to provide for their own safety by conducting themselves in a way that will guarantee to them a good name—a name too good to be found meddling with the good name of others.

FRANKLIN was an observing and sensible man, and his conclusions seldom incorrect. He said that a Bible, an Almanac, and a newspaper in every house, a good school in every district—all studied and appreciated as well as merited—are the principal supports of virtue, morality, and civil liberty.

WHERE NO wood is, there the fire goeth out; so, where there is no tale-bearing, the strife ceaseth.—Proverbs 26: 20.

Our Bible Class.

J. S. MAULER, - - - - - EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mauler, Leicester, Henry Co., Mo.

"Let no man seek his own, but every man seek another's wealth."—1 Cor. 10: 24. Bro. Stein please answer.

Will some member please give an explanation on 1 Cor. 5: 3, as follows:

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Whose spirit is here meant? O. L. COYEN.

I would like some one to please explain Rev. 3: 15, which reads as follows: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." JOHN Y. SNAVELY.

THIRTY YEARS OLD.

1. Why did not Christ begin his ministry before he was thirty years of age? 2. Was it required of a man to be thirty years of age under the Mosaic dispensation in order to officiate in the High Priest's office? ISAAC ANKENY.

INASMUCH as Christ acted in the capacity of a Priest, (though not after the order of Aaron, but after the order of Melchizedek) and as Priests were required to be thirty years of age, before they were eligible to the priesthood; therefore this may constitute one reason why Christ did not enter upon his priesthood before he arrived at that age. Another reason may be assigned that at that age the mind is matured; thus preventing any advantage that might be sought by his enemies, on the ground of inexperience or an undeveloped mind.

2. Was it required of a man to be thirty years of age, under the Mosaic dispensation in order to officiate in the High Priest office?

This was the requirement of the law. See Numbers 4: 3; 23: 47. J. S. M.

THE BIBLE ITS OWN WITNESS

THE following incident was related by Dr. Yates, a vet-ran member of the American Baptist Mission in Shanghai. It occurred some twenty years ago. A Chinese merchant came into his chapel one afternoon, and after talking with him a short time, Dr. Yates sold him a copy of the New Testament. He took it home 200 or 300 miles away, and after three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that it surely must have other parts and so he came to get the Old Testament, as he read and studied the New. What had he done with the New Testament? He had taken it to his home and had shown it to the schoolmaster and the reading people. They said, "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class-book throughout that district for heathen schools.

THE SABBATH.

BY I. J. ROSENBERGER.

NUMBER II.

CHRIST, in his sermon on the Mount, (Matt. 5: 21) says, "Ye have heard that it was said by them of old time, Thou shalt not kill," which is the sixth commandment. He then follows with the expression: "But I say unto you." In a similar manner, in the 21th verse, Christ recites the seventh commandment: "Thou shalt not commit adultery;" and in the course of the chapter he quotes a number of the different laws of Moses, following each with the peculiar expression of superiority: "But I say unto you," which unquestionably implies that the law which he was presenting supercedes the law from which he was quoting, which, as we have seen above included the ten commandments.

Elder Cairright, a respectable minister of learning and influence, among the Seventh Day Advents, in a work entitled, "The Two Laws," takes up the above train of thought, and we think seriously involves himself. The elder on page 24 says, "Christ in the fifth chapter of Matthew, takes up some of the precepts of the civil laws of the Jews, given to them by Moses; and emphatically sets them all aside." The elder proceeds to quote verses 31, 32. "It hath been said, Whosoever shall put away his wife, saving for the cause of fornication," etc. The elder also quotes verses 33: 24. "Thou shalt not forswear thyself," etc., and verses 38, 39, same chapter: "which," as the elder remarks, "were no part of the ten commandments, but were laws given them by Moses, apart from the ten commandments." The elder then remarks: "The time had now come for these special precepts to be set aside."

Does Elder Cairright not know that the Savior in the same chapter in the same train of thought, recites two of the ten commandments; and follows each with the expression, "But I say unto you?" The logic by which the elder sets the laws aside that he quotes will inevitably set the sixth and seventh commandment aside, which he does not quote. And what is true of the sixth and seventh, is also true by way of authority of the remaining eight.

The elder's language of those laws being "set aside," however is rather strong. We prefer the statement given above, that the Savior's language implies, that the law which he is presenting supercedes the law that he is quoting, which includes the ten commandments.

Again, the distinction that the Sabbatarian make between the ten commandments and the other laws of the Jews is ignored by the Savior in the chapter noticed above. The Savior dealt with the ten commandments just as he did with the other laws of the Jews. The ten commandments were evidently designed for the people to whom they were given. There are, however, a number of principles taught in the ten commandments, that Christ has classed with his commandments; just as a number of the religious services, extant in Moses' time, Christ has beautifully connected them with his service.

Again, Christ is perfect,—as the Author of our salvation, he became perfect through suffering; he delivered us that perfect law of

liberty! But the ten commandments are not perfect, as seen above quoted from the fifth chapter of Matthew: Christ quotes two of the ten commandments, and improves or revises them. In Exodus 31: 13-17, the Lord told Moses: "Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; * * * it is a sign between me and the children of Israel forever." The above texts plainly state, that the Sabbath was given to Israel. The keeping of a law is only required at the hands of those to whom the law is given; hence the Sabbath being given to the Jews, as seen above, it will only be required at their hands. One law, however, was to govern the home-born and the stranger 11 years; but if a stranger would keep the pass-over, his males were all to be circumcised, which made him a Jew. "For he that is circumcised is debtor to the whole law." Gal. 5: 3. The observance of the whole Sabbath being in the ten commandments, places it in the Sinaitic covenant, "which has vanished away." Paul, in Heb. 8, talks of the faulty old covenant, and of the better new. In the last verse he says: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." It is agreed upon all hands, that the old covenant is done away, but the difference arises as to what was in the old covenant. I am happy that Brother Paul settles the disputed question. Please hear him patiently: "The first covenant had also ordinances of divine service and a worldly sanctuary." Paul proceeds to name the tabernacle, which contained the candlestick, the table and the shewbread: "After the second veil the tabernacle, which is called the holiest of all, which had the golden censer, and the ark of the covenant, wherein was the golden pot that had manna, and the table of the covenant." Heb. 9: 1-4. The tables of the covenant meaning the tables of stone. A covenant is a contract or agreement; hence a covenant not only includes the single agreement, but also includes the things agreed upon. In a contract something is contracted for; in an agreement something is agreed upon. In Exodus 19: 5, is God's proposition to Israel at Sinai: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me," to which Israel responds in the eighth verse: "All that the Lord hath spoken we will do." The covenant is not yet complete, for we have not what his voice uttered—the thing agreed upon. We find that his voice uttered the ten commandments, and a number of laws regulating their religious service, all of which were included in the covenant. It is further conclusive that the ten commandments are included in the Sinaitic covenant from the following texts: "We wrote upon the tables the words of the covenant, the ten commandments," Ex. 34: 28. "He declared unto you his covenant which he commanded you to perform; even ten commandments, and he wrote them on two tables of stone." Deut. 4: 13. Hence it is beyond all occasion of doubt to unprejudiced minds, that the ten commandments were included in the old covenant, given at Sinai, as "waxed old and vanished away."

Correspondence.

PENNSYLVANIA

Markleysburg, Fayette Co.

We have a large comfortable house, 16x40 feet. We had our church organized the 17th of July. Bro. Jacob Beeghly and Bro. John H. Myers were elected elders. We had three additions to the church last Summer. Bro. Valentine Blough preached for us in Markleysburg on the 11th of December; on Sunday at half past ten at Sand Spring School-house, and on Sunday evening at the Scrub School house. During that week at the same place, and on the next Friday evening at Markleysburg again. Hope that the good seed sown will spring up and bring forth fruit to the honor and glory of God.

Brother C. Myers often met with us on Saturday evening, Dec. 18, and preached for us till the evening of the 26. We had a very good meeting. Our work is reclaimed. We believe our earnest labors have strengthened the church; and we do hope and pray that the Lord will bless us to the salvation of many souls.

REBECCA BEEGLY.

Jan. 2.

Lincoln.

We had night meeting near Ephrata during the last week. The weather was cold, and had some snow; but the meeting was otherwise well attended. On this last Sunday some six or seven came forward to be received by the church. But am sorry to say, it was generally the case; i. e., when the meeting became interesting it had to be stopped, (as I understand) on account of other engagements. Bro. Isaac Killheffer from Ashland, Ohio, did the most of the preaching. May he be a shining light, a good soldier, and a strong tower on the walls of Zion, with all the faithful among us.

L. ANDES.

Lindleys Mills.

As this is the first day of the new year you should feel that new time is added to your years and take fresh courage, and set out with greater courage the great common cause of redemption.

I will say to you, the first brother and sister I met in Southwest Pennsylvania said they liked your paper very much; they loved its peace principles, and hoped you would have all the encouragement necessary to keep it pure. They had also signed for the *Progressive*; received a few numbers and the neighbors got some of them. When they saw the spirit of it they felt very sorry, and said if they had only left them from the neighbors they would not have felt so. May the Lord grant you grace, is my prayer.

Truly Yours,

STEPHEN JOHNSON.

Huntingdon.

First wishing blessing to attend the B. at W. in its noble effort to disseminate a pure and unadulterated gospel, unmixed with secular affairs, free from slanderous personalities. I send you names and addresses of a few that I think may invite you to visit them.

Brother Quinter preached to-day. Subject,

"The goodness and perfection of God's works." Stand firm in defense of right, and rest assured God's richest blessing will be showered upon you.

L.

WASHINGTON TY.

Goldendale.

By request of Brother David Brower, of Salem, Oregon, I write this for publication. On the 7th of November last myself and family arrived safely in the Klickitat Valley. One week later Brother David Brower came to us for the purpose of holding a series of meetings with the scattered members in this part of God's moral vineyard. We had nine public meetings. A council meeting was held, Brother Brower thinking it good to have us organized. Fifteen members were present, all of whom, after unanimously consulting, agreed that we form a church organization, to be under the care of Brother Brower, assisted by the writer. We accordingly organized, to be known as the Klickitat Church. These nine meetings were largely attended, an increasing interest manifested, and the best of order prevailed. Two were baptisms. These were the first meetings ever held in this country by the Brethren. Some were astonished at the doctrine. Bless those that have just started in our Master's cause, and may he bless Bro. David in his union of love to us so soon after our arrival from a long and wearisome journey. Oh how beautiful it is where brethren all agree.

We now submit your specimen copy of B. at W., and its welcome visit to us very acceptable in its appearance, and a great deal more so in its spirit and character. May you ever keep the paper clear and untarnished with speculative advertisements.

ALLEN IVES.

MISSOURI.

Yancey Mills.

There are but three of us here. Have had no preaching from the brethren for two years. Brethren traveling east and west on the St. Louis and San Francisco railroad are requested to stop with us. They should address me as above some days before so I can meet them at the station. They should stop at Rolla, Phelps Co., Mo.

A. ROBERAUGH.

ARKANSAS.

Jas. R. Gish.

Perhaps a few lines from us may be of interest to some of the readers of our much esteemed paper—the B. at W. We left our home (Woodford Co., Ill.) Dec. 28, 1880. Left our station Secor about 9 P. M. Ran east to Chen a to the junction of the Chicago & Alton R. R. Left at 1:30 A. M. for St. Louis; arrived the 28th at 11 A. M. Train three hours late; so had to lay over ten long hours at the Union Depot. The weather was very cold and the large depot so poorly warmed that it kept a person all the time on the move and fro, around and around, back and forth to keep from suffering with cold. At about 9 P. M. we took the train on the Iron Mountain R. R. for Corning, our place of destination; arrived about 7 o'clock in the morning of the 30th. Went to the city hotel and tried to wait patiently for the coming of Bro. Ennis. But he had failed to get our last card to know when to meet us, so of course we looked in vain; but

met with an opportunity to send him word. Before he arrived on the afternoon of the 31st we started out in a wagon to try to make our way about sixteen miles over about the roughest frozen roads I ever travelled. Met Brother Ennis about five miles from town on his way for us. As he had other business in town, we put up for the night to await his return, which was next day about one o'clock. We were soon aboard the wagon and set out to finish our journey. Reached the house of Brother Ennis about sundown Jan. 1. Found the family all well; and our dear sister Ennis very glad to see us, and we equally glad to meet them, although we had never met them before, yet we felt at home, and feel glad that we could meet and mingle in the association of loved ones far away. We are holding meetings at night, but the weather is cold, and the meeting-house cold and open so that the people cannot be very comfortable. We have snow of from four to six inches deep; weather cloudy, and every now and then another shift of snow.

Cherokee Bay is a valley between two rivers—Black and Current. The upper end of this valley is perhaps eight or ten miles in width until it comes to a point at the junction of the rivers. These rivers run in a southwest direction, and after they come together they form Black River, and that flows into White River. This is a very heavy timbered country, with here and there a spot partly cleared. Land level, soil pretty good. Cotton and corn are the crops; but cotton is king yet. I see no hay nor straw, and but very little fodder. No apples that I have seen or heard of, yet I think they might do very well here. This is certainly a good country for poor people, for I think that there are more of them here than I have ever seen in the same scope of country. They seem to be satisfied and say they can do better here than where they came from. I think men with little means might do very well if they would be willing to clear their farms.

As to our prospects in spiritual things, I cannot say much, only this: Prospects are not very flattering, as we have no suitable place for meeting; but feel to make efforts as circumstances will permit.

NEBRASKA.

J. P. Moomaw.

We see news from most all parts, which gives me much encouragement. Will say that we are in love and union, which we are glad to report. We are having a very hard winter; mercury has been below zero most of the time for the last four weeks, and as low as 21 for two days, and snow and ice; so traveling is very difficult.

The paper is a source of great comfort to us, as we can't get to meeting much this winter.

KANSAS.

Soandia.

This is Sunday evening. We have not had the privilege of assembling ourselves together with the dear brethren and sisters for worship; but nevertheless, we have not forgotten the instructions and admonitions that we have received from our dear brethren whilst we lived in Illinois. But now we are separated from them and the church privileges that we enjoyed so much. The members here are very

much scattered. We have no minister within twenty miles of us. This Winter we had several meetings by brethren traveling and looking at this country. They are very much pleased with the country. Brother Washington Dove, from Tennessee, and Bro. Taylor, from Missouri, were here visiting friends and looking at the country. Brother Dove preached two sermons for us; the people gave good attention, and want him to come back. Bro. Mohler and wife, from Ohio, have been with us and preached for us. We had three meetings at our school-house and four at my sister's, Sarah Daggett. Bro. Mohler has been holding meetings at Clyde.

My husband, though not a member, wants the brethren to settle among us; and we would say, if there are any brethren or ministering brethren traveling west to see the country, do stop with us and look at our beautiful country. There is a large field to work in here. We need a minister here to live among us, to help build up a church. The people want the brethren to move in; they like to hear the doctrine of the brethren preached! This is a delightful climate. I came here weak and poor, and am so much stronger than I was when I came here. The air is so bracing here.

Jan. 2, 1881.

CATARINE GOOCH.

Norton Co.

I write to inform the readers of the B. A. W. that health is very good in this country; no sickness of any kind in this vicinity that I know of. Have had Winter since the 12th of November; very few days since that time that it was warm enough to thaw away. A few mornings mercury was below zero; yesterday morning it was 14 degrees below zero, and this morning six degrees below—very cold weather. November was the coldest November ever known by the oldest settler in Northern Kansas.

We have a membership of over one hundred; they seem to be in peace and union. The questions that seems to be agitating the brotherhood to some extent now, are not even talked of in our little church. (I mean the A. M. and Dress Questions.) Our members all appear neat, clean, and plain, and all try to live up to the teaching of the gospel, and are all satisfied with the teaching thereof, believing that it is good enough for us. We willingly receive all the good advice we can get, whether from the A. M. or from other sources, and try to profit by it. I have a little suggestion to make to our editors and contributors: As we are just now entering upon a new year let those agitating questions not be once named in our papers; let there be no article published for or against during the year 1881, and I venture to say there will be a better feeling existing between the parties than there was at the close of 1880. In the meantime, let every brother and sister try by the help of God, to take the gospel and live just as near to it as it is his privilege and duty to do, and we will, by this means, create a better feeling among the members than ever can be made by disputing and debating on these questions. I like to distribute my papers among my friends and neighbors, but during the past year there has been so much disputing among our brethren that I believed the reading of our papers by

outsiders would do them more harm than good. So much disputing does not look to me like the best way to manifest a Christ-like spirit. My prayer is that we may all try, by the help of God, to get more of the spirit of Christ.

N. C. WORKMAN.

Dec. 30.

ILLINOIS.

Naperville.

"The Brethren at Work." Truly its title is very applicable when we look over its pages and see the immense work the brethren are performing in sounding out the gospel and rescuing perishing souls, feeling them crumbs from the Master's table and cheering its readers with glad tidings of gospel success. In this part of the Lord's vineyard his people are trying still to serve him. Our home ministers labor hard for us. But we desire very much to have some of our ministering brethren to call and stir up our minds both in and out of the church, and so the borders of Zion may be enlarged. Bro. Dear-dorf was with us on the 25th, of Nov. and preached some very interesting sermons. Will more do likewise? The Lord will reward you. The weather is cold with little snow. Health is good generally.

NOSH EARLY.

Mulberry Grove.

Dear Brethren at Work: I am at home and will give you a few items of interest, (perhaps) to your readers. I left home on 24th ult. in company with other members, and reached Carro Gordo in the evening. Found the meeting house occupied by a good congregation, and Bro. Moore of Woodford Co. engaged in instructing the people. 25th, was the time appointed for Love-feast. The house was crowded, but good order and attention prevailed. A large number of members communed. The meeting was an enjoyable one.

26th. Services in the morning and in the evening. 27th, Board of Managers of "Orphan's Home" of S. Ill. held a meeting in the presence of many members. This was a very enjoyable meeting. Glad to say the enterprise is a success. But our Secretary was authorized to report for your column, so no more of this. Our meeting continued until the night of the 24th, inst. A good meeting and increasing interest until the close.

On the 3rd, in company with other brethren boarded the train for Auburn, Sangamon Co. Ill. to assist in the adjustment of difficulties in the Sugar Creek congregation. After two days labor with the church, we closed, apparently to the satisfaction of all. Arrived at home on the 6th, found all well; thank God. Many thanks to the dear ones who ministered to my necessities while absent. Last night the 7th received a dispatch from Bro. Metzger, saying Bro. J. Hendricks is dead. Another mighty one is fallen. Yours,

J. WISE

Jan. 8th.

OHIO.

Wyandot Co.

Our meeting at the Fairview Church is a good thing of the past. As we had stated that our meeting was to begin the 21st, of Dec, but the brethren could not come at that time, the meeting did not begin until the evening of the 24th. Bro. J. C. McMullin came to us, and on

the 25th, Bro. W. Murray came. We had meeting day and night except on Sunday; the Brethren were called away to preach a funeral. Bro. John Brillhart came to us on the 1st, of Jan. and stayed until the 6th. Bro. Murray went home the 6th; Bro. J. C. McMullin stayed until the morning of the 10th, and then returned home. The brethren preached the Word with power. The church was much revived and sinners were made to tremble. Seven added to the church by baptism—one married lady two girls, and four young men; others are counting the cost.

Jan. 11th.

JACOB HIESTAND.

NOTICE

I wish to say through Brethren at Work to the many dear brethren who have invited me to labor for them this winter, that I am almost compelled, from force of circumstances, to stay at home in order to earn a little money to discharge obligations, which nothing but money will satisfy. Hope none will construe this into a willful neglect of duty. I believe I appreciate the worth of souls, and the Master I love. But I know how very soon a man's soul and his evil spoken of in consequence of financial engagements. I have accepted a situation for a St. Louis firm as traveling salesman, by which I hope by another winter, through the blessing of God, to be in a situation to devote more time to the ministry. D. E. BRUBAKER.

NOTICE TO THE BRETHREN AND FRIENDS.

We have received notice from the general freight agent of the Missouri Pacific railroad, Atchison, Kansas, that after the 31st day of this month they will transport no more goods or provisions of any kind free unless we will take charge of the whole country; that is, take charge of all the needy in the country, which we cannot do. The railroad company will hereafter recognize only one Aid Society in each county. The railroad company is very willing to give the whole work of caring for the destitute of Norton County, into the care of the Maple Grove Aid Society. But the responsibility is too great, the work is too heavy. In so great a work, with this view and the facts before us, we ask our brethren and friends to ship no more provisions to our society until further notice, as we are not able to pay freight, except it would be on clothing, which is much needed. We probably could pay freight on a few boxes of clothing; and as we have members living in most of the large towns of Illinois, Iowa, and Missouri, if they would spend a little time in gathering up the second-hand clothing that is doing no one any good, and send it them to the suffering here it would be a great blessing to the needy, and at the same time could probably solicit enough money to pay the freight on the same. Who will be the first to respond?

As free rates on provisions for the needy here has stopped, we hope our brethren and friends will make stronger effort to raise money for the needy and destitute of this country. Could our brethren be here for a little while and see the destitution and hear the pleadings for provisions and clothing there would be no difficulty in getting means to supply thousands. Doubtless it is a lack of a charitable disposition on the part of our members that they don't give but it is simply because they do not and cannot realize the condition of the homesteaders here on the frontier. Brethren do all you can for us and God will bless you. Pray for us.

N. C. WORKMAN.

Bell, Kansas.

Health and Temperance.

S. T. BOSHERMAN. - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosherman, Dunkirk, Hardin Co., Ohio.

BAD MEAT.

WE do not want to injure the hog market, but a word of warning may save some lives. The following from the *Chicago Tribune* tells the story.

"If any body dies from eating worm swarming ham hereafter, it will not be because of any lack of warning. One death has already resulted. Two more may occur at almost any moment. If people will batten on corruption in the face of such terrible examples as these their blood will sordid be on their own heads. The latest case is that of Mr. H. C. Hansen, a contractor and his wife, who, with three children, live at No. 633 North Ashland Avenue. Saturday, Nov. 27, they bought in a butcher-shop at No. 865 Milwaukee Avenue a smoked and sugar-cured ham, which, to the naked eye, looked as fair as any piece of meat that ever hung in a butcher's stall. It was the housewife's intention to boil her purchase in the orthodox way, but it looked so inviting that the family decided to make a cold lunch from it first. No one needs to be told that this is a common enough practice, but in this case the wife ought to condemn the practice and use the people to shun it as they would a pestilence. Hansen attended to business as usual Monday morning, but was attacked by a severe pain in the stomach during the afternoon. He believed that, however with a drink of brandy, only to be attacked the next day in precisely the same manner. On the 5th day after his lunch he was unable to leave his bed. The pains in the stomach grew worse, diarrhea set in, and in great alarm the patient sent for Dr. Christian Feuger, of No. 120 Indiana street. Mrs. Hansen's symptoms were the same, though they developed more slowly. Dr. Feuger, who made a special study of trichinosis at the University at Copenhagen, readily recognized the symptoms of the disease and inquired whether they had eaten any raw or uncooked meat. The Hansens had never regarded smoked ham as raw meat, and of course, denied having eaten any. But the doctor's suspicions were of the strongest character, and, when finally asked if they had eaten any smoked ham, they readily admitted that they had. On subjecting a piece of the ham to microscopical examination the doctor found no less than thirty trichinae in one grain, which means 15,000 to the ounce.

IT DON'T PAY.

IT don't pay to have fifty working-men poor and ragged, in order to have one saloon-keeper dressed in broadcloth and flush of money.

It don't pay to have those fifty working men live on bone-soup and half rations, in order that one saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have the mothers and children of twenty families dressed in rage, starved

into the semblance of emaciated scarecrows, and live in hovels, in order that the saloon-keeper's wife may dress in satin and her children grow fat and hearty and live in a bay window parlor.

It don't pay to have one citizen in the county jail because another citizen sells him liquor. It don't pay to hang one citizen because another citizen sold him liquor.

It don't pay to have ten smart, active, and intelligent boys transformed into thieves to enable one man to lead an easy life by selling them liquor.

It don't pay to give one man, for \$15 a quarter, a license to sell liquor, and then spend \$20.00 on the trial of another man for buying that liquor and committing murder under its influence.

It don't pay to have one thousand homes blasted, ruined, defiled, and turned into hells, discord and misery in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to keep men in the penitentiaries and prisons and hospitals, and in the lunatic asylum, at the expense of the honest, industrious taxpayers, in order that a few capitalists may grow richer by the manufacture of whiskey, and by swindling the government out of three-fourths of the revenue tax on the liquor that they make.

It don't pay to permit the existence of a traffic which only results in crime, poverty, misery and death, and which never did, never does, never can, and never will do any good.

It never pays to do wrong; your sin will find you out, whether others find it out or not; the sin knows where you are, and will always keep you posted of that fact.

From the Bible Beacon

MEN MADE OF OATMEAL.

NO article of food has increased so rapidly as oatmeal. A few years ago it was used almost exclusively by the Scotch and Irish with a few invalids who were looked upon by their friends either as "a little cracked" or poor unfortunates forced to do penance on account of previous transgressions. Now this highly nutritious food is found upon the breakfast table of the better classes everywhere. All first-class hotels and restaurants supply it to their patrons at least once a day. Dr. Johnson entertained great hatred of the Scotch, and lost no opportunity of saying bitter things against them. He once defined oats as "in Scotland, food for Scotchmen; but in England food for horses." He was well answered by the indignant Scotchman who replied, "Yes, and where can you find such men as in Scotland, or such horses as in England?" In the "Life and Letters of Macaulay" it is mentioned that Carlyle, catching a glimpse of Macaulay's face, remarked, "Well, any one can see that you are an honest, good sort of fellow made out of oatmeal." A contemporary well says, "If oatmeal can 'make' such men as Walter Scott, Dr. Chalmers, and Lord Macaulay, we may well heap high the porridge dish, and bribe our children to eat of it. One thing we do know, that it is far better for the blood and brain than cake, confectionery, and scores of delicacies, on which many little pets are fed by their foolishly fond mothers. 'The Queen's Own,' a regiment of almost quite recruited from Scotch Highlands, are, as Carlyle said of Macaulay, 'made of oatmeal.'"

MR. GLADSTONE'S ONE SLEEP-LESS NIGHT.

DR. Theodore Cuyler relates a conversation he had with the British Premier when in London. He says: "When I congratulated Mr. Gladstone on his vigorous health and power of achievement, he told me that he owed his good health to two or three rules well carried out. He carefully avoided the sins of the table, he took a great deal of muscular exercise with his ax, and he never allowed anything to rob him of his sleep. 'When I shut my chamber-door at night,' said he, 'I look out all cares of State and of everything else.' He said that *only one thing had ever kept him awake*, and that was one evening when at Lord Lyttleton's place he had begun to cut a tree down, and darkness and a storm came on. He laid down, awake in some anxiety lest that tree should blow down!"

TO KEEP A ROOM PURE.

TO keep a room purified it is only necessary to keep a pitcher or some other vessel full of water in it. The water will absorb all the respired gases. The colder the water is the greater is its capacity to hold the gases. At ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Water kept awhile in a room is unfit for use. The pump should always be emptied before catching water for use. Impure water is more injurious than impure air.

A Surgeon in German army calls the attention of all who have to do with horses, to the danger of using the pocket handkerchief to wipe away any foam from the mouth or nose of a horse which may have been thrown upon their clothes. Glanders have been communicated in that way.

The Iowa Central Railroad has issued an order prohibiting conductors, engineers, station agents, and other employers of the company from smoking or drinking whiskey, ale, beer, cider, or intoxicating liquors while on duty under the penalty of discharge or suspension *ad vice*.

At this season of the year, when colds prevail, it may be useful to know that hoarseness may be relieved by using the white of an egg thoroughly beaten, mixed with lemon juice and sugar. A teaspoonful taken occasionally is the proper dose.—*Mid Continent*.

Said the keeper of Canterbury jail: "I have had twenty thousand prisoners pass through my hands since I have been keeper of this jail; but I have inquired, I have not discovered one teetotaler among them."

The Barmess observe five commandments. The fifth one is in these words: "Thou shalt not drink intoxicating liquors." Query: In this respect is not heathendom in advance of christianism?

Many persons attempt to drown trouble in drink. You might as well attempt to drown a fish in the brook. It is the element in which trouble lives and thrives.

MT. MORRIS, ILL.

Matrimonial.

DAVIS-SMITH.—At Iowa Center, Dec. 26th, 1880 by the undersigned, Mr. John L. Davis and Miss Mary Belle Smith, all of Story Co.

D. E. BRUBAKER.

LONG-HILL.—By John Zuk, at his residence in Cedar Co., Iowa, Jan. 6th, 1881, Aaron Long and Maggie E. Hill, both of Cedar Co., Iowa.

HAUGER-MEYERS.—By M. M. Eshelman at his residence, Jan. 13th, 1881, Brother J. H. Hauger of Antrim Co., Ill., to Miss Anna E. Meyers of Whiteside Co., same State.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituary notices should be separate from everything else, written on one side of the paper, and brief. Do not enlarge the dead, but give simply the most important facts. The following contains all the points generally required in notices: 1. Name of deceased. 2. Date and place of death. 3. Disease or cause of death. 4. When and where born. 5. Age. 6. Name of parents. 7. Notice of family still living. 8. To whom, when and where married. 9. United with the church when and where. 10. Burial when and where. 11. Funeral services when and where, and by whom conducted.

BURGARD.—In the Centerville congregation, Johnson Co., Mo. on the first day of January, 1881, our very worthy young sister, Callie Burgard, daughter of Brother Peter and Sister Martha Burgard. She had obeyed the one great duty, to remember her Creator in the days of her youth; being only 10 years 8 months and 13 days old at the time of her death. Funeral on the 3rd day of a very large audience of sympathizing members and friends. Her sickness was somewhat protracted, and all that kind parents, friends, earthly physicians could do, was unavailing that dread disease, consumption must take its victim. Let others take warning.

A. HUTCHISON.

SOLENERBERGER.—In the Naperville congregation, Dupage Co., Ill. April 29th, 1880, Sister Sarah, wife of Brother Michael Solenerberger, and daughter of John and Margaret Etter, all of Franklin Co., Pa. age 42 years six months and 4 days. Cause of death, dropsy. She leaves a husband and nine children. Funeral services by the Brethren from John 5: 28, 29.

NOAH EARLY.

LAMBORN.—David Lamborn Dec. 31, 1880, age 71 years 7 months and 26 days. He lived with his brother-in-law S. R. Hegarty four miles South of Clarence, Iowa. He suffered much in his last days. He did not belong to any church. In his last hours he called fervently on the name of the Lord. Funeral services by the writer from Ps. 90: 12.

JOHN ZUCK.

SWANK.—Edna Mills, Ind. Jan. 7, 1881, one and a half miles West of this place our esteemed sister Susan Swank, wife of Brother Peter Swank, age 35 years and 18 days. Funeral services by the writer to a large concourse of sympathizing friends. She was a consistent and worthy member. Her loss will be deeply felt.

J. BLUMEIER.

SMITH.—Jan. 3, near Napoleon, DeFiance Co., O. Rosa E. Smith, daughter of Brother John and Sister Smith, age 6 years 9 months and 13 days. The subject of this notice was burned to death. Her clothes caught fire from the stove, soon wrapping her in flames. She lived two weeks in great pain.

H. R. BERKEVILE.

STOFER.—In the Camp Creek congregation, Marshall Co., Ind. Jan. 7th, 1881, Ida Mary, daughter of Brother William A., and sister Catharine Stofer, aged 2 months and 8 days. Funeral services conducted by the writer, to a large concourse of people, in the Methodist meeting house at the Sanderson cemetery. Discourse from Job 14: 1, 2.

GEO. SHIPLEY.

JOHNSON.—In the Wadman's Grove church, Ill., at Stafford, Lafayette Co., Wisconsin, Jan. 3, 1881, Sister Mary Ann, wife of Brother Johnson, aged 66 years less 7 days, leaving a sorrowing husband and seven children to mourn her departure. Funeral services by the brethren from 2 Tim. 4: 6-8.

She was a consistent and faithful member for forty-three years, having had her full share of trials, but never would swerve from her duty, leaving us the good hope of her safely landing in glory.

ALLEN BOYER.

WORKMAN.—Rosa Town Ohio, Dec. 20th, 1880, in the Danville church, Sister Rosa Workman, aged 14 years 6 months, daughter of Brother Cuthbert and sister Nancy Workman. Funeral services by the writer.

ISAAC ROSS.

THE MASTER'S FIELD.

I wish to call the attention of the readers of the B. A. W. to the condition of the Master's great field in South-West Mo. The demand for the doctrine of the Brethren here is great. And I do not know where I could invite you to a more successful field, or place to labor in the interests of the Redeemer's kingdom. Your labors will be appreciated here as much as any other place that I know of, that is if you come here to preach the doctrine square out, and live it out, too. It is thought by many in the East that we are rather of what is known as the "fast element," but we ask you to come and see for yourselves, and be convinced that such is an error. Some have already come, and said they were surprised to find such an orderly set of members here. Brethren, I have lived in the East as well as the West, and I find the backs of separation from in the world more general in the West than in the East. And the principle of brotherly love is as clearly established here as in any part of the Brotherhood. I here call attention especially to Saline Co. Our worthy brother D. L. Williams has been laboring long and faithfully there, almost unaided until quite recently; and he desires the attention of the Brotherhood to be called to that place, as a fertile field—both in point of rich and productive soil, as well as an inviting field for the faithful minister. Brother Williams needs assistance, as the calls for preaching are many more than he can possibly fill, and this is true of all of us here. Hence we invite those who wish to change their field of labor, to come to us, and take a look at our country at least. Many valuable talents are lying idle in the East, while precious souls for whom Jesus died, are starving in the West for the bread of life. Many plans have been proposed and discussed, and but little done in proportion to what might have been done. We talk about money, and money is necessary, but what we want is more men, faithful men, who are not afraid nor ashamed to preach the truth faithfully.

"The Lord ordained that they which preach the gospel shall live of the gospel." 1 Cor. 9: 14. But we must be very sure we preach the gospel, and not exciting occurrences, which are only calculated to arouse the emotional feelings; we must address the intelligent, and not merely the emotional nature. The intelligent part of man is the most like God, of any other part of man, hence the necessity of speaking and acting rationally in matters of religion. Now, in conclusion, I will say, you will find an intelligent, and a thinking class of people in the West. So you need not think to come here to preach so as to meet the demands of the case without mental effort on your part. As to church government we aim to work upon a principle that recognizes the fact that men and women have minds of their own which we expect them to exercise, and thereby come into order in everything upon a rational principle, and then they enjoy it.

A. HUTCHISON.

Illinois enters upon the new year free from debt the last dollar of its obligations having been cancelled on the 21st of December last. Several other States are equally fortunate and others still are fully prepared to take receipts from their creditors.

A LITTLE TOO SHORT.

THE BRETHREN AT WORK has made its appearance in the new form all right, but cut a little too short, the lower end being cut off makes it a little difficult to read, hope the next will be a few inches longer. This made us think of the religion some people profess to have, which may also be too short at the great day of reckoning, and not reach to the haven of rest. Paul compares the Christian to an anchor; to an anchor; that is, as the anchor is to the ship, so is hope an anchor to the soul both sure and steadfast; and that hope must be fixed in the port of heaven, and while the soul is in the body on earth and the hope in heaven, there must be a connecting medium between the two or else our hope will benefit us no more than an anchor will a vessel without a cable, the cable being the connecting medium between the two. So there is also to be a connection of the soul, and this is done through the medium of faith. The important question for us to solve, is whether our faith will reach the port of heaven where we claim our hope is, if we have the faith once delivered to the saints then we can rest secure that is a living or practical faith, made so by obeying all the commandments left us by our great Head Jesus Christ. I wonder whether that religion that finds so many non-essentials in the word of God will not be a little short when the great settlement comes off.

Now dear Christians, let us be sure we have our hope in heaven and a living faith, then let the tempest come, our ship will outlive the storm and land us safe in the haven of rest. D. R. SAYLOR.

Double Pipe Creek, Md.

1881.

The year 1881, says an exchange, will be a mathematical curiosity. From left to right and from right to left read the same; is divided by 2 gives 9 a quotient; 31 divided by 9 gives 3; if divided by 9 the quotient contains a 9; if multiplied by 9 the product contains two 9s; 1 and 8 are 9, 3 and 1 are 9. If the 18 is placed under the 81 and added the sum is 99. If the figures be added thus, 1, 8, 8, 1, it will give 18. Reading from left to right it is 18, and reading from right to left it is 18, and 18 is two-ninths of 81. By adding dividing and multiplying 99s are produced, being one 9 for each year required to complete the century.

The sponge fishers have arrived on their work so recklessly in the Mediterranean, that it has been feared that the supply will cease. Dr. Behm, the illustrious naturalist, determined, if possible, to grow them artificially, so he cut up several hundreds into very small pieces, fastened them separately into cases full of holes, and towed them into the bay of Scutari. In a few months the sponges had grown to the size of natural ones, with the usual black color. He afterwards fastened the sponges to stones, and it was found they grew rapidly and firmly attached themselves to the rock.

Cremation has become so frequent at Milan that it has been decided to build by the side of the crematorium in the cemetery a emery temple or ash house, in which the remains of the dead may be deposited and labeled off in jars made like the old Latin urns. The Milan press is in favor of the new temple. The architects have handed in their plans, and they have been approved by the city authorities.

New York, New Jersey, and the northern part of Virginia, have just been visited by one of the heaviest snow-storms experienced in many years. Railroads are blocked, locomotives buried, and large trees broken down by the weight of the snow. At Long Beach, so feet of the great ocean pier has been washed away.

It is proposed to construct a tunnel between France and England. Preliminary soundings are being made between Calais and Dover.

BRETHREN AT WORK.

81 50
Per Annum

Set for the defense of the Gospel--Philipp. 1: 17.

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Vol. 6.

Lanark, Ill., Tuesday, Feb. 1, 1881.

No. 5.

Current Topics.

The Brethren at Work is now removed to Mt. Morris, Ogle county, Ill. For further particulars, see eighth page of this issue.

The New York Central Railroad has extended all class literature from this issue.

The city Council of Chicago, after a discussion of three nights, has refused to grant permission to open the museums and galleries on Sunday.

Lutherans in Germany are proposing to celebrate, on a magnificent scale, the four-hundredth anniversary of Martin Luther's birth, November 30, 1883.

New Jersey offers \$20 to every free public school in the state to start a library if the district raises an equal sum, and will add \$10 yearly on the same conditions.

New York has made the largest absolute increase of population of any State in the Union during the past ten years. Kansas the next, Missouri fourth, Iowa fifth, Arkansas sixth.

The first shipment of books of the Cassel Library has arrived and is being placed upon the shelves. The remainder will follow as rapidly as they can be shipped.—*Mt. Morris Democrat*.

The fifty-six churches in the Sandwich Islands, with a membership of 7,454, last year raised \$27,642.21 for their home and foreign work, of which \$4,428.90 were for foreign missions.

The tenth steamboat district, including the Gulf States and Lower Mississippi, has carried, according to the last inspection, 1,250,000 souls and not a life has been lost. This is remarkable.

A scientist recently said, "Our science of nature, like our science of man is a patchwork of half-truths, half-worked-out sums on a slating and we are kept as busy with the sponge as with the pencil."

Bro. David Emmert of the Brethren's Normal, Huntingdon, Pa., is now in Philadelphia, taking lessons in the private studio of Peter Molan, a noted artist. He will return to Huntingdon in the spring.

The *Golos* of St. Petersburg publishes a letter from its correspondent in Odessa to the effect that a very ancient and interesting manuscript of the four Gospels, written on one hundred and twenty sheets of parchment, has just been discovered under an old house in Bulgaria.

A thief gained access to a residence in Rensselaer street, Brooklyn, by means of an unfinished building adjoining, and stole diamonds and jewelry valued at \$6,000. On making his escape he fell through a skylight of the uncompleted house and received injuries from which he died two days after.

Some of the Catholic churches of St. Louis are making an effort to return to simple music. One of these churches now forbids fancy music as some call it. This is a good move, and many Protestant churches ought to learn this lesson. Operatic music is not praise to God, and cannot advance the cause of Christ.

The river at New Orleans is gradually undermining a part of the city, at the head of Sarapam street. Thousands of piles have been driven there to check the encroachments of the mad current, but these have proved to be insufficient. All have been washed away, and the current continues its devastating work.

During the holidays I was called in to see an old colored woman, familiarly known around town as Aunt Nancy Scott, who was born in Maryland in June 1754. She died the first of this month, making her almost 127 years of age. She was a slave until she was clandestinely freed by Thos. Stevens some years before our late civil war. Her friends informed me she had good recollection of the "Revolutionary war" and the "Declaration of Independence"—*E. Brallier*.

So long as we admit that defensive wars are allowable on Christian principles, so long we grant, for all practical purposes, everything which the advocates of war wish. The true doctrine is that war, in every shape and for every purpose, is wrong, absolutely wrong, wholly wrong. Let every Christian consider well how he judges in this matter; let him come to the investigation with true meekness of disposition. If Christians come to this inquiry in the spirit of war, it will not be surprising if they imagine they find war; if they come in the spirit of peace, they will undoubtedly find peace; and as Christians go, the whole world will either sooner or later go with them.—*Thomas C. Upham*.

Eight of the fifteen Indian girls at Mr. Moody's Seminary in Northfield, Mass., study music and are becoming proficient. Most of them will take the four years' course so as to prepare them for teachers to their people.

Some parties taking the Indian census, recently discovered in Arizona and New Mexico some remarkable and interesting ruins of old Indian villages, which are being carefully explored. A correspondent from that region reports the largest collection of ruins ever found on this continent, located at short distance west of Santa Fe. The more we learn of these ancient ruins the more fully are we convinced that this country was once time peopled by an industrious and powerful race of people.

Faith's Record is the organ of the Foundling's home, Chicago. The New Year's number says: "A lady hands us five dollars with the following note, 'My little K has not done very easily for one year, for which I've managed to give her five dollars. She wishes to give it to the babies, for a Christmas present, with love.'" It is no easy thing for child or adult to fight down a powerful appetite, and then to give the saving to a noble charity, unsolicited, and where the public will not know we did it, that is a grade of charity to which many of us are not equal.—*Golden Censer*.

A petrified human skull was recently picked up near Goli, Gunterson county, Colorado, and is pronounced by those who have examined it to be a great curiosity, every bone and suture being perfect.

This opens the way for us to obtain a little information. It has been affirmed by men of extensive learning that human beings have never been known to petrify, hence we could face those of our readers who have seen petrified human beings, and know for a certainty that they really do exist, to send us their plainly written testimony to the same.

While visiting in Augusta Co., Va., after the Annual Meeting at Broadway, 1879, and while going up to Staunton to company with Bedeian Levi Garber, of Va., and H. Kurtz of Ohio, our attention was called to an old stone-blessing House which was built for an Indian Prison in 1781, and known as Fort Delancey. It was used by Gen. Braddock and Mr. Warrington in their unfortunate expedition against the old French Fort, on the site of the present city of Pittsburg, Pa., in the year 1755. After that war it was covered into a church, and as such it has been used ever since. We would to God that all forts could undergo a like change.—*London West*.

Religious Essays.

For the Brethren at Work

OUR COVENANT.

BY JOHN W. BROOKS.

Dost thou believe that Jesus is—
The only Son of God?
Wilt thou confess his holy name,
And bear his chastening rod?
Dost thou believe that when he came
He brought a gospel true,
Which offers life and peace to all—
The Gentile and the Jew.

Dost thou renounce the wicked one,
With his pernicious ways?
Wilt thou not lend a helping hand
To save those he betrayed?
Dost thou renounce the pleasure of—
A world of sin and pride,
And take the Savior at his word,
And let him be your guide.

Art thou engrained into Christ?
If so, your light will shine
So all the world can see a branch
Of him the living vine.
Your name is written in a book.
O what a life to live.
The peace of mind you'll now enjoy
The world can never give.

Our covenant with God is Christ,
If made in faith and love,
We'll not forget it here below,
And Christ will not above.
And when the time for us to leave
This world of sin and strife,
We'll hear, "Well done, thou faithful one,"
The gift—"Eternal Life."

For the Brethren at Work.

A VISIT TO THE ORPHANS' HOME.

BY DANIEL VANIMAN.

YESTERDAY and to day were spent visiting Orphans' homes; chief of which is the German Protestant Orphans' Home, nine miles out in the country. Found F. Hackewier, the present superintendent, a very kind, genial, and intelligent gentleman; much devoted, as is also his kind and benevolent wife, to the noble work of educating and nourishing these poor orphan children, treating them seemingly, in every respect, as if they were their own children. From the superintendent we learned the following instructive statements:

1. This institution was first started by Louis E. Nollan, in 1858, beginning with a capital of one dollar, and one orphan child, and has grown from a few old rooms in a crowded street to a stately three-story building, 160 feet

long, and 50 feet wide, with two wings 60x30 feet each. All heated by steam and comfortably arranged for the purpose, together with necessary outbuildings. All situated on a farm of sixty acres, nine miles west of the city.

2. The farm supported the institution so long as the number of children did not exceed the number of acres in the farm. Since that time the additional help needed has been donated without begging for it.

3. All the work done in the house, except teaching the schools, is done by the orphans. In this way the girls are taught to wash, iron, sew, etc., the same as are the daughters in any other well regulated family. And the boys in Summer work on the farm or learn a trade.

4. Since its origin about three hundred have, from this home, started out to meet the issues of life for themselves. About seventy per cent. of whom are useful members of society, and many of them look back to this home with some feelings as do children who start out for themselves from the home of their real parents; and will lend a helping hand to make the home comfortable for others.

5. Children of all grades and denominations, between the ages of one and ten years, who have no other source to look to for support are here taken and cared for until eighteen years of age.

6. No children are ever given away.

7. Half orphans are also taken upon condition parent or guardian pays not less than four nor more than eight dollars per month, if able to do so. While this is done, said parent or guardian has the right to remove his orphan at any time. When this is not done, they become members of the family the same as whole orphans.

8. Should any of those who have started out for themselves get sick or otherwise become unfortunate and return, this is home for them still. They will be received and treated with all kindness.

9. Religious instructions are regularly given, and all are governed by the heavenly principles of love and kindness, and from the least to the greatest all are taught the necessity of loving even those who do not love us and thus overcome evil with good.

10. The present number of children in this home is 160, ranging from one to

fifteen years of age. We witnessed them at their dinner and in their school-room exercises from *kinder garden* exercises up to the highest room. All are taught to sing, even in the *kinder-garten* exercises.

11. The order and regulation for health, comfort, cleanliness, neatness, etc., is, we think, not easily surpassed. All who have doubts of the practicability of orphans' homes should visit this institution, and thus find a complete cure for all such doubts. Visitors are always welcome, and will be kindly treated. We felt ourselves more than paid for our visit, and would especially recommend the Board of Managers and locating committee of the Brethren Orphans' Home of Southern Illinois to visit this home in the near future. Bro. Wise remarked: "I would not take \$100 for what I have learned to-day."

St. Louis, Jan. 19, '91.

TEMPERANCE.

DEAR Beloved Brother Eby: Your letter of Nov. 8th is at hand, and I am obliged for your kindness. I have translated it, and sent it to both the churches to be read publicly when they come together. And to day I have withdrawn my name from the temperance society. Hope it will render satisfaction in America if not in Denmark. I ought, of course, to have asked advice, before I commenced to co-operate in that cause. Am sorry I did not, and ask pardon from offended parties. Hope to be more careful in the future in regard to my ministerial and missionary duty and liberty. I am not offended, dear brother, nor discouraged for your kindness, but glad that you ask straight out as you feel. I know where many counsellors are there is safety, hence I submit to the majority that so far as they are God's children they always represent God's laws.

Our poor members have not all black bread enough to eat; butter many hardly ever taste, and their fare week after week is a little milk, coffee or tea, and bread of the hard black kind, with nothing to it, or at best a little American lard, which sells here at 50 ¢ a pound. The treasury is empty, and will it ever be filled any more? I think if the brethren west should live that way several carloads would in a few days be shipped to them. Who will ship a carload to Denmark?

I have just returned from visiting all

parts of our field, and thank God for peace and spiritual prosperity in the churches. Those who know you personally remember you even in their prayers yet, and long to see you. So do we in our family, but if it ever happens before the great day, God only knows.

C. HOPE.

REMARKS.

The above letter will be better understood when we say that after Brother Hope published in our papers that he, with many of the members of the church, signed the pledge; and were co-operating with the Temperance Society in trying to abolish the use of strong beverages or intoxicating liquors, and as we wrote him in reference to the propriety of such a course, hence the above letter. Now lest we be misunderstood and misrepresented in our views, and the premises we occupy in reference to the temperance cause, I remark, temperance is a Bible doctrine, and one of the prominent characteristics of the Christian religion, and should be advocated by all lovers of truth, both by precept and example. But when we go outside of the Christian Church, and unite with a body of unconverted members of all creeds and isms and schisms, and co-operate with them, we virtually say that Christ has introduced a very imperfect system of religion, in not giving us territory enough, or rather latitude in the church, he organized to carry out the works of the Bible. And I for one am very slow to accept that idea. His power is in the church, and enough to convert the world not only to temperance, but to Christianity. And when she does her Bible work, it will stand, because it has a good foundation, and does not require a renewing, or rather remodeling every year or two, as the temperance pledge, and much of this popular and superficial religion which is not of the Bible but only the work of man.

The odd-fellow or free-mason will tell you that his benevolent institution requires him to take care of his destitute and sick brother, though an entire stranger. Very good; but that he gets from the Bible, and the church of Jesus Christ does that all, and a good deal more. She will pick up a destitute or suffering stranger, whether a brother or not, whether he be friend or enemy, and will care for him. That is what the Bible teaches and the church of Christ practices. Hence I take the broad Bible

position that all the good the temperance pledge carries with it, and all the good that any secret organization, however benevolent, has in them, or it, or any other organization outside of the church of Jesus Christ, they all have borrowed it from the true church and the Bible. The sooner they return to the church and pay up, the better it will be for them. At the judgment it may be required with interest, and then they will not be able to pay.

Again, a few years ago, the question was presented to our Annual Conference, whether we should not as a church co-operate with the Peace Association, to exterminate war? The conference very wisely says not—not because she does not hold our peace principles sacred, but because Jesus has made ample provision through the church when he introduced those sacred and heaven-born principles into the world. And to go outside of that provision would only be prostituting the power of the church to the organization of many. Therefore, dear reader, we believe in temperance as the Bible teaches it, temperance in all things, not only in strong drink. We believe in benevolence, not only to our brethren and those who love us, but to all wherever and whenever needed. We believe in the principles of peace, not only when peace universally prevails, but in time of war.

I trust the reader will see that my premises and reasonings are strictly logical. If moral men and women, who will not follow the strict teachings of the Bible, see proper to introduce certain measures to exterminate the use, or even the manufacturing of intoxicating drinks from the face of the earth, I say Amen to it; but when Christians take hold of the work, let them do it on Bible principles, and carry the power of the church with them, and not man-made institutions.

ENOCH EBY.

Leath, Ill.

For the Brethren at Work.

THE SABBATH.

BY J. J. ROSENBERGER.

NUMBER IV.

FROM Gen. 2: 3, Sabbatarians claim that the "Sabbath was in Paradise lost." To which we remark that we have shown from Neh. 9: 14 that God gave the Sabbath to his people at Sinai. They further claim that "the Sabbath will be in Paradise restored," from Isa. 66: 22, "It shall come to pass that from

one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." That the prophet here is not referring to Paradise restored, or the new heavens is evident from the following:

1. The prophet in the above is referring to the restored state of the Jews, with their worship.

2. The prophet here speaks of drawing "the bow to Tubal and Javan, and to the isles afar off." There will be no bow drawn in the new heavens, and as the new earth contains no sea there will be no isles there.

3. In the new heavens and the new earth, there will be no sun, hence no moon.

In Gen. 1: 14-18 we have the design of the sun and moon: "They were for signs and season": "The sun to rule the day, the moon to rule the night." These will not exist in the new heavens—no occasion for them. John 1: Rev. 21, after describing the city New Jerusalem, adds in verse 21, "the city had no need of the sun, neither of the moon; for the glory of God did lighten it." And in the 25th verse adds, "There shall be no night there." In the next chapter, after describing the river of life, adds there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light; hence the time at which all flesh will come from one new moon to another, and from one Sabbath to another to worship before the Lord, will be at a point on this side of the new heavens.

In St. John 15: 10 Christ assures his disciples that if they keep his commandments, they shall abide in his love, even as he has kept his Father's commandments, and abode in his Father's love, hence their duty was, and our duty is, to keep Christ's commandments.

The change of the day took place in the change of the covenants. The seventh day was taught under the old covenant. The first day is taught under the new.

Paul makes a plain allusion to this in Heb. 4: 10: "For he that is entered into his rest, he also hath ceased from his own works as God did from his." To see how God ceased from his work we turn to Gen. 2: 2, 3, "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work. And God blessed the seventh day and sanctified it."

God engaged in the work of creation, Christ, the work of redemption. Now Paul above asserts that he that has entered into his rest, which is Christ, hath ceased from his work as God did from his. How did God cease from his work? By finishing his works on the seventh day, resting and sanctifying it; hence Christ in like manner finished the work of redemption, which was his resurrection on the first day, and in doing as God did he must have sanctified it. This state of things is farther evidenced in Rev. 1: 10, in which John declares, "I was in the spirit on the Lord's day." The Lord's day cannot mean the seventh day, for it is no where termed the Lord's day; but is termed the Sabbath of the Lord thy God." See Ex. 20: 10; Deut. 5: 14. The Lord God is our Creator; the Lord Jesus Christ our Savior. The Lord's people are a people dedicated to the Lord. The Lord's house is a house dedicated to the Lord's use. The Lord's supper is a meal, set apart and dedicated to the Lord. So likewise the Lord's day is a day set apart and dedicated to the Lord.

Again, *Sabbaton*, meaning Sabbath, does not occur in the Greek, but *Kuri-ka Hemera*, meaning Christ's resurrection day. The first day of the week, or Christ's resurrection day, may well be termed the Lord's day in view of the grand hope secured for us on that day. With the Christian, Christ's resurrection day is the day of all days—the queen of days. On this day Christ secured for us the noblest feature of our redemption. The resurrection constitutes our grand future hope; the comforting thought in the Christian's life; the joy in his departing moments. We find Christ honoring this day by his first meeting with his disciples: "For the same day at evening, being the first day of the week, came Jesus and stood in the midst, and said, Peace be unto you." John 20: 19. On this occasion he evidenced to them that he was their crucified Savior by showing his hands and his side. He also breathed on them and said, Receive ye the Holy Ghost.

Sabbatarians, however, claim that the above meeting was not a religious meeting but a meeting for their own safety, from their fear of the Jews. We remark that there were many things that Christ's disciples had not yet learned, and it seems true that they did not assemble above with a religious view, but the Savior coming among them, rendered it

a religious meeting of an important character, with very happy results. As the first day of the week came, we find Christ and his disciples again convened. Christ drove away Thomas' unbelief, and many other signs truly did Jesus in the presence of his disciples, which are not written.

Sabbatarians object to this meeting being on the first day of the week, because of the expression, "after eight days," to which we remark, that the Jews in computing time, sometimes omitted the Sabbath. They then termed the week six days. This was termed the exclusive method of computing time. At other times they counted the Sabbath both at the beginning and the end of the week. The week then consisted of eight days. This was termed the inclusive method of counting time. For example, turn to Matt. 17: 1 and Mark 9: 2, "After six days Jesus taketh Peter, James, and John his brother and leadeth them up into a high mountain apart." In Luke 9: 28 this is said, "to come to pass about eight days after."

The above texts are easily harmonized, when we remember that Matthew and Mark make use of the exclusive and Luke the inclusive method of computing time. See also Lev. 23: 39. Hence the above expression, "after eight days," is understood to include the time of the first and second meeting of Christ with his disciples, which would place their second meeting on the first day of the week, or Lord's Day.

For the Brethren at Work.

GOSPEL VS. MINUTES ANNUAL MEETING.

BY D. P. SAYLOR.

SALVATION and the things accompanying it are clearly taught in the Scriptures, and none dare add to, or take from them one iota. "They are the power of God unto salvation, to every one that believeth. For therein is the righteousness of God revealed from faith to faith." Thus is the gospel perfect for salvation; and the Roman Catholic theory to add new dogmas of faith is vain, blasphemous and idolatrous. Yet perfect as the Scriptures are in the doctrine of salvation, they are generally silent on rule and order.

God's first law is order, and all know that in the absence of order all is anarchy and confusion. And unless there

is order and system in the regular government of the church, the gospel of salvation will be much hindered for good.

The church is the body of Christ on earth,—is the ground and pillar of the truth and custodian of the gospel, which teaches all the vital principles in salvation; but much of the practice is left for the church to define. The gospel has it, "Go and teach all nations, (salvation implied); but *how*, not a hint is given, and the church must define how the nations are to be reached and taught; hence the brethren's Missionary Board. Even so the Scriptures teach: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But they define no mode or manner how, and the church must define the *modus operandi*. And so we might particularize all through the Scriptures; hence the apparent necessity for an acknowledged authority in the church, by which rule and order will be given how all the teachings of the Scriptures will be faithfully observed in all parts and churches in our brotherhood similar and alike. And I am willing to acknowledge Annual Meeting as now constituted and organized to be that authority, not advisory, but legislative in all matters of expediency and policy. All matter of doctrine and principle in salvation shall forever remain as the Scriptures have taught them. A clear defined gospel truth shall never be a subject for Conference. Neither shall the truths taught by the Scriptures, and practiced by the brethren, as baptizing believers by true immersion in water while kneeling face forward; washing one another's feet in the way and manner the general church of the brethren has always done; the Lord's Supper, a full meal eaten before breaking the bread of communion; the salutation of the holy kiss as the church has always practiced it; and the sisters wearing the plain white cap for the apostolic covering as the mothers of the church have always done; shall never be subjects for change or amendment. And decisions by Annual Meeting shall not be dogmas of faith, but rules to practice truths taught in the Scriptures. Upon this basis I feel we can harmonize; and all that now agitates the church can be adjusted. I have no doubt but that some things would be adopted under this arrangement contrary to my way of thinking, but I am not

self willed, and I will yield to anything Annual Meeting would fairly and honorably do. This I publicly declared in the Wolf Creek Conference, and urged others to make the same promise, but failed in obtaining it. This clamor made by some brethren, "We will be governed by the Scriptures, and you have no Scripture for your theory," etc., is extremely weak. Who of the brethren will not be governed by the Scriptures in all cases in which the practice of the truth is taught defined? But do not all the brethren with less than half sense know that the trouble comes in where the Scriptures teach a truth, but do not define the practice? For example, In time of prayer let the woman be covered, the Scriptures clearly teach, but do not define the covering. And the Scriptures farther teach that there is no Scripture of any private interpretation. Now for a brother to clamor, "I will be governed by the Scriptures, (contending for a hat) and you have no Scripture for your cap," etc., shows so little consideration or religion, that it is safe to conclude that the clamorers have but little of either.

In this it is the duty and prerogative of the church to define a rule of order and practice, so that the Scripture precepts be observed in all our churches alike. And said rule to be as binding as the precept itself; the hue and cry tradition to the contrary notwithstanding. The enemies of the cross of Christ have many and hard things to say against the cross.

I will here say that at the Wolf Creek Conference some of the elders charged the brethren for referring only to the Minutes and not to the Scriptures. My dear brethren, you had not brought the Scriptures in question. You did not invite us to confer with you whether we could all be satisfied with the Scriptures as you did the decision of last A. M. on your petition.

For the Brethren at Work

FEED MY LAMBS.

BY MARY KINDELL.

"Feed my lambs"—was Christ that said it
When he dwelled with us below,
And he gave to his disciples,
A command all ought to know."

AND not only to know, but to obey.
We understand the term *lambs* to convey the idea of those who have recently named the name of Christ; in other words, "babes in Christ." These,

the Savior says, "feed." On what shall they be fed? Upon bread and meat? No, these are too strong for the young and tender lambs. They are yet too weak to digest such strong food; they must have something milder and yet very nourishing. The apostle Paul says in 1 Cor. 3: 1, 2, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." It seems that the Corinthian brethren were yet babes in Christ, and the apostle was careful how he fed them; that he did not feed them upon meat, which was as yet, too strong for their spiritual strength, but fed them upon the "sincere milk of the word." So ought ye brethren likewise be careful how you feed the lambs; do not feed them too much at one time, but feed them often, and they will soon gain strength.

The lambs are weak and wayward; but bear with them patiently, chide them when they need it, but gently. I fear too many young and tender lambs of the flock have been driven away in to the highways, and fallen into the company of wolves, because the sheep of the fold were not kind and gentle in instructing them.

There is another class which might fitly come under the head of lambs, viz.: the little ones who have not tasted the bitter sweets of sin and folly. These, I think, the Savior would also have us feed. Solomon says, "Train up a child in the way that he should go, and when he is old he will not depart therefrom." Hence the importance of Sunday-schools, where we can

"Gather the little ones in,
In from the highways and hedges,
In from the places of sin."

and tell them of a loving Savior; how he took them in his arms and blessed them. He suffered them to come to him. So also should we suffer them to come to us in the church and instruct and feed them upon the riches of the gospel, that when they grow old they will not depart from it, but become shining lights in the church and useful ornaments to society.

Brethren and sisters, let us ever bear in mind that the strength of the sheep depends upon the food and how it was administered to them when they were yet poor, weak lambs.

Leacock, Ill.

INTERIOR CENSUS.

DEAR Brethren, I take the liberty to drop you a few lines in regard to the interior census. I have received some schedules to fill out and return. In looking over the questions asked, the thought occurred, that it would be well if the church, could give the same answer. But the thought occurred again, that on some questions, and important ones, too; such as the name of the church, the qualifications essential to membership, the tests as to qualification for membership, these, as well as others with different answers to come before the public, would not look like a oneness amongst us as a people claiming to speak the same thing. Thinking over the matter in this way, the thought came to my mind: That if the editors of our different periodicals would consult together and decide on answers to the above named questions, and send them out to their subscribers, or if they think it not advisable to give the answer in the paper, if they think best to send it to the ministers on a slip, or any way that there may be a oneness. It would look bad if one brother would give the name "Dunkard," another "Brethren Church" and another "German Baptists," and so with the others it would give room for remarks, which I would be sorry to see if it can be avoided, and which I think it can in that way. Now dear brethren, I will leave it with you; if you think anything can be accomplished in that way or any other, I would be glad to see it done. I thought I would suggest the idea. Would like to hear from you, so that I will know how to proceed in filling my list. ELI STONER.

EDITORIAL REMARKS.

We publish and answer the above publicly for the benefit of others who may be seeking information on this subject. We think most of our ministers will be able to fill out their schedules properly, and that there will be but little difference in the way they may answer the questions referred to by our Brother Stoner.

1. When filling out the schedule sent us we put the name "Brethren or German Baptist."

2. What are the qualifications essential to membership? Ans. Scriptural faith, genuine repentance, Christian baptism, and a complete submission to the law of Christ.

3. What are the tests as to qualifications for membership? Ans. "Fruits meet for repentance."

On all of these points we claim scriptural ground, and that there may be a oneness in our answers all we have to do is to answer the question scripturally.

J. H. M.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XXVI.

Baptism into the name of each person of the Holy Trinity.

"Produce your case, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Isa. 41: 21.

OBJECTIONS ANSWERED.

SOME ask how we harmonize our form of administration with these figures of baptism, viz.: "burial," "planting," "birth," "death," "re-union," "baptists of the fathers unto Moses," "Noah's salvation by the ark." "Was Christ," they ask, "buried more than once?" "Does he arise more than once?" "Are we planted with Christ in baptism more than once?" "Are we born three times of the Spirit?" "Will we be resurrected three times?" "Were the fathers baptized unto Moses by three actions?" "Did Noah enter the ark more than once?" "Did the priest on entering the tabernacle wash three times?" We answer

First. No Bible figure is just like the thing which it symbolizes, and ask our opponents to produce a single instance in which any type and anti-type have perfect similitude? Will they do it? Can they do it? If not why are they so unreasonable and inconsistent as to demand it in this case? I will however ask them a few questions which if they will answer discreetly, will furnish a solution to their own. How is one kingdom of heaven just like a man delivering three different numbers of talents to each of three servants? or like ten virgins? or like seven in three measures of meal? or like a grain of mustard seed? Can you find perfect similitude between Christ and the brazen serpent? or between Christ "our passover," who was once sacrificed and the Jewish passover which as a type was sacrificed every year? or between Christ "our great high priest," who entered heaven once with his own blood and the Jewish "high priest" who as his type "entered the holy place once a year with the blood of others?" Kittó remarks that "As there must be similarity, or analogy between the type and the anti-type, so there is also a disparity or dissimilitude between them. It is not in the nature of type and anti-type that they should agree in all things; else instead of similitude there would be identity." Cyclopædia of Biblical Literature. Art. Type. Frey says "We should guard against making the anti-type answer to the type in every circumstance, when only a general resemblance is intended. We ought to observe the design of God and not seek for mysteries in every thing."

It is likewise proper to show that the perfections of the type are found in the anti-type in a superior degree; but that the perfections are not found. Frequently there is more in the anti-type than in the type. As no single type can express the life and particular actions of our blessed Lord there is necessarily more in the anti-type than can be found in the type." Scripture Types vol. 1, p. 24, 25. Horne says, "In using the sense exhibited by a metaphor, the comparison ought never to be extended too far, or into any thing which cannot be properly applied to the person or thing represented." What wild and indeed what wicked phrase, would be made of the scripture expression concerning our Lord, that he will come as a thief in the night, (Rev. 16: 16) if we were

not to confine the sense to the suddenness and surprise of the thief, but should extend it to the temper and designs of the villain who breaks open houses in the night." Horne's Introduction, vol. 1, p. 358. It is sufficient then if the symbol and the thing symbolized agree in the particular referred to without harmonizing in other instances. Those who object a figure because analogy cannot be traced between every feature of it and the thing containing the object represented, are obliged to reject every figure found in the Scriptures, whether personal or circumstantial. If a doctrine or command is clearly and positively stated, it cannot be rejected because of analogical discrepancies in points not mentioned. And if a doctrine is not clearly stated, no analogy between points not specified, can make it true. By overlooking these facts, Bible truths are often rejected by mere human speculations which are totally at variance with the Word of God, and utterly subversive of the institutions of Christ. Any method of reasoning which thus perverts the use of figures is sophistical, unjust, and false. Dr. Adam Clarke says, "Let it be remembered that by the general consent of all (except the basely interested) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most pointed and expressed evidence on which to establish the faith of our souls." Bible examiner, vol. 29, p. 249.

Secondly. The application of such strained analogies, were they even correct, would destroy the theory of the single action in baptism. Remember the figures do not refer to something "replanted, re-buried," etc., but to something as simply planted, buried, etc. Does one burial, one planting one birth, one death, one resurrection, etc., each constitute in itself one action? Are they not all results generally of a plurality of actions and agencies? Is there any counterpart in that to one action in baptism? Do they not rather correspond to one ordinance resulting from or perfected by a plurality of action? These questions may be denounced again by some in the absence of ability to meet them as "silly" and "not worthy of notice." If so, what are their questions? They, not we, pretend to baptize in the likeness of Christ's burial (see Trine Immersion Weighed, etc., pp. 25, 26) of which however the New Testament says nothing. While Noah's entering the ark is a point falsely assumed to represent action in baptism, it is nevertheless true that he must have entered it repeatedly preparatory to the salvation of himself and family, neither were they dipped backwards into it. It was committed to the waters many months. Do single immersionists treat their candidates thus? Who can show us that the typical baptism of the fathers involved only one action? Mr. Roberts says: "Israel were baptized (immersed) once into Moses in the cloud and in the sea (1 Cor. 10: 2). They passed into constitutional relation to Moses by the act of concealment in the cloven waters, under the cloud." Trine Immersion Weighed, etc., p. 19. Look at Exod. 14: 19, 20, and you will see that the cloud was not over them when they passed through the sea, but went behind them that night as a wall of separation between them and the Egyptians, which shows that they were baptized in the cloud when they were under it,

and in the sea when they passed through it. Was that anything like a single backward dip?

Again, suppose it had only required one action. They were only baptized unto Moses, while we are baptized into the name of each power of the godhead, viz.: Father, Son, and Holy Spirit. If our opponents wish to force identity between this figure and real Christian baptism, the absurdity and impossibility of which I have shown, they will have to find a counterpart to the two elements, the bright cloud and the sea.

Again, if the priest washed but once on entering the tabernacle, no one action is like one washing or ablution, which is performed by repeated applications.

Thirdly. In our form of administration we do retain all the similitudes expressed by these figures. Can you tell us that in our baptism we are not buried?—not planted?—that we are not born of water?—that the analogies made by inspired writers are not answered?—that we are not buried with Christ by baptism when we are baptized into the name of the Son? One refers us to Dr. Olhansen, Clark, Newton, Grotius, Cave, and Hammond to show that the early Christians understood baptism to be a figure of a burial, etc. Trine Immersion Weighed, etc. pp. 30, 31. True, and yet the very writers among the early Christians to whom the above writers refer were trine immersionists, as we will show you by testimony from these same authors and others when we come to the historical part of our subject. The early Christians spoke of nothing but trine immersion when they used those symbols. If heaven hid in three measures of meal and talents delivered to three servants, Matt. 13: 33, 25: 14, can represent one kingdom of heaven?—If the repeated sacrifices of the typical passover represented the one sacrifice of Christ. 1 Cor. 5: 7.—If the high priest's repeated entrances into the tabernacle, represented Christ's one entrance into heaven.—If his repeated offerings of blood typified the one offering of Christ's blood?—If metaphors and types having plurality and repetition have represented single occurrences, with what propriety and consistency can those who cannot disprove these facts, deny that three actions in baptism may not also represent one death, one burial, etc.? Unless our opponents can answer this satisfactorily we must consider their pleas for typical analogies an utter failure from their own premises. Will they attempt the logic that inasmuch as one typical sacrifice represented one death of Christ, that therefore many such sacrifices represented many deaths? One asks, "if one dip baptizes into the death or sufferings of Jesus, in what sense does a dip in the name of the Father baptize into the Father, and in what sense does a dip in the name of the Holy Spirit, baptize into the Holy Spirit?" Trine Immersion Weighed, etc., p. 29. I might ask with more propriety, if one dip baptizes into the death of Jesus, in what sense does the *sa me* dip baptize into the undying Father and Holy Spirit? He asks again: "If Christ's death is seen in one immersion, will not the Father's and Spirit's death be seen in two additional immersions?" Ans. If baptism, like the communion, was designed to commemorate Christ's death, this question might seem to

(Continued on page nine.)

Home and Family.

MARY C. NORMAN, SHARON, MINN. ESTIMES

THE RIVER OF DEATH.

One by one the leaves are falling.

One by one we're passing o'er,
Across the dark and mystic river;
Brighter seems the other shore.

One by one the leaves are falling.

'Tis a mother passing o'er,
Orphan childred, lonely husband
By your side she is no more.

One by one the leaves are falling.

'Tis the children passing o'er;
Jesus stands there to receive them
As they reach the shining shore.

One by one the leaves are falling.

Aged fathers are passing o'er;
See that happy smile of triumph,
Brighter lands they now explore.

One by one the leaves are falling.

Oh! how soon we'll all pass o'er,
Pass—or sink beneath its waters,
Let us try to reach the shore.

GOOD WOMEN.

THE highest words of praise that can be spoken of a woman, is to speak of her as being a good woman. The woman who wins the admiration, love and respect of all, are the good women of the world. We are ready to praise women of talent; women whose accomplishments are many; who are brilliant and bright above other women; an hour passed in their company may be delightful, but unless they are good women we do not choose to spend a life-time with them. We admire women to whom nature has given the great gift of beauty, the bright eyes, glowing cheeks, perfect features and graceful movements. They charm us; but the charm is not lasting unless the beautiful woman is also a good woman. Only good women win our perfect faith, our lasting respect and regard; they only receive the highest words of praise our lips can utter, the best love our hearts can give. We talk of the power of woman's influence, and truly it is great—great for evil or good. She can make or mar the lives of others as her own. Her power may be used to make miserable or happy the lot of many. Her influence may be exalted to cast down or build up. The power given good women is never used to promote evil. Her influence is ever exerted to make happier, and better and nobler, the lives of all among whom she lives. No man with a good woman for a wife need be unhappy unless he chooses to make himself so. If he is poor or extravagant of hers makes him poorer, no fault-finding, fretfulness and discontent of hers will make his home-life unhappy. If he meets with disappointments and losses, if he makes mistakes, no reproach of hers will make his trouble the harder to bear. If the road be rough or smooth, she will ever be at his side, ready to help him when he needs help, ready to encourage him when words of encouragement are wanting to cheer and brighten his way. Other women may be more accomplished than she, but none can be more faithful, more true and kind, none can make a sunnier, happier home, and she is the

best, truest friend and companion her husband can have. The children of a good woman are never neglected, never allowed to grow up in ignorance of the good they should know, and never suffered to learn the evil they should not know. A good woman knows the power she has of shaping the lives of her children, and she endeavors to use that power wisely and well. She teaches her boys and girls that they must be brave in doing their duty, truthful in speech and action, honest and honorable, kind, cheerful and unselfish. By her own example she enforces what she teaches. Good women, whatever position they occupy, are blessings to the world; their kind speech and helping hands encourage and aid others. Wherever they are they are loved, trusted, and respected by all. They are valued as faithful friends, and their price is far above rubies. M. C. N.

PICTURES.

BY WEALTHY A. CLARKE.

SOME people never see any beauty in a picture—there seem to be nothing to draw out the mind and develop thought. Others again, see pictures everywhere, and from the most common things of life, and especially from Nature's works do they learn important lessons. The world is a vast picture gallery, and from it we can select those most congenial to our nature and best adapted to our taste. To the reflective mind there is beauty in the very meanest of God's works. We gaze on the towering mountains with their spires pointing heavenward; we see the massive rocks piled one upon another so thick that even a blade of grass seems not to find earth sufficient to give life and growth; we turn to the deep blue ocean whose briny waves seem so greatly agitated, and constantly heave and groan as though in great trouble; we behold the little straiten as it rattles over the pebbles singing and dancing along on its way; we go out to the forest and hear the birds chant their sweet melodies as if praising their Creator; in the dewy morning we see the Sun rise in all his glory, and feel his gentle rays beaming upon us; in the quiet hush of evening we see the last lingering rays of the setting orb of day; the sable shadows soon fade and silence reigns. What a grand picture, and where is there a heart so callous as to see no beauty therein! Surely there are pictures all around us that are worthy of being gazed upon, and that should call forth the purest and most exalted feelings. God has given us minds capable of enjoying His handiwork. He has strewn all along our pathway gems of beauty and such as will instruct and refine our very being would we but pause to look thereon.

There is a vast difference in pictures: some seem to please the eye and mind much more than others. Thus it is in life. There are pictures—dark ones which we do not love to look upon; they sadden rather than gladden the heart. Again, there are others which are bright, attractive and afford us much pleasure, and we never tire of them. We gaze upon them with the mind's eye long and thoughtfully while tender memories are awakened in the heart. A certain writer expresses the following sublime truth, "We are hanging up pic-

tures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows."

HOME ADORNMENT.

Nature is active in adorning her dominions; and man, to whom this beauty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his dominion—making his home, the dwelling of his wife and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will admit, be industrious in surrounding it with pleasant objects; in decorating it with pleasant objects; in decorating it, within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which in absence draws back the heart by the fond associations of content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents who would have your children happy, be industrious to bring them up in the midst of a pleasant, a cheerful, and a happy home. Waste not your time in accumulating wealth for them, but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity.

ITEMS OF INTEREST.

—There is no trial so severe but God's grace is sufficient. No night so dark that the light of his countenance cannot dispel the gloom. No sorrow so deep that his voice cannot soothe and comfort. None lying so low his hand cannot reach them. None so weak but in him they may be strong.

—Young man, your mother is the best earthly friend you have: The world may forget you; your mother never will. The world may persecute you while you live, and when dead plant the ivy and night shade of slander upon your grassless grave; but your mother will love and cherish you while you live, and if she survives you, she will weep for you such tears as none but a mother knows how to weep. Love your mother.

—Let us serve God in the sunshine. While he makes the sunbire, we shall then serve him all the better in the dark. When he sends the darkness it is sure to come, only let our light be God's light, and our darkness, God's darkness, and we shall be safe at home when the great night-fall comes.

—Religion is the best armor in the world, but the worst cloak.

—Let the slandered take comfort, it is only at the fruit trees that thieves throw stones.

—People would remain dumb were it forbidden them to speak good of themselves and ill of others.

—Frowns blight young children as frosty nights blight young plants.

Mr. Spurgeon said recently—you can almost hear his clarion voice proclaiming it to his five thousand assemblage: "make the bridge from the cradle to manhood just as long as you can. Let your child be a child, and not a little ape of a man running about town." Good advice.

Brethren at Work.

PUBLISHED WEEKLY.

FEBRUARY 1, 1891.

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These Brethren write for publication at their own expense. Some of the papers that have been sent to us do not state simply that they contribute every part of the article.

Contributors, by writing for publication, assume all responsibility for the content of their articles, and for the correctness of the facts and figures therein. They also assume all responsibility for the correctness of the facts and figures therein.

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Address all communications.

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

We regret to announce that Brother Harper will not be able to visit the churches in Southern Illinois this Winter. When he closed his meetings in Lee Co., last week he felt himself too near worn out to undertake another line of appointments. He has preached nearly every night, and frequently in the daytime, for nearly two months; this is rather more than a man of seventy years ought to do. A series of sermons by him would have greatly encouraged and strengthened the members in Southern Illinois. His able manner of handling some of the leading questions of the day is very instructive and profitable to the cause.

NO PAPER NEXT WEEK.

In consequence of our moving, we must beg to be excused from issuing a paper next week. All hands will be busy packing and unpacking for several days; hence the next week will find us busy day and night. The Lord sparing us, we shall in some manner give you entire satisfaction before the close of the year; and we think most of you know "how it goes" moving, and will bear with us a little. We shall endeavor to get out the next number as early as we can.

WESTERN BOOK CONCERN.

As stated in another column our book business is rapidly increasing, and we felt the necessity of enlarging our facilities for the business. We have therefore associated with us Brother A. W. Vanman in the book business, and the firm will be known as the "Western Book Concern." A Catalogue will be issued soon, which will contain many valuable works for old and young.

All drafts, Post-office orders, designed for books, should be made payable to Western Book Concern; but if any one wishes to send for BRETHREN AT WORK, YOUTH'S ADVANCE and books, the order can either be sent to BRETHREN AT WORK, or Western Book Concern. Thanking you for past favors, we kindly solicit your future orders.

OUR CHANGE.

Moved to Mt. Morris,
Illinois.

SOME REASONS.

FIRST, permit me to say that we do not leave our pleasant Illinois town, Lanark, because we do not like the place, nor because we have not been well treated, for the people of this little city deserve our lasting gratitude for their kindness and uniform courtesy. We have not found a town, east or west, that seemed more like home than the one we have lived in for more than four years; and whether in adversity or prosperity we must ever speak kindly of Lanark. Its morals are worthy of imitation by others that are less blessed; and as for neatness and solid worth, we think it is highly favored. It does us good to speak in terms of praise of the place where we spent so many pleasant days.

1. We have secured much better rooms at Mt. Morris than we had at Lanark; and to those who must day by day pick up letter by letter, sufficient light, ventilation and convenience, are items of considerable interest. All these we have secured in the rooms which we have rented from Brother Seibert. These we shall describe more minutely in the future.

2. Our book business is rapidly increasing, and we concluded that a local book store in connection with our general work, demanded our attention; hence, finding Mt. Morris a field for us worthy our consideration, we enter it.

3. We feel in our work the need of a good library from which we can glean important facts and truths for our readers, and the A. H. Cassel Library being a fixed institution in Mt. Morris, we were very much inclined to set ourselves down beside it, and have so done.

Our relation with the college will be the same as heretofore. The inauguration and continuation of the Mt. Morris College demonstrates that a school can be successfully conducted without a paper; hence we can not put in a plea for moving on that ground. We have no interest in the school, save that of good wishes for a good work; and while we fondly hope to reap some benefits from the association of our dear Brethren, who through great trials and severe mental labors, have worked for the good of those who have been given into their charge, we by no means expect to take upon us any of the responsibilities of the school. Our work is one thing, theirs another; and the town and field is large enough for all of us.

Our readers may expect the same kind of a paper from Mt. Morris as was given them from Lanark. We expect to serve the same Lord in

the same good old way; to give the same certain sound, the same great truths as heretofore. God is not local, yet he is; for while he is confined to no one place, He is in all places; hence we seek not to worship Him alone in Jerusalem. In every place, he that feareth God and doeth righteousness is accepted of Him.

Then come help us to continue pleading for the way of the Lord—for true principles applied in the good manner, which has proved to be strong enough, high enough and broad enough for every soul who loves the Lord Christ from the heart. We shall have more to say when we have been fixed in our new quarters. We will further state that the arrangements for moving the B. AT W. to Mt. Morris were made last Fall, and February was the time then agreed upon to make the move. We move a few days sooner than we had anticipated so as to get the benefits of the good roads and sleighing which we are now having.

M. M. E.

PURGING THE HEART.

WHEN I was a boy my parents moved to Cedar county, Missouri, and settled on a farm adjoining the timber. The weather was delightful and the face of the country beautiful to look upon at that season of the year, it being Spring. We felt as though we had found the paradise of the world. On walking over the field we observed that there were thousands of persimmon bushes from one to three feet in height. "These bushes," says my father, "must all be grubbed out and burned before we can plow." It was my business to ply the grubbing hoe with sufficient skill to keep ahead of my father who was doing the plowing. How we did wish for a farm that would not grow persimmon bushes! But we felt good when the task was completed. The next Spring the same line of grubbing had to be repeated; the work was just as hard as before, but, oh how we did dread it! Each Spring that springing hoe had to be used in order to prepare the field for the crop.

This circumstance in my history very much reminds me of the work that every Christian finds it necessary to do. When we enter the church in the Spring season of our Christian life all seems delightful without the last indication of trouble in the future. By and by we discover evil thoughts springing up in our hearts; they are multiplying in number and increasing in size. Something must be done; we cannot produce fruit when our hearts are filled with such things. We go to work digging them out; we labor diligently and finally conclude that all is well and we no more will be troubled with such things. But the roots are still there, and shortly we find it necessary to purge our hearts once more. Thus it is.

The roots of sin are in our hearts and we find it difficult to remove them. How often do we pray,

"Oh for a heart to love my God,
A heart from sin set free!"

But this we can never have in this life. We must toil year after year, and after a while we will be transferred to other fields where life will be more pleasant, where we will not be annoyed by hearts that are desperately wicked. May the Lord help us to keep our hearts pure.

J. H. M.

Editorial Items.

On account of the change from Lanark to Mt. Morris, we send out this issue unstitched and untrimmed. Stitch and cut before using.

OPPORTUNITY and privilege bring responsibility.

ONE was baptized in the Lanark Church last week.

BRO. D. M. MILLER preached in South Waterloo church last week.

WHEN last heard from the Ashland College had 145 pupils enrolled.

BE sure to address all communications, BRETHREN AT WORK, Mt. Morris, Ill.

BRETHREN John Metzger and John Wise have been holding meetings in St. Louis, Mo.

WE shall fill orders for "Problem of Human Life" just as soon as another lot reaches us from New York.

BRO Jacob B. Shirk, who moved from Arnold's Grove to Kansas last season, has been ordained to the Eldership.

BRO. ROSENBERGER's article on the Sabbath possesses more than ordinary interest this week. It will be read with profit.

IN consequence of our move to Mt. Morris this week much of our correspondence will have to lay over till next issue.

BRO. ENOCH EBY preached for us last Wednesday evening. He is now in Iowa, expecting to spend a few weeks in that State.

BRO. SAMUEL H. CASSEL, of Harleysville, is afflicted with something like a tumor on his face. The Lord bless him in his affliction.

MEMBERS who habitually stray away from meeting when they can conveniently attend are sure to become weak and sickly in the spirit.

BRO. J. MONGOLE of Grant Co., W. Va., writes: "Preaching the 18th and 19th of December; one added by baptism and two reclaimed."

THERE is not, nor can there be any contradiction between true science and the Bible. All true science will harmonize with the Bible properly understood.

THE Brethren have arranged to commence a series of meetings in the Free Spring church, Pa., Feb. 5th. Their notice reached us too late for the paper last week.

BRO J. J. LIGHTY, of Kansas, writes that he has been under medical treatment about four months, hence has not been able to do much preaching or church work all winter.

BRO EVANS, of Missouri, is preaching much of his time this winter. The fall he received about two months ago injured his wrist so badly that he is not able to do any work.

BRO. JACOB K. HARLEY, Harleysville, Pa., informs us that Bro. Daniel Bright's wife was buried Jan. 20th. This is the second wife that Bro. B. has buried, and he is yet a young man. He has our sympathies in his sad bereavement.

BRO. D. B. GIBSON reports a number of applicants for baptism at the meeting he is conducting at Huntington, Ind. He is making a specialty of doctrinal discourses. That is just what the people need—more doctrine and lectures.

BRETHREN, do not be afraid to preach the Bible doctrine to the people. We should not be ashamed to preach what we are not ashamed to practice. If our practice is gospel we ought not to be ashamed to preach it. No minister should shun to preach what Christ and his apostles have commanded.

SPEAKING of the Ashland College Brother R. H. Miller says: "It has been told, we fear to injure us, that the College and the congregation here disregarded the order of our church, even to sisters wearing hats; but we have neither seen nor heard anything of it in the College or church since we have been here."

SOME of our readers think that the SELECTED queries and answers found in the Bible Class department are selected by Bro. J. S. Mohler. We wish to correct this impression. All that Bro. Mohler writes and selects for that department are properly endorsed by his initials. The rest of the matter is selected by us.

IT is to be regretted that the condition of the streets in St. Louis, Mo., did not favor the meetings lately held there by the Brethren. Bro. Vaniman's suggestion to hold a tent-meeting there when the weather gets warmer we think is good. It would not be expensive, and then the attendance would likely be much better.

THE brethren of Dutchtown continued their meeting at the school-house west of their church, all last week. There are a number of applicants at meeting. Brother Tobias Meyers began these meetings, and was assisted by other home ministers, and Brethren John Emmert, G. D. Zollers and M. M. Eshelman. This shows what may be done by concerted effort, and that there are fields near home that may be cultivated with profit.

IN sojourning, number VII, in speaking of Waynesboro, Pa., we unintentionally forgot to mention Brother D. H. Farney, editor of *Brethren's Advocate*, at whose office we made several calls. It being a Brethren's printing office made it more like home to us than other places of business. Also, Brother D. L. Berkeley should be J. L. Berkeley. Several other errors occur in last articles, but as they affect no one except ourselves, we make no other corrections.

S. J. H.

WE do notice how the church can consistently hold in fellowship a person whose worldly office requires him to ask others to violate the plain "thus saith the Lord." For instance, the gospel plainly says, "Thou shalt not swear," yet a Justice of the Peace must ask men to swear—he must ask them to do the very thing that the gospel plainly forbids, in short, he

must ask men to sin and then help them do it. As a body we should live up to our principles and not tolerate a thing that the gospel plainly and positively forbids.

SINCE the publication of the fact that all charges against Brother Henry Davy have been withdrawn, inquiries have been made concerning his standing in the church. We understand that he occupies the same position as before the charges were preferred. It affords us great pleasure to announce the withdrawal of the charges, and shall be glad to see him in active labor once more. It is a fearful thing to be falsely accused, but still more fearful to be guilty of sinning wilfully. As we never published anything defamatory of Bro. Davy's character, we have no apologies to make; but gladly give publicly to his restoration to a position of usefulness in the Brethrenhood.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XXVI.

Baptism into the name of each person of the Holy Trinity.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa. 41: 21.

OBJECTIONS ANSWERED.

Continued from page 6.

have a little pertinency. In that case however we might ask with more propriety, "If one dip with an invocation of the trinity represents Christ's death will not the same act also represent the Father's and the Spirit's death?" The above quibbles only destroy the desperation of which they seek to support. The expression "buried with Christ in baptism" has no more application to baptism than it has to the Father and the Holy Spirit, than burial itself has to the undying immortality of the Godhead. It only relates to the death, burial and resurrection of Christ's humanity. When we baptize in the name of the Father, we bury the candidate, but we do not bury with the Father, for the Father was never buried. When we baptize in the name of the Holy Spirit we bury, but not with the Holy Spirit, for the Holy Spirit was never buried. But when we are baptized in the name of the Son, it may be truly said that we are "buried with Christ in baptism" because Christ was buried. Bro. J. H. Moore puts the idea thus: "An immersion into the name of the undying Father, cannot represent the death of his Son, who was laid in Joseph's tomb. For how can undying immortality represent the death of him that died? And if an immersion into the name of the Father cannot represent the death of his Son, there must of necessity be another immersion in order to be 'planted together in the likeness of Christ's death.' One Baptism p. 31. Let us not forget that the mutual dependence of three connected and concurring actions, no more destroys the distinction and peculiar office of each, than the mutual dependence and concurrence of three united powers in one Godhead, destroys the distinctive and peculiar offices and relations of the Father, Son and Holy Spirit in the economy of grace, Providence and Redemption. But one thinks by not using single immersion we practically deny the resurrection, and are as culpable as those who used to deny it in word. True immersion weighed, Ke. pp. 29, 31. If one immersion teaches resurrection, how can two more immersions deny it? I wonder that he didn't explain that we had no such resurrection. Should he add 'this our reply to the objections on the figure of our baptism' will fully meet the case.

J. W. B.

FROM "FAITH HOME."

NUMBER II.

IN our last we presented a letter from Rosa E. Risser, of Springfield, Mass. We have the pleasure of presenting another this week, hoping that the Lord may be honored by this correspondence.

SPRINGFIELD, MASS., JAN. 8, 1851, }
 'FAITH HOME,' 668 Union St. }

Mr. Eshtiman:—

Dear child of the *Living God*!

All Hail! Peace be unto thee!

Your very interesting letter read; thank you very much, glad to hear from you and to know of your deep interest in the Kingdom of Christ.

You ask concerning publishing my letter and commenting upon it. If *God* can be glorified thereby, I am willing. If *He prompts* to it, why should I withhold? Let the comments be of *God*. May you be *inspired* of the Holy Ghost as you write.

Yes, when *God* says *do*, we are to *do*. Prompt obedience should be our constant endeavor and *God* will teach us *what* to *do* and *when* and *how* to *do* it. Christ said "My sheep know my voice," etc. If we belong to Christ we *know His voice*. How blessed! Of course, we shall not *do* to be blessed, and yet there will be a blessing accompanying the obedience to any of *God's* commands. "In keeping of them there is *great reward*." Just as certainly as *He* follows cause, just so certain will the one who keeps *God's* commands be blessed. The Bible teaches us that *God* blessed the people *because they trusted* in Him, and *because they obeyed* Him; and yet we are *sent* to it all; but we cannot close our eyes to *God's* own words.

I believe the Bible from Genesis to Revelations, that it is *God's* own book. I think there is a deep meaning, as well as literal, underlying the whole line of truth. We can receive light, only as given by the Holy Ghost. He is to *teach and lead* into the truth. I want to be taught by Him more and more.

I have no objections to what you presented in your letter and thank you for drawing my attention to them. If *Jesus* wants us to observe these things *literally*, we should, by all means.

All I want is to glorify *Him* in my body and spirit which are *His*. I am not my own; I have been bought with a price. I belong to Christ. My body is the temple of the Holy Ghost.

I trust you too, are *wholly* consecrated to the Lord, doing his will. For us to know His will, we have to become *so still* in ourselves that we can hear *His voice*. "Let all the earth keep silence *before Him*." Let us be so quiet that we can catch His faintest whisper.

May the dear Lord bless you and yours abundantly, prays your own sister in Christ. I trust you will feel free to write whenever you are so led. Shall be always glad to hear from you and to know anything that you have learned of the King's "Highway" that I have not. Will you pray for us and our work.

ROSA E. RISSEK.

REMARKS.

Your observation concerning quietness so that the Lord can work in us, is food for my soul. Truly our "boasting" out of Christ is wicked. If we talk, *His voice* can not be heard, so let us be very quiet concerning our ways.

You say, "If *Jesus* wants us to keep these things *literally*, we should by all means." By these things, the reader will understand John 13:14, 15; Rom. 16:16; Luke, 22:20 and John 13:1-4; 1 Cor. 11:4, 5, and 25, 26 and other things found in the New Testament to which I call attention.

If *Jesus* did not want us to observe these things in this age of the world, he would have undoubtedly so stipulated in the New Testament; but as he did not, our duty is to obey Him as did the first Christians. Truly we obey because we *trust* in Him; yet we merit nothing by obedience—all we shall receive will be free gifts. We can purchase nothing of the Lord; but by obeying we prove our fidelity to Him, and then he supplies all our needs.

God loves, bestows grace, sends the Son, prepares the plan, makes himself known, gives the sacrifice, does the purchasing. This is *God's* work, and we can do nothing more. But when *He* did this, the way is prepared for us to come to Him; and by faith we accept all *He* did for us and thus change our affections. Repentance toward *God*, and our actions are changed. By baptism unto Christ our relation is changed, being no more children of darkness, but children of light. We, by His grace can believe, repent and be baptized. *God* so ordered, but will not do these things for us. When we do our part he meets us with pardon, the Holy Spirit to lead unto all truth, and the gift of eternal life. All these *God* bestows, for we can not bestow them on ourselves. Being in Christ, we are to go on unto perfection, growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

The same arrangement appears in nature. *God* made the earth, the seeds, plants and animals. We can prepare the soil and sow the seed, but can neither make earth nor seed. When we have done our part, *God* gives the rain, sunshine, dew and heat to make the seed grow. These things we can not bring forth; but when the seed forms a plant we can cultivate, reap and use it. This part *God* will not do for us; for we can do it ourselves. So in Christianity and eternal salvation. *God* did and does what we cannot do, and what we can do he will not. Heaven is the blessing.

But let us remember that all the praise belongs to *God*. Of ourselves we can do nothing. Without tools and material the house can not be built; so without Christ and the things he gave us to *work with*, we can not be builded together for a habitation of *God*. We still maintain that the teachings of the New Testament should be observed, and we are certain the blessings will follow.

M. M. E.

TO A DISCIPLE OF INGERSOLL.

BY C. H. BALSSAUGH.

TEXT: 2 Thess. 2:9-12. The perplexed lawyer asked, "Who is my neighbor?" Cain insultingly questioned *God*, "Am I my brother's keeper?" Every soul that needs our aid is our neighbor, and we are keeper of all whom our influence will reach. This is not a matter of conventionalism, not the product of mundane circumstances, but the necessary outgrowth of relation to a Being in whose hands are our life and destiny. The composite nature of man is far too large and wonderful, and his relations far too comprehensive, for the

philosophy of Robert G. Ingersoll. With all his rare abilities, he is the poorest, shallowest interpreter of human nature and the universe that has ever presumed publicly to demolish the Divine authenticity of the Bible. Science can make no revelation that gives repose to the soul in relation to the solemn hereafter. The Bible makes its declarations to our faith, and verifies them by facts that demonstrate their reliability. The historical side of religion is invulnerable to all the weapons of infidelity. This can no more be annihilated than the facts of the American Revolution and the Great Rebellion, with all the minutia of their record. All that is vital to christianity is bound up in its history, and this is as immutable as the existence of Robert G. Ingersoll, and all the facts that enter into it. The historical Christ stands intact amid the assaults of sceptics by the side of whose philosophic powers Ingersoll is a mere pigmy. The issue is fairly and naturally restricted to the simple declaration, that Christ was the Prince of impostors, or Ingersoll is a blasphemous and falsifier of the darkest dye. I will not question his sincerity. He may have so steeped himself into the abyss of moral darkness, that the only light left him is the glare of hell, which represents the truths of religion to his mind as the Father of lies insinuates. That Christ controlled nature, and did what the author and proprietor of nature alone can do, is as incontrovertible a historical fact, as that Abraham Lincoln emancipated the colored slaves. The keenest, most erudite sceptical criticism can no more invalidate this than that. A really sane man will no longer attempt it. Ingersoll has made himself the laughing-stock of all right-minded intelligent people who have heard his mock-lectures, or read them. As a comedian he is a grand success; but he stands convicted before heaven and earth as a man to whom "the loss of a thumb" is of more account than the veracity of Jehovah, and the destiny of the soul. The undoing of what *God* has done is the mad attempt of Robert G. Ingersoll. In the opening sentences of his lecture on "The Mistakes of Moses," he has the brazen audacity to announce that his mission is to free the souls whom *God* has fettered, and to widen the horizon which *God* has contracted. He "opponents and exalts" himself above all that is called *God*, or that is worshipped; so that he as *God* sitteth in the temple of *God*, showing himself that he is *God*, thus revealing his true character as "the man of sin," "the son of perdition." Verily, "the mystery of iniquity doth already work," the cherished son of a protestant minister has become the villain of the *God*-man and his ambassadors, and the blood shed on the cross for Robert G. Ingersoll, is trampled furiously under foot, and "counted as an unholy thing." Unless he sinks into the very dust of penitence and self-loathing and confession for his blasphemy of the most High and abuse of his ministers and servants, the Lord will consume him with the Spirit of his mouth, and destroy with the brightness of his coming. 2 Thess. 2:3-8. Heb. 10:29. O day of terrors for the reckless, truthless, *God* defying, Christ-spurning Robert G. Ingersoll, and his blind, silly, hell-courting followers! To their eternal dismay they will find out that *God* is not mocked. "He has not left himself without witness" of the veracity of his word. Ingersoll can as soon pluck the sun from the sky, or command the stars in their courses, as invalidate the evidence that the Bible is divinely inspired, or tear out of his own bosom the testimony to the immortality of the soul. Were not *God* a verity, the Babbler, and the soul-drathless, Ingersoll could no more blaspheme, or forestall to-morrow than a mule or a monkey. Ingersoll is himself a living necessary proof of all he denies.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ludue, Henry Co., Mo.

"Let no man seek his own, but every man seek another's wealth."—1 Cor. 10: 24. Bro. Stein please answer.

W. M. T. SMITH.

I would like some one to please explain Rev. 18: 12, which reads as follows: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed; and that the shame of thy nakedness do not appear; and thou shalt have eyes without eyes, that thou mayest see." JOHN Y. SNAVELY.

THE SPIRIT MAY BE SAVED.

Will some brother please give an explanation on 1 Cor. 5: 5, as follows:

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Whose spirit is here meant?

O. L. COVER.

THE term *flesh* is from *sarkos*, and means "the human body, as the seat and occasion of moral imperfection; as inducing men to sin through the influence of its appetites, and passions, i. e., that proneness to sin, that has its seat in our corporeal nature."

The term *spirit*, as here used, doubtless refers to the spirit that must characterize a Christian body. If Paul had meant the spirit of the person delivered over to Satan, he would have said "his spirit." Instead of this, he uses the term in a general sense, by saying "the spirit." Further, we must remember that Paul was writing to the church at Corinth, as a body, reproving them for disorders that existed among them, and not to individuals.

Again, it is evident that the same spirit must characterize all members of the same body. Hence says Paul, "For by one spirit" are all baptized into one body. 1 Cor. 12: 13. Again, "But he that is joined unto the Lord is one spirit." 1 Cor. 6: 17. "Now there are diversities of gifts, but the same spirit." 1 Cor. 12: 14. "We having the same spirit of faith." 2 Cor. 4: 13. "There is one body, and one spirit, even as we are called in one hope of your calling." Eph. 4: 4. Many other scriptural evidences might be produced to show the sameness and unity of spirit that must exist in the church. It is also evident, that the spirit in the church, or of the church, may become corrupted by tolerating the works of the flesh. The church of Laodicea, at one time, doubtless was as pure as the Philadelphia church; but the works of the flesh were tolerated, and these, corrupted the spirit of the church, i. e., lowered the high, and pure tones, of Christian spirit, that once had characterized it, as a Christian body, and the result was, they were spued out of the mouth of God.

This state of things, had obtained to some extent in the Corinthian church; and to prevent the further corruption of that church, Paul commands them to put away from them those who walked after the flesh, to deliver them over to Satan, i. e., make an example of them, that others may fear—to amputate those diseased members from the body, that the remainder of the body might retain its spiritual life, and

health and growth and purity, and that, by all the members of the body, drinking in of the same pure, life-giving spirit they may be saved in the day of the Lord Jesus. In this sense the spirit is saved. The church retains its purity and integrity of character, and Christ by his spirit, will walk in the midst of her and shine forth from the golden candlestick. There is a sense in which churches are judged as well as individuals. This is clearly evident from the history of the seven churches of Asia Minor, as referred to in Revelations. In this sense Paul wrote to the church at Corinth.

Paul, seems to make no allowance for the return to the church again of those delivered over to Satan.

The word "destruction" has for its antecedent in the Greek, *Olethra* and is defined *perdition, destruction, ruin, misery*.

"To deliver over to Satan" doubtless has reference to abandoned characters, whom the church cannot retain, and maintain its own purity. Hence we must not understand that every expulsion from the church, means delivering over to Satan. For some, there is hope, and we must still admonish them as brethren. For others there seems no hope. "For if we sin willfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins." Heb. 10: 26.

We are aware that the passage under consideration, has, by some, received an individual application, i. e., Paul meant that by delivering bad characters in the church, over to Satan, and withdrawing all fellowship and sociability from them, that they are forced into a kind of penance, in looking at their forsaken condition, and thus are led to humbly ask pardon of the church, and fellowship with its members again. This view, savors somewhat of Catholicism. I am doubtful if a person is justly delivered over to Satan, whether he can ever be restored to fellowship of the saints again. Such are twice dead, and plucked up by the root; wandering stars, unto whom is reserved the blackness of darkness forever.

J. S. M.

For the Brethren at Work.

"THEIR WIVES"

THERE has been much said and written about the duties, labors, and responsibilities of ministers and deacons. This is all well enough in its place; but I sometimes think that "Their Wives," like the Grecian widows are neglected, or do not receive as much notice, love, assistance and sympathy as they deserve.

The apostle Paul foreseeing the additional influence, care, labor and responsibility that by virtue of the office of minister or deacon should devolve upon "their wives" required that they must "be grave, not slanderous, sober, faithful in all things." 1 Tim. 3: 11.

Perhaps none but those who have had the experience of their "wives," can realize what it is for a minister or deacon to be obliged, often when very inconvenient, to leave home with the additional cares, perplexities and anxieties devolving upon a loving companion, "faithful in all things."

Some appear to think that it is a very desirable position to be the wife of a minister or deacon, seeming to forget the additional care

and labor devolving upon such an one. It is a desirable position to one who has a full regard to the recompense of reward."

But dear sister, though your companion has gone to labor in a distant part of the vineyard, and thus leave additional care and labor devolving upon you, and though it may often seem that brethren and sisters fail to realize your lonely and laborious circumstances, and though they fail to give you a cheering and encouraging word, look forward, look upward; rejoice and be exceeding glad, for great is your reward in heaven." Matt. 5: 12 J. D. HAUGTELIN.

From the Advance

ORIGEN.

BY GEO. M. PEERE.

ORIGEN, surnamed Adomantius, from his inflexible zeal, was born in Alexandria, 185 A. D., and died 254 A. D. At the early age of eighteen years he became a teacher and was soon distinguished. His burning zeal drew the attention of the authorities to that he nearly lost his life. While his pupils were dying of martyrdom he was accustomed to comfort them, thus defying the Roman Government under the tyrant Severus.

After the death of the Emperor he ventured to Rome for the purpose of engaging in some great work in Biblical scholarship. Giving himself up to the study of Hebrew, he was so devoted to the pursuit, that he soon became proficient in it above all living philologists. Being summoned to Antioch to meet the Emperor Heliogabellus, that he was immersed with Origen's bearing and acceptations that the persecutions against Christians declined. The consummate scholar, the most critical linguist, and profound reasoner of the time, gave the church the first list of Bible books, which the more nearly approaches that of our present Canon. His achievements in scholarship were so vast and comprehensive that we simply wonder at the results.

When the infidel Celsus made his skeptical assaults upon the gospel, it was Origen who comforted him to so masterly and conclusive a manner that the work never needed to be again undertaken. Paganism was assaulted by him with such vigorous thrusts as to hasten its overthrow. His questions from the New Testament in his numerous works would make a considerable volume. The testimony of one such man to the integrity of the Word of God is worth that of a host of smaller critics. The circumstances under which his defence was given, has added weight to his testimony, and a grateful church holds his memory in undying esteem. His Hexapla and Octapla, an arrangement of parallel columns of Hebrew and Greek, were monuments to his immense learning, love and fidelity to the Word of God.

The Bible is not to be read over, or twice, or three through, and then laid aside; but to be read in small portions of one or two chapters every day; and never to be interrupted, unless by some overruling necessity.—John Quincy Adams.

As by constant friction, steel is kept highly polished, so by constant exercise is talent ever at its brightest. All our powers grow by use.

Correspondence.

From James R. Gish.—Dear BRETHREN AT WORK. Have just returned from Cherokee Bay to this place, but find a very poor prospect for meetings in the Cherokee Bay country. We found people, and some perhaps would like to hear preaching, but they have no place to hold meetings in winter. We sent an appointment to what was called a school-house, and went to fill it last Sunday, expecting to find it reasonably comfortable, but after a pretty rough ride of some five miles we reached the place, and found a good hewed log house, neither chinked nor daubed, neither loft nor ceiling; two good sized windows but only three whole panes of glass the balance of the window being open. I have heard people talk of cold meetings but that was one of the coldest I ever met with. The preacher, the preaching, and the people were all about frozen, inasmuch that we did not feel like protracting our efforts, but had to stop short, although we had expected to hold a series of meetings at that point, but gave it up for the present. The Baptists hold the sway religiously in the Bay Valley. We had five meetings in their house of worship, but it was also so cold and open that the people would not attend; could not without suffering. The usual time for holding protracted meetings is July and August. It may seem strange to our brethren and sisters, but I have not heard of a single winter school in operation for a distance of twenty miles, all for the want of suitable houses. There is a room *near* Ennis' that was built for a meeting house below and a lodge room above. We had expected to hold meetings there, the house being pretty good, but there was neither flue nor chimney. I went with Bro. Ennis and hauled a load of brick to build a chimney but the weather was too cold to build it, so we had to drop that for the present. We are now back to the railroad, and in our rounds we have taken such a cold that we can scarcely speak above a whisper. We now think of going further South to spy out the goodly land. We found Brother and Sister Ennis very kind and willing to do all in their power to build up the cause in their neighborhood, and sparing neither time nor pains to make us comfortable. If it is the Lord's will, we want to stop with them on our return.

Corning, Arkansas, Jan. 12, 1881.

From John Zuck.—I left home for the purpose of holding a few meetings with the Brethren of the Indian Creek Church, in Polk and Story Counties, Iowa, having with me Bro. Benj. F. Miller. We arrived at Colo, about noon, and found our esteemed Elder, Bro. D. E. Brubaker awaiting our arrival. We were taken by Bro. D. E. B. to his home, and after enjoying their social circle, and having a season of worship, were hastened to the place of meeting, being the Center school house in the Northeastern part of Polk county, Iowa. Here we met for worship every evening during the following week. Each day of the week, except Saturday, we had meetings at the brethren's houses at 11:00 a. m. In these meetings the brethren manifested an interest in the

work of our holy religion, highly commendable indeed. The attendance was quite large at times, but owing to a severe storm about the middle of our meetings, which was followed by cold and disagreeable weather, our attendance was not as large as it otherwise would have been; yet the attendance was commendable throughout the entire meetings. Owing to our having taken a severe cold, our work among them was not what we desired it should have been, and our only comfort is in the hope that the Lord may profusely water the seed sown, that in due season it may bring forth fruit to the honor and glory of God. The future prospects of this church look quite encouraging. The old are energetic and persevering, the young are humble and zealous, and under the judicious management of their esteemed Elder, it will soon take its rank among the most flourishing churches of the middle district of Iowa. They now have two ministers, four deacons, and about eighty-six members. They expect to build a church house the coming summer, size to be 36 feet by 50 feet, with a basement under it. This church will be erected in about the middle of their church territory, on the dividing ridge between Skunk River and Indian Creek, and about two miles South of the North line of Polk County, Iowa. Its location has been wisely selected we think, and will occupy a conspicuous position in that locality, from which the weary pilgrim can have a refreshing view of the country round about, and while thus beholding the beautiful landscape so richly dotted with comfortable mansions of earth, he can direct his mind heavenward to that "goodly land" beyond this vale of tears, where many mansions are prepared awaiting the return of the weary pilgrim home.

On Saturday evening the 15th inst. was our last meeting at the Center school House. The attendance was large and the interest so good that we felt like staying longer. Next day was the regular meeting day at the Washington school house, five or six miles North, and we repaired there for worship, found a good congregation there. This is where we held a week's meeting last winter, and seemed more like home to us. The cheerful faces of brethren we knew only to love—the tear of joy—and the dear little girls that had been inquiring after me were there; all seemed to join in aiding me to preach the Gospel of our blessed Lord. Sunday evening we met again at the same place and the house was filled almost to overflowing, and before regular service, we were favored with some of the finest music that has ever been our pleasure to enjoy; this was the "Heavenly Vision" rendered by the Olingers and others, of that vicinity. The children also sang, "Shall we gather at the river" for which we thank them; yea, thanks to all for what our ears have heard and for what our eyes have seen.

This was our last meeting with the brethren of the Indian Creek Church, and with deep and heartfelt reluctance we took the parting hand. Dear brethren and sisters, (and children too), your kindness and sweet associations will be a fond recollection to me for days and years to come, and may God bless you all. You have a "Faithful Keeper," let us all try and be faithful unto death.

From here I go to Altoona, thence to visit the city of Des Moines, thence to Dallas Center, of which you may again hear. Yours in the hope of a better life.

Colo, Story Co., Iowa, Jan. 8, '81.

From S. O. Larkins.—My present calculations are to return home soon, and about the first of March to start to Lanark, but as yet have not fully decided—will decide when I get home. I may make my home in Illinois for a few years, if I find that I can be benefited spiritually and temporally. I want better church facilities than we have in Va., until I get older and have more experience in the cause. I have been so favorably impressed with the brethren of Lanark and vicinity that if they will appreciate my company enough to give me something to do I may cast my lot with them for a while.

Huntingdon, Pa.

From Howard Miller.—THE CENSUS. By the time this is in print every name in the almanacs will have had a schedule sent them. The present short time has placed Bro. D. P. Saylor's and Jacob Steel's church on record. Don't write your letter on the schedule.

THE CENSUS—PERSONAL. Will the brother who returns schedule for the Neosho Co., Kan. Church, advise me of his address? Let no schedule return without the full name and address of the respondent. It is also well to state the relations sustained to the church—bishop, clerk, or whatever may be the case. The responses are coming in very satisfactorily. Use black ink, and I beg of you, do not write your accompanying letter on the schedule—use a separate sheet for that. Be careful about income and expenditure items. If any money was raised put it in the proper blank.

Leicestersburg, Union Co., Pa.

From David Thomas.—We had a series of meetings conducted by Isaiah Rairigh, of Barry county, and Isaac Rairigh, of Iowa county, Mich. Commenced laboring here on the evening of the 8th of January and closed on the evening of the 16th. Five precious souls were made willing to forsake sin and were received into the church by baptism, and we have reason to believe that others are almost persuaded to become Christians. The members were richly admonished to their duty and much encouraged. We offer many thanks to the Lord and to our kind brethren, for their faithful labors among us.

Michigan, Jan. 19, '81.

From D. B. Gibson.—I have been preaching a series of doctrinal discourses here, and as yet telling as a number of other church members have expressed themselves now convinced of our doctrine. There was a break in their ranks last night, and thank God there is more to follow. The doctrine will win when properly held up before the people and exemplified by the members. About all the members children here are in the church, hence if there are many additions they must come from other churches, and I can say the outlook is good in that direction. From here I go to the Salimony Congregation; from there to Elletts Mills, Carroll county, Ind.; thence home; the

for the Southern Illinois Missionary Field.
Pray God to bless the work. Yours as ever.
Huntington, Ind., Jan. 14, '81.

From B. W. Neff.—Our Council Meeting was held at Flatrock Church on New Year's day, and as far as I could ascertain by observation, I think all present enjoyed the meeting. Something was said about our District Meeting which will be held in our congregation this year. The church I think is in love and union pretty generally. We have been contemplating having a series of meetings, but so far have been disappointed. The weather has been very cold, in fact, more severe than it has for years, and snow to the depth of twenty-three inches. Health generally, good.

Mt. Jackson, Va., Jan. 14, '81.

From Lemuel Hillery.—Dear brethren and sisters: I write from this new field of labor, to let you know how we are progressing in our humble efforts to build up the Master's cause. My first efforts at this place after being assigned to this field by the district, met with no little opposition; but, by a steady, straight-forward effort, prejudice begins to fall, and now a spirit of investigation takes hold of the people, and already we begin to see the manifestation of the power of God's word. Several precious souls have made application to be received into the church, to walk in fellowship with the Lord and His saints. After having labored for one week in the vicinity of Penfield, with some telling results in favor of the truth, I came to this place (Harwood), almost entirely exhausted, and received news from home that my family were not very well, but, at the same time, exhorted by my wife to stay longer if there were prospects of doing any good. I only notice this that you dear brethren and sisters may think for a moment how the poor minister and his wife may feel under the circumstances. What minister can withhold from sowing the seed of truth (although poor and needy), when his wife afflicted at home, and perhaps away from the society of brethren and sisters, and amid all these trials, write to her husband and say, "make full proof of thy ministry, do the work of an Evangelist, and then come home?" What brother or sister with natural affections, can hear and read these things without being moved to encourage such? But when I got to this place I was made to rejoice, for God had sent an angel to my assistance in the person of our beloved brother, Thomas D. Lyon, whose wife urged him to come, and when he said he "had no money to pay his way," she said, "I have just enough to pay your way there and back." God bless sister Lyon, may others do likewise. As a result of your work in the sending of your husband here, souls are being turned to God. We look forward to a promising church here of the brethren, if this work is looked after.

Harwood, Champagne Co., Ill.

From John Zook.—Dear BRETHREN AT WORK: Will you permit me to say to the brethren and sisters that our series of meetings have passed and we believe they are long to be remembered. We commenced our meetings on the 8th and closed on the 15th, at the Goodwill Meeting House. Our strange ministers were Bro. William Howe, from Dry

Valley, Mifflin Co., Pa., Bro. Isaac Book and John of Beachour, Tuscarora Valley, Perry Church, Pa. These brethren labored hard with us and taught us bountifully from the Holy Scriptures as God gave them ability, for we believe that the entire work is of the most high God, and men is the instrument by which the work is done; therefore we say that we had a good meeting, for our dear brethren labored strong and hard for the building up of the church that we should be more Christ-like and gather more oil in our vessels and keep our lamps trimmed and our lights brighter than others might see our good works.

Mifflin, Juniata Co., Pa., Jan. 20, '81.

From George W. Thomas.—The Peabody Church of Marion County, Kan., is still alive. Elders Forney, and Mourer, of Abeline Kan.—as closed a series of meetings here on January 19th, which was of much benefit to both professors and non-professors. We met in church council Jan 19th, and J. B. Shirk, (formerly from Carroll County, Illinois,) was ordained to the full ministry. Bro. Harry Shomber was chosen Speaker, and Bro. Daniel Stomber was elected Deacon. We trust that the hand of the Lord was in all this work, and that those officers may fill their respective places in a way that will promote the prosperity of Zion, and call down Heaven's blessings upon us.

Peabody, Kan., Jan. 21, '81.

From J. W. Southwood.—On the 26th inst. we took train for Summit Church in Southern Indiana. Met with nine members who are kind and warm hearted, though rather isolated. Had ten meetings; good interest and large attendance toward the close of the series. May the Lord bless them, is our desire and prayer. Bro. I. J. Howard is the Elder in charge, and he is a much respected Brother.

Dora, Ind., Jan. 3, '81.

From D. E. Brubaker.—I am at present in company with that old pioneer veteran of the Cross, J. H. Fillmore. We are holding a series of meetings in the Des Moines Valley church at White Oak Grove. The largest attendance I have seen any where this winter. Much interest and good prospects. More anon.

Elkhart, Ind., Jan. 24, '81.

From Daniel Vaniman.—Upon the earnest request of Bro. F. C. Myers, a resident of this city, I came here at 9:30 p. m., Saturday, 15th, for the purpose of preaching the gospel here. As we had no house to preach in until Lord's Day at 3 p. m., we attended services in the Christian Church on corner of 8 and Mound Streets in the morning. Then visited and dined with some inquirers after truth; after which we returned to the church, where, at 3 p. m. was (so far as we know) delivered the first sermon ever preached by our brethren in this vast city of over three hundred and fifty thousand inhabitants. There being no appointments for us at night, we went to the First Christian Church of this city at 7:30 p. m., to hear a farewell address from Eld. Garrison, Sen. editor of the *Christiania*, who is about to sail with his family for South Port, Eng., as a missionary worker in that field.

17th. We among others, visited an old lady

sixty years of age, a resident of this city, and whose father was a member of the Brethren Church; she being poor and living here in the city where never before had been an opportunity offered her to unite with the church, she said, "Thank God I now have this opportunity to obey the gospel as I understand it."

At 5 p. m. Brother John Wise arrived, and at 8 p. m. held forth the Word of Life to an attentive congregation.

18th. To-day we intend to visit orphan asylums in this city with a view of learning all we can about bringing up in the nurture and admonition of the Lord these poor unfortunate of society.

Bro. Myers is doing a good work here. He is a single man 23 years of age. He has been here all his life except about six years. United with the church in Morgan Co., Mo., when about eighteen years of age. He earns his living by day's work, and has but little to go on. Nevertheless he is caring for us while here, and pays \$1.50 per night for the use of the house; had two thousand bills printed at his own expense, besides distributing many papers and tracts, all of which help us largely appreciate.

More anon.—*St. Louis, Mo.*

LATER.—Jan. 21. I have just returned from St. Louis. Eld. John Mager is there now with Bro. John Wise. Only one applicant, who made application on Monday and on Tuesday she was run over on the street by a horse and buggy, and so badly injured that she was not able to go up yesterday when I saw her; so I think she cannot be baptized now. Meetings were not largely attended. Streets all over icy so that it was dangerous walking on sidewalks; hence some walked in streets and we, therefore, of would favor a trial in St. Louis. But when it gets warm again.

From J. J. Lichty.—Brother C. Forney is holding a series of meetings about five miles South-east of here. Brother Bowman has gone to Beatrice holding forth the word. If I cannot labor much any more my assistants are faithful and will keep on in the good work. We baptized the leader of the Lutheran church here a few weeks ago and it made a "big rumour" in the camp of the Lutherans.

Morrill, Kan., Jan. 22.

A WORD OF THANKS.

We, the members of the Maple Grove Aid Society, of Norton county, Kansas, tender our most heart-felt thanks to the good people, brethren and sisters, of Naperville, DuPage county, Ill., for a car load of flour, 40 bushels from them; to-wit: Six barrels of flour, 40 bushels of corn, some clothes, and \$35.50 for the sisters of Western Kansas. By the request of the church at Naperville, we will make a statement how those goods were distributed. All of the flour was distributed outside of the church; groceries among those that have been doing all the work and feeding people that come after aid, and the corn was distributed among those that have been hauling aid, both out and in the church, but least among the aid haulers. Now you may think it strange that aid-haulers got more corn than those who did not haul but we are very poor here, and can not afford to do much horse-hoing, so a few had to do all the hauling; and others were very well satisfied with the distribution. May God's blessings ever rest upon us and the good people of Naperville, as well as every place else in the brotherhood, is our prayer.

Bell, Kan., Jan. 17, '81.

U. W. MILLER,
H. M. BLUE,
J. P. BLUE.

Health and Temperance.

S. T. ROSSERMAN.

EDITOR.

All communications for this department should be addressed to S. T. Rosserman, Dunkirk, Hardin Co., Ohio.

THE SNOW-FALL.

THE Snow, the snow, the beautiful snow is falling thick and fast, and the glistening crystals and the downy flake remind us of the joyous glees of bygone days, when the healthful sport of press and ball was the delight of youthful innocence. While standing at my office window I can see the same youthful sport engaged in by the juvenile of to-day, and judging from the ruddy glow on the cheek, the exercise is in no wise debilitating. There see how he presses the snow! and with a flat the ball goes and one in return from his comrade. Well let the boys play it is healthful exercise, invigorating to the body and encourages physical development.

The snow fall also brings to memory other things and suggests thoughts good and pleasant, and while the mind is feasting on the joyous side, yet on the other side of the picture is a scene that depicts sadness. Here is the poor and orphan child in tattered garments, there the widow and her family, dear to her heart, and scarcely sufficient in food and provisions to protect them from the stormy blast.

Alas, but looking at the flakes as they draw nearer to the low blizzing tagots and long for the return of the sun and its softer rays. If they had in possession that which falls from the tables of the wealthy, they too would enjoy the crystal scenery, and instead of the pale and haggard look would possess the glow upon the cheek and be able to withstand the cold stormy blast of the old winter king. Then while we sit by our warm fireside or walk out in the open air with sufficient wraps, watching the downy flakes as they fall from heaven, we are made to wonder how others enjoy the associations of the dear old communion—winter. All are not happy—some are in poverty's vale, others are sick and the falling flakes strike their hearts as the dagger from the enemy. No friends no clothing, no provisions and no means. Then ye heaven-blessed, be not drunken with plentiful stores, but be temperate in their use, and favor the needy. If you should show yourselves men in the truer and nobler sense, go not among the nobles in high rank who are carving themselves monuments of fame, go not to the wealthy who would squander your gifts, go not to the palaces of the dignity and the halls of pleasure where want is unknown; but rather go to the hovels of the poor and relieve them from perishing want, go to the widow and lighten the burden of her sorrow, go to the orphan and exhort to them the tenderness of a father, go to those who are sick and ameliorate distress, showing yourself an angel of mercy.

Then come ye howling winds, ye stormy

blasts, come ye heaven-crested flakes, we fear not your chill, our wants are supplied, we can resist your attack, and with humanity in common we will hail, all hail the return of the crowned winter king.

B.

INTEMPERANCE.

NUMBER 1.

OUR subject may be variously defined, yet upon the whole, of the same meaning. "Want of moderation or due restraint; excess in any kind of action or indulgence; any exertion of the body or mind, or any indulgence of appetites or passions which is injurious to the person or contrary to morality. Habitual indulgence in drinking spirituous liquors, with or without intoxication."—Webster.

This article shall be confined chiefly to remarks on the use of spirituous liquors. Intemperance is a sin, though small with some, yet indulged in, brings with it in its train many great sins. It not only is a personal sin, but entails misery and ruin upon posterity, making it a national evil. It not only destroys the health of the present indulgent but infects ruin and multiplied evils upon the innocent and helpless. Intemperance like an invading army enters our land, lays our country in waste, burns our towns and cities, fills our prisons and almshouses, stalks upon the scaffold and finding the virtue of hemp, flings thousands of souls into eternity. It invades the family circle, and seizes for its victim the parent or child, the social circle and pollutes the lover or friend, and in every nook and corner it is spreading the sorrows and woes of dark despair. It stands laughing like a fire-brand of hell at the ripe fields of grain, and with sickle keen smites the youth in all their vigor, manhood in its prime, and its strength is commanded no more; old age must yield in its weakness and hence sorrow fills the hearts of thousands of our citizens who are praying for a release from the thralldom of king alcohol. It covers the land with idleness and poverty. It destroys our schools, enters the social circle and destroys domestic happiness. His cloven foot is found to tread upon the sacred floors of the sanctuary under the disguise of moderate drinking. He enters the business circle and reduces wealth to poverty. Where, oh where, is he not found? Behold the thousands of fair Eves in the land that have been invaded by this hideous monster, and the once happy inmates have been driven away without the hope of a redeemer. Could the universal world be one vast temperance society, and each individual a member of it, then would he die for want of quarter. Self must be conquered, and if each one would commence a reformation in himself it could be a universal work resulting in a universal reformation. He who conquers self has conquered a kingdom. To reform is not to resort to moderate drinking, but to cease altogether in the use of the deadly poison. "Touch not, taste not, handle not," is of divine origin and is of divine supremacy as any part of inspiration. Ye who are christians can ye accept total abstinence? The law of God demands it. Accept it and be strong, hold up those who are weak. Be a light within yourself and keep a supply of the oil of tem-

perance that your light may become brighter and brighter, permeating society around you until others may see the beauty of total abstinence and banish the cup for ever and be a blessing to themselves, their families, church, society and the nation.

B.

BISHOP SIMPSON ON STIMULANTS.

IN his third Yale lecture, Bishop Simpson advises the young men who are entering the ministry to avoid all stimulants, and in connection with this advice gives a bit of information which is not generally known: "I would scarcely suppose that any one who feels himself called to the ministry will countenance their use; yet kind friends will sometimes suggest that you are weak, your nerves are tremulous, that you have been out in the cold, you need a little stimulant and they will urge the taking of a little wine or brandy before preaching.

These friends will tell you that the most distinguishing ministers are in the habit of using them; and I regret to say that in many churches both wine and brandy are there kept in the vestry for the use of the minister both before and after preaching." He further says: "I have known some young ministers who have used a few drops of paragon or opium to give them strength for the pulpit. I am glad to say that I have known but few cases; but I must add that these were led in the end to either physical or moral ruin." And in passing, he fires a shot at the clerical cigar: "I suppose there is a sort of enjoyment connected with it, for I have seen men sit smoking for an hour with their feet upon a table, professing to be studying. I have no doubt they had visions of greatness and glory; but prolonged observation shows that their lives usually ended with their cigars, in smoke."

DRINKING TOO MUCH.

CHILDREN are not apt to believe they drink too much water, and yet they do. When you come to the house, panting and thirsty from play, you will take a tumbler of water and drink it down as fast as you can, and then rush to resume play, and perhaps repeat the drink. Now, the next time you feel thirsty try this experiment: Take a goblet of water and slowly sip it. Before it is half gone your thirst will be fully quenched, and you will feel better for having drank only that which you need. And again, we are all apt to acquire the habit of drinking while eating our meals. Animals don't do it, and it is hurtful to us. Nature gives us all the saliva we need; and if any one will chew his food slowly and thoroughly, and not take a swallow of drink until through eating, the desire to do so will soon leave, and he will require only a few sips of water, tea or coffee after the meal is finished. This practice, too, will do wonders in the way of keeping off indigestion, dyspepsia and sickness.

One great reason why the reformation goes so slowly is because we, all of us, begin on our neighbor and never ourselves.

Our Book Table.

GENERAL AGENTS

FOR THE

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AND
TRACT SOCIETY.

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Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1. The name of the book. 2. The name of the author. 3. And unless advertised by us, the address of the publishers.

May the prayers of all God's dear children ascend in your behalf.—H. J. Brubaker.

We can supply no more pamphlets entitled *Rail Road Sermon*. The edition is exhausted.

The address of Jakob Hilderbrand not being in the Almanac we give it her: Tragenand, Marshall Co., Ind.

Please look over our list of anti-sect society pamphlets. We think they should be extensively circulated.

Dr. A. W. Flowers says: You may depend on us as a life subscriber. Your journal improves with every issue. God bless the truth!

Prof. J. W. McGarvey has placed us under obligations to him for a copy of his work, "Lands of the Bible." The book contains, in addition to what passed through the *BRETHREN AT WORK*, much valuable matter relative to the lands mentioned in the Bible. C. C. Cline & Co., Louisville, Kentucky, are the general agents.

Hiram Stott writes us an abusive letter because his name was misspelled. He wants it righted, and addresses us from Sheffield, fail to give the name of the State. We cannot tell whether he lives in Ill. Is. Ohio, Ala. Vt., or Pa., as there is a Sheffield in each of these States. This kind of business is almost a daily occurrence, and in a great measure accounts for the non-arrival of books and papers ordered. Of course the patient editor must carry all the blame.

FROM HUNTINGTON, PA.

I FEEL to thank God, and also congratulate the Brotherhood, for having such noble defenders of the cause of primitive Christianity as the B. A. W. It is not altogether numbers that we need in the church, but it is firm, energetic and working brethren; shepherds that are watching the sheep which are now within the fold, lest wolves in sheep's clothing get into and destroy some of the flock. It is to be deplored that many who have entered into a covenant with God, to obey him, are straying from the paths of rectitude. O brethren, remember thy vow and return unto thy God, fall upon your knees, tell him that you are only weak flesh, deserving his wrath and indignation,

ask him for more grace and for the sake of his dear Son to pardon and hear you once more. He will hear you if you go to him humble and believing.

Brethren, cry aloud and spare not, for the great day of the wrath of God Almighty is surely coming, and who shall be able to stand? I have examined the first two numbers of present volume of B. A. W. and feel safe in recommending it to an uncompromising advocate of truth, separate from secular delusions and strife among brethren, to all the world that loves truth, sternly yet mildly rebuking error. "Be faithful until death and I will give thee a crown of life," saith the Lord.

The number of students at the Normal is not very great, yet encouraging. A great many more are expected next term, as quite a number have made application for rooms already.

The thermometer has been rising and falling since Dec. 30, 1880, from 18 degrees below zero to 25 above. Snow falls every few days. Sleighting is very good. Barometer indicates stormy weather. The Lord doeth all things well.

Jan. 15.

S. O. LARKINS.

STEIN AND RAY DEBATE.

BRETHREN, I see an occasional enquiry with regard to putting the Stein and Ray Debate in book form. I want to say to the Brotherhood at large that I regard it indispensable to our interest to do so. It will doubtless have an extensive sale among the Christian brethren. I do not think they have any literature to which they can refer that so completely demolishes Ray's Baptist Succession and the Baptist plea in general as it does. I am anxious for it. I would rather pay for ten volumes than to be without it, and I have only a part of it. The debate had been in progress from its beginning till late in Feb. 1880 before I took the B. A. W., and the sitting that Bro. Stein gave Ray's Baptist Succession is worth more than twice the subscription of 50¢ per volume. We must have it. Brethren, don't let it drop.

C. P. LONG.

Murrayville, Ill. Jan. 11.

Freemasonry Illustrated

A FULL AND ACCURATE EXPOSITION

Of the Three Blue Lodge Degrees. Profusely illustrated, giving a historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and over three hundred notes from standard masonic authorities, confirm the truthfulness of the exposition and show the character of masonic teachings and doctrine. The accuracy of this exposition attested by J. O. Doernberg, Past Master Unity, No. 191, Holland, Mich., and others. Price, 60 cents.

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The Doctrine of the Brethren Defended. By ELD. R. H. Miller. Published in defense of the faith and practice on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity and Antisecularism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. Cloth \$1.00.

The Prince of the House of David, or, Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary. By J. Ingraham. 12mo. \$2.00.

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Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. \$1.00.

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Non-Conformity to the World, as taught and practiced by the Brethren. By J. W. Stein. This pamphlet should be read by every member in the church. 10 cents; 12 copies, \$1.00.

Address,
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 Lanark, Carroll Co., Ill.

Matrimonial.

WARSTLER-KURTZ—Jan. 2nd, 1881, at the residence of the bride parents in Elkhart county, Ind., by J. Metzler Charles Warstler and sister Leona Kurtz.

ROTHOCK-TEETER—By J. Metzler at his residence near Wakarusa, Ind. Jan. 13, 1881. Albert Rothock and sister Lydia Ann Teeter, all of Elkhart county, Ind.

ROSS-DADELE—By Jacob L. Baker at his residence in Angrove township, Jan. 13, 1881. Charles A. Ross and Melissa M. Hadsell, both of Allen county, Ohio. JACOB L. BAKER.

ZOOK-DALE—By the undersigned Mr. Solomon M. Zook of Board, McLean county, and sister Foster R. Dale of Cornell, Livingston county, Illinois were solemnized in marriage the 20th day of December, 1881 at the house of the bride's parents. R. HEKMAN.

HOLBEN-EBEL—Jan. 28th, 1881 by J. H. Hoover at his residence, Mr. Adam Holben and Miss Emma Ebel, all of Stark county, Ohio.

Fallen Asleep.

Blot out the dead with a pen and ink—Rev. 14: 12.

Obituary notices should be a simple form, containing only the facts of birth, death, and burial. It is not important to give the names of the persons who were the sponsors. It is not important to give the names of the persons who were the sponsors. It is not important to give the names of the persons who were the sponsors.

CLINE—In Timberlake, Va., departed this life Jan. 18th 1881 sister Susan Cline, consort of David Cline, deceased in her 73 year. She has been a faithful member of our forty years, and she leaves eleven children of which ten belong to the church, and many relatives to mourn their loss. May she realize the joys that are awaiting the faithful. Funeral obsequies improved from J. H. Dickey and Brother Jacob Miller and others.

TWINING—Near Van Nuys, Hancock Co., Ind. Dec. 27 1881 of diphtheria, Lydia J. Twining, daughter of H. C. and Hattie E. Twining, aged 9 years 1 month and 1 day. Funeral discourse by A. H. Dickey and John Gibbitt. S. W. Lindow.

AMENTROUT—At his residence Dec. 24th, 1880, in the 84th year of his age, Allen C. Ohio, Brother Joseph M. Amentrout, born in Rockingham, Ohio, Va., aged 84 years 1 month and 17 days. He leaves a kind and affectionate companion and 5 children to mourn the loss of a kind father. Funeral services from 1 Cor. 13: 12: 22: 23 by the Brethren.

PATTERSON—In Lima, Jan. 11th, 1881, Frank, son of John and sister Elizabeth Patterson, aged one year 3 months. Disease, brain fever. Funeral service at the Sugar Creek church by the Brethren, from Heb. 6.

D. BROWNE

MILLER—In Barton county Kan. Jan. 10th, 1881 of dropsy of the brain, Sister Emily A. Miller, wife of A. C. Miller, Sister Miller was born Nov. 15 1842 in Ohio I believe, and has left a comfortable widow with four other children and a father-in-law husband to mourn their loss. Sister Miller was a good and kind neighbor, a faithful and dutiful Christian, and a devoted wife and mother. She was buried on the 14th, near Pawnee Rock, Barton county Kan. Funerals were held by the Brethren. Brother Miller had plenty of sympathizing friends all through the sickness which lasted twelve weeks. M. MOORHEAD.

HESS—in the Elkhart district, Elkhart county, Ind. Dec. 12th, 1880, Brother Moses N. Hess, aged 62 years, 1 month 14 days. He was an able minister. Remarks were made by Brother Daniel Shively and the writer to a large concourse of people from 2 Cor. 5: 1.

MOYER—In the Bangs district Dec. 18th, 1880, Sister Christina Moyer, wife of Brother George Moyer, aged 70 years 10 months and 2 days. Services by Brother Joel Shively and the writer from 2 Cor. 5: 1. JOHN METZLER.

BERGER—In Indiana Creek congregation, Fayette county, Pa., Ellen Berger, aged 16 years 7 months and 6 days.

Also Rebecca Berger, Jan. 5th 1881, aged 12 years 9 months and twelve days. Died of dysentery. Both daughters of Michael H. and Mary Berger. Funeral services on the 6th of Jan. in the Country Lane church by D. D. Horner and others.

LEEDY—In the Auticle church, Wabash county, Ind. sister Elizabeth, wife of Elder John Leedy aged 90 years and 6 months. Sister Leedy was one of the pioneers of this country, and indeed, a martyr in Israel; her kindness to all, and Christian courtesy will long be remembered by all that knew her. She lived 1 year all her children all added to the church. Funeral discourse by the writer from Rev. 20: 6 to a large concourse of neighbors and many friends. J. B. LAIR.

MILLER—At the residence of her father near Goshen, Ind. Jan. 6th, 1881, of consumption, Caroline, wife of James E. Miller, aged 27 years, 9 months and 8 days. She bore her affliction with Christian fortitude. She leaves a husband and one child to mourn their loss. Funeral services by H. Shrock, and Brother Levi H. Weaver from 2 Cor. 5: 1. She was a member of the Amish church. L. E. MILLER.

LUTZ—Brother Peer Lutz was born in Cambria county Pa. in the year 1811 on the 8th day of March, and died on the 28th day of December 1880, aged 69 years 9 months and 20 days. In the death of Brother Lutz the church has lost one of its most useful ministers, having been a faithful servant of the church for about forty-five years, having migrated to the West in an early day; the community one of its most exemplary citizens which will be felt both in and out of the church. His upright, daily walk and chaste conversational through lived in this church and in the same neighborhood since he came to the West with the exception of about two years. Having been apprised of his near departure, he made a selection of the 54th hymn to be used on the occasion. Funeral improved by Brother J. B. Harman and a Newgate minister, from Revelation 14: 13. J. H. EISELMAN.

SHIRK—At Maple River Junction, Jan. 11th, 1881, Brother Oliver W. Shirk, aged 32 years 11 months and 2 days. Brother Shirk was born in Lancaster county, Pa. received into the church at Wolf Creek Neb. about ten years, and put to the ministry over two years before his death. He has been in delicate health for some time. He bore his afflictions with patience and resignation. Cause, diphtheria. He leaves a wife and one little daughter. Funeral at the Coon River meeting-house by J. W. Diefel from Rom. 8: 11.

HELM—Departed this life December 27, 1880, H. J. Helmson of friend Joel and Eliza Helm of lung fever, aged ten months and twelve days. Services J. C. McMullen and S. M. Murray from Matt. 10: 13, 14. ISAAC HENDSON.

BROWN—In the Meadown Creek church, Mont gomery county, Ill. Jan. 14th, 1881, Brother Can well P. Brown, aged 57 years 6 months and 1 day. The subject of this notice was born in Tennessee, April 17, 1823; came to this State in an early day, and was married to Agness Culbertson, Feb. 28th, 1857. She died March 10 1880, leaving husband and seven children 13 to mourn

the loss. April 14th, 1870 again married to sister Mary A. Garst, and soon after united with the Brethren church, in which he lived a consistent member until he died. He leaves a wife and twelve children to mourn their loss. Owing to sickness in family funeral service was postponed until sometime in the future.

D. B. STUDEBAKER

SWONGER—In the Logan church, Logan county Ohio, Jan. 16th, 1881, sister Tracy Swonger, wife of Elder Michael Swonger, aged about 33 years. She leaves a husband and four children to mourn the death of one that was dear to them. Funeral services by the Brethren.

ARDENEO MILLER.

AYER—Near Marion Center, Marion county Kansas, Oct. 5th, 1880, Rachel A., daughter of Brother George and W. and sister Rebecca Ayer in her ninth year.

Also Samuel F. son of same parents, Oct. 11th in his 4th year. Also same name.

Oct. 10th Rebecca Ayer, mother of the above children in her 26th year.

Oct. 30 Brother George W. Ayer, father of and husband of the above.

Dec. 9th, Mary, infant daughter of the above parents, four weeks old. E. W. FLOYD.

EYER—In Washington, Douglas county, Kan. Near Willow Springs, Dec. 31st, Brother Henry D. Eyer, aged 32 years 1 month and 22 days.

A HUMBUB GONE.

The New York Methodist writes: "We are happy to announce the death of Rev. J. T. Inman." He was for many years a missionary in South America—so he said. While there he discovered something which proved to be of the greatest value as a medicine—so he said. In his anxiety to do good he flooded the country with well-written circulars, and in response came many thousands of letters with money inclosures to his rooms at the Bible House in this city. This receipts ran up to the enormous amount of \$30,000, and how much more we have not the means of knowing. Now it appears that this benefactor of his race never had a room in the Bible House, that his name was not Inman, that he had never been a missionary, and that his precious feet had never trod the soil of South America. But he is dead! Let his ten thousand believers and dupes erect to his memory a monument of brass that will pierce the azure sky."

FROM JESSE CALVERT.

I spent yesterday in the city of Elkhart, heard Rev. James Waites of the Evangelical church at ten A. M. Text 133 Psalm. He says we are all brethren, and should live together in harmony; and he thanked God that there are enough churches for all to be suited, and in the main essentials we are all one. There are seven thousand inhabitants here and eleven churches, and about two thousand attend church. It does not look as though it did very much good as many churches at 7 P. M. went to the Mennonite church, heard Rev. Joseph Funk preach. Text, Isaiah 1: 18. The points were: Is religion reasonable and is it able to have our sins made white or shall they remain red until Christ comes? I am here resting from preaching and doing some mild service; as I was so worn down I felt that I must rest. My last preaching was in Wells county, Elder Sabe's church. We had a good meeting, but no additions. We organized a new church, called Camden. We are having a funeral time with R. K. accidents just now. Five or six last week; fortunately only a few killed, and a few seriously hurt.

Elkhart, Ind. Jan. 21 1881.

More people have gone to the gibbet for want of early instruction, discipline, and correction, than from any incurable depravity of nature.

BRETHREN AT WORK.

32 50
Per Annum

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Feb. 22, 1881.

No. 7.

Current Topics.

The *Woman's Word* says, "Mrs. Hayes not only walks to church, but sings like a nightingale after she gets there."

Abraham L. Dickstein, of Heringen, Limberg, Germany, is a pedagogue who is still teaching school at 104 years of age, at a salary of \$50 per annum, and he has received no more than that sum for more than sixty years.

The fastest Russian mail-steamer on the Caspian sea is run by gas. It is made from refuse petroleum carried in an iron tank, and blown into spray inside the furnace by a jet of steam, where it forms a continuous sheet of flame. This liquid fire makes no smoke and the smoke is free from sulphur.

The immigration at the port of New York in 1879 reached 320,508, the largest number of arrivals in any year since 1847, when the Emigration Commission was established. In 1879 it was only 135,070. The total number of immigrants landed at Castle Garden since 1847 is 6,177,838.

There is at present much excitement in regard to the coming Revised New Testament. We can tell better how we will like it after we have seen it. If the work of the translator does nothing more, it may induce thousands to read the New Testament who never read it before.

It is said that a number of wealthy enthusiasts in New York have purchased land in Mexico to the extent of half a million acres and intend colonizing it by judicious selections of negroes from the Southern States. The land is to be sold to them at government rates and they are to be aided in various ways in developing its resources.

Mr. Moody suggests that in all ages God has never used a proud man or a woman, or a contented man or contented woman! The men whom God has used in all ages were men who got glimpses of the selves, and so got the conceit taken out of them, before he used them. It was so with Moses; it was so with Job; it was so with Isaiah.

Christian K. Ross, the father of Charley Ross, is quoted as saying: "The only ladings I have ever received of Charley since he was stolen was the demand for a ransom of \$20,000. If I had paid that I would have had him long before this. As it is, I have spent \$60,000 and have not got him. I am still engaged and have detectives employed, and hope in time to find him."

I have examined over three hundred children in the search, some of whom had been stolen, but none of them was Charley. I would not pay the ransom; I wanted to protect the community and secure the thieves. As it is I have lost all my fortune and my boy."

It is predicted that the famine in Russia will assume proportions altogether beyond former estimates. In the best of times the Russian peasant cannot afford to eat wheat, and now this grain is sold long ahead to the Jews and other middlemen. An immediate importation of cheaper grain is needed; but the authorities are taking no step in the matter. Among some of the Ural tribes, the distress is so great that parents sell their male children for grain, and leave girls to parish.

Preparations are being made by nearly all the countries of Europe and by America for a regular Arctic siege, to begin in 1882. Germany, Austria, Norway, Sweden, Russia, Denmark, the United States, and we believe Canada, are all to take part in this great work by establishing observing stations at suitable points all around the Polar area; while Italy is to send out next year a scientifically equipped expedition to the Ant-arctic region, our knowledge of which is meager and uncertain. This task will really be an observing as well as an exploring expedition, preparatory to the establishment of an Ant-arctic station.

We clip the following from the *Altoona Daily Tribune*: "A Petersburg, Huntingdon Co, correspondent informs us that Rev. John Spanogle, of Hill Valley, Huntingdon Co, died suddenly at his residence on Friday morning 4th inst. Mr. Spanogle retired the previous night in his usual good health. He was awakened in the morning by a pain in the head, which increasing in severity, his son, Rev. Mr. Spanogle, was dispatched to Mount Union for medical aid, but before it arrived Mr. Spanogle had breathed his last, surrounded by his agonized and terror-stricken family. Mr. Spanogle was aged about 55 years, and was a prominent and able minister of the Brethren or Dunkard church, being a co-worker and relative of Grubill Myers. His loss will be severely felt by the church of which he was a beloved member, and by the community at large, which was so much benefitted by the labors of this Godly man. Mr. Spanogle spent his lifetime in Shirley Township, Huntingdon Co., Pa., and leaves abundant evidence of his devotion to the cause of Christ."—Emma R. Stiffer.

There is progress in China. The Emperor has granted permission to construct a telegraph line 1,200 miles in length from Shanghai to Tientsin, and other lines will probably be opened. Electricity and steam will open the way for enterprise that even Chinese walls cannot blockade. At the same time there is religious progress. Mr. Gardner, British Consul at Chefoo, in his report to Government, refers to the vast strides that Christianity is making in China, noting particularly the change of the educated and uneducated classes toward the doctrine of the New Testament. He attributes it to the generosity of Christians towards the starving victims of the late famine.

The storm reported last week is wide-spread and still continues. The damage to property, especially in the Sacramento valley, will be immense. The river was never known to be higher, not even the great flood of 1862. Both above and below Sacramento city the levees have given way, and the country is covered by one vast waste of water. Every precaution has been taken to secure the city itself; the levee (which for 2,000 feet is from two to four hundred feet wide, and twenty-nine and one-half feet high) is watched night and day, and cars loaded with sacks of dirt are kept ready to go on a moment's notice. Were it not for the unfailing sign once placed in the heavens, some living in this valley might sometimes fear a second flood like that of Noah's time, but the word of the Lord standeth sure.—Oakland [Cal] Times.

The Tampa (Florida) *Tribune* says that "the high tides on the new moon last week brought up to town the poisoned waters which has been killing the fish in Tampa bay for several weeks past. Down at the wharves, and along the river banks last Saturday, fish could be seen dying in considerable numbers. The high tides also brought up a good many already dead, so that it was quite disagreeable near the river or bay shore on account of the stench from dead fish." The *Tribune* further reports on the same subject that "the dead fish left on the shore by the high tides had become such a nuisance by Monday morning that the authorities had to have them gathered up and burned. Major Rawles had to have the same thing done in the garrison. We hardly think that we exaggerate in stating that fully one hundred barrels of dead fish lined the shore within the corporated limits and the garrison grounds."

Religious Essays.

THE LODGE.

BY D. B. TURNET.

The cruel lodge of secret oath sworn men
Is found to be a very viper's den,
By those who feel the truth, and dare reveal
The full intentness of the truth they feel.

It plots the downfall of the truly great,
Who hate its lies and dare to face its hate;
It hisses, scornful hisses at the good,
And turns upon them all its wrathful brood.

In venom vile it seeks to give a sting
To those who worship not its hidden thing,
But worship only God in honest ways,
And spread abroad the glories of his praise.

Its boastful, gaudy pretense, is the means
By which it from the field around it gleams
A subtle poison, suited to the knaves,
Who would therewith make other people slaves.

In goat-like stench and fishy flavor mix'd,
In kneeling posture is its victim fix'd,
To take an oath so false, that God and man
Discharge their curses on the midnight clan.

The dupes of knaves, and knaves themselves
Are there,

To strip the fool of funds he ill can spare,
To rob his wife and little ones of rights,
Beneath the flicker of triangled lights.

For the Brethren at Work.

WHO IS MY FRIEND?

BY WEALTHY A. CLARKE.

WE are social beings, and love to associate with those who have tastes and aspirations similar to our own. We crave society. It is a law of our beings that we seek companionship. The desire for association with our fellow creatures has been implanted within us by God himself, hence it is right. In a world like this, peopled by millions, we would naturally suppose that all could find true friends—those who would be true in every particular, but sometimes *real, true* material is not so easily found. In making choice of our friends we should exercise great care. We should aim to select those possessing the most desirable qualities—those who we think are actuated from pure and holy principles, and whose motives are good. There is no trait in character that adds more lustre than truth. It is the chief characteristic; and that man or woman who is not true at heart will not make a friend worthy of our association. At some time we will discover that we have been mistaken in our choice and may have life-long regrets.

Truth and tenderness go together. A heart that is true is also tender. The Bible teaches us that we shall be "tender hearted, forgiving one another even as Christ forgave us." One then possessing these qualifications is likely to be a friend under all circumstances. Friends must be tried in order to test their value. In times of prosperity we have plenty of friends, but when adversity comes is when we can more fully test them. The question arises: Who is my friend?

"Not he who ever fills my wandering ear
With honeyed praises that I love to hear;
Who tells me how his heart goes out to me,
Just as the eager river seeks the sea;
Who calls me learned, insists that I am wise,
And holds me always in a sweet surprise;
Talks of my genius; when I sneak applauds
And puts me up among the demigods!
Whatever I may say or do commands,
And boasts himself my very best of friends."

One of the above class is not my friend; we want more than praise. We sometimes meet such but they will not wear—they are only *sunshine* friends. We want friends who are such in times of adversity—who are ready to help when we most need help, and who are loyal in every respect. Who then is my friend?

"But he who coins his friendship into deeds
And runs to cheer and help me in my needs;
Who proves, not tells, the sympathy he feels;
Whose open heart his liberal heart reveals;
Who, when he sees me sorely pressed and tried,

Passes not by upon the other side;
Who is no Levite to his fellow man,
But everywhere, the good Samaritan—
He is the friend I cherish and approve,
The friend that, with my heart of hearts, I love.

Bearing each other's burdens, we fulfill
The Master's law and do the Master's will."
London, Ill.

For the Brethren at Work.

THE SABBATH.

BY I. J. ROSENBERGER.

NUMBER V.

WE have now entered the new covenant, and we find a new system of doctrine, and also a new consecrated rest day. As the rest day was the last item of work that God engaged in the creation, so likewise is our rest or consecrated day the last item of work that Christ engaged in our redemption. Christ early began to impress the minds of those whom he taught with his high and supreme authority. As shown in a former article, in his first sermon on the Mount, he vindicates his high authority as a lawgiver, by quoting a

number of the different laws of the Jews, including some of the ten commandments, following each with that peculiar expression of superior authority, "But I say unto you," indicating in a most significant manner, that the law he was presenting was to supersede the law that he was quoting. When being criticised by the Pharisees, on a charge of his disciples violating their Sabbath, he again improves the occasion in setting forth his high authority, by telling them that "the Son of Man is Lord even of the sabbath day." This remark must have greatly disturbed them, coming from him whom they expected should be their king; and as such would enforce their laws, rather than to fulfill, and thus set aside their laws. The above were important steps, in preparing their minds, for Christ's grand commission—"All power is given to me, both in heaven and in earth"—hence they were to hear Christ in all things whatsoever he would say unto them.

After Christ's resurrection, his term of stay on earth was short, and his work of gathering his few scattered, discouraged, and disheartened witnesses was important. As seen above, he convened with his disciples on the eve of his resurrection; also on the next first day of the week: each proved to be religious meetings of tender remembrance.

After conferring upon them the Holy Ghost, and delivering his commission, and promising them the Comforter that should lead them into all truth, we now see Christ's apostles fully qualified for their arduous work of evangelizing the world—fully qualified to teach, establish, and defend the doctrine and laws of Christ. After Christ's final leave, we find that "when the day of Pentecost was fully come, they were all on one accord in one place." Acts 2:1. This again was a religious occasion of very happy results; and that too on the first day of the week, their newly consecrated day.

Elder Wagoner, in a work entitled, "Truth Found," makes an effort to show that the above meeting did not occur on the first day of the week. The elder quotes from Cruden and Dr. Smith, to prove his position. His effort however simply proves the fallacy of his position.

To satisfy the humble reader that Pentecost in this year did come on the first day of the week, we remark that

Pentecost is from a Greek word signifying the fiftieth; it being a feast that was held on the fiftieth day after the presentation of the wave offering, which occurred on the first day of the feast of unleavened bread. The law controlling this feast is found in Lev. 23: 15, 16, "And ye shall count unto you from the morrow after the Sabbath from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days." Counting as directed above, from the morrow on the Sabbath, which was "an high day." That is a junction of their weekly Sabbath, and their Sabbath of convocation, which therefore would be the first day of the week; seven Sabbaths complete would make forty-nine days, or seven weeks terminating on the Sabbath, adding one day for the morrow after the Sabbath would make fifty days, and would terminate on the first day of the week; hence the meeting on Pentecost of Acts second, was also on the first day of the week. We find again, in Acts twentieth chapter, that Paul who was a follower of Christ, in his visit to the churches, came to Troas and abode seven days, seemingly waiting to enjoy a communion season with the brethren at Troas. Luke distinctly tells us when the meeting took place: "Upon the first day of the week when the disciples came together to break bread." Acts 20: 7.

We think Eld. Wagoner, in the work referred to above, page 18, again does violence to this text; in wording the occasion he says: "The disciples met on the first day to celebrate the resurrection," while Luke in wording the occasion says, "Upon the first day of the week when the disciples came together to break bread." According to the elder's wording they met above by special appointment; but according to Luke's wording it was their custom to meet on the first day of the week. Thus Paul in 1 Cor. 11: 20 says: "When ye come together therefore into one place, this is not to eat the Lord's Supper," which manifestly implies that it was their custom to come together to eat the Lord's Supper; just so the language of Luke above indicates that it was the custom of the disciples to meet on the first day of the week. If Christians were to "keep the seventh day holy unto the Lord," why did not Brother Paul set this de-

parture aright? Instead of engaging any criticism he unites in their practice of keeping sacred the first day.

Again, Paul in his first epistle to the Corinthians, 16th chap'er, bids the following: "Now concerning the collection for the saints, as I have given order to the church at Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." Sabbatharians tell us, as the meaning of this text, that "Paul wished the Corinthians to lay by them at home, on the first day of the week;" but remember that Prother Paul qualifies, "the laying by," that there be no gathering when he comes. If each would lay by him in store at home, would that not require a "gathering" when Paul would come? Hence to lay by them in store, so that there would be no gathering when he would come, they should lay by them in the church treasury, then the collection would be such as Paul directed. Further, the time is specified when the collecting should be done—"upon the first day of the week;" for as we have seen that that was the day upon which it was their custom to meet for religious services.

Luke, however, in 4: 16 tells us "that Jesus as his custom was, went into the Synagogue on the Sabbath day, and stood up for to read." The above is clear, for,

1. All of the laws of the Jews continued in full force until they were superseded by Christ's laws, or fulfilled by the person of Christ.

2. The setting apart of the seventh day was the last item of work that God engaged in the creation; so likewise the first day, or the resurrection day, is the last item of work engaged in our grand system of redemption, and hence was not and could not be observed until after its institution. Thus we find certain pious women "resting on the Sabbath day according to the commandment," while Christ's body was lying in the tomb.

Man, created a little lower than the angels, and stamped with immortality, is responsible to God. He has a twofold nature. He is composed of matter and mind, the former is subject to dissolution, while the latter is an ever-living principle. The mind is capable of enjoying great happiness, or enduring extreme suffering.

For the Brethren at Work.

SOME IMPORTANT QUESTIONS.

BY S. S. MOHLER.

THE following questions having been submitted to me I give them in their order.

1. Upon what theory are decisions of Annual Meeting based?

Ans. Upon the theory that believers, wherever found, together compose the body of Christ—the church. See 1 Cor. 12: 20: "But now are there many members yet but one body" possessing mutual interests; and, as in any matter in which a number of individuals possess a common or equal interest, so with respect to the church difference of sentiment will arise time after time upon questions of right and of duty affecting the peace of the church. As a matter then of sound policy, and of apostolic precedent, (Acts 15) General Councils are necessary to preserve the peace of the church, and to promote her interests limited in their capacity to three distinct leading considerations:

1st. To promote the mutual interest of believers.

2nd. To encourage mutual co-operation of believers.

3rd. To induce mutual concessions among believers of their divergent views, respecting the form and application of gospel principles, and to unite on a method by which these principles are fairly represented and affixed as a characteristic of the church.

The first represents the church in her practical character and design. The second, the spirit which glows in the breast of believers. The third, the principle by which they perform their work. On these three facts evangelical councils are based, and on them rests the integrity of the decisions of A. M. and affords us a safe standard of appeal in matters of differences that may arise in the church as to what is in harmony with, and gives a fair exhibition of scripture principles, both as to what these allow and disallow, and,

1st. To keep believers united according to 1 Cor. 12: 25—"That there should be no schism in the body, but that the members should have the same care one for another" and John 17: 23, "That they may be one;" (1 Cor. 1: 10) "That ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judg-

ment." Phil. 3: 16, "Let us walk by the same rule, let us mind the same thing."

2nd. To promote the spirit of unity of effort, and personal holiness according to Eph. 4: 16, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

3rd. For the protection of this unity, and of the fellowship of love of labor and of suffering according to 2 Thess. 3: 6, "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 1 Tim. 6: 5, "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Eph. 5: 11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Matt. 18: 17, "If he will not hear the church let him be unto thee as a heathen man and a publican." This introduces your second question:

2. If A. M. dare not tell *how* gospel principles shall be applied in the absence of gospel rules, who shall?

Ans. To assume to discard the utility of a General Council of the church held for the purpose noticed under question No. 1, would be at the sacrifice of the principles embodied in the quotations cited under No. 1, which would be as its inevitable result (instead of mutual co-operation to "walk by the same rule") a system subversive of all rule, authority or power. The result of rejecting the united counsel of believers through our A. M. is seen, and shows not the abundance of gospel principles in the transformed lives of such, but their absence.

3. Do the decisions of our A. M. deprive any of God's children from walking humbly before God?

Ans. No; no one has presented that as an objection. The objection is more likely to come from the opposite of humility; i. e., that A. M. deprives gratification to the spirit of pride.

4. Do the decisions of A. M. prevent the full and free application of gospel principles?

Ans. No. 6. But its sphere is to encourage their application.

5. When a gospel principle is given affecting the body, can there be as many methods of practicing it as there are members in the church?

Answered under No. 1 and 2.

6. Does 1 Cor. 1: 10, John 17: 23, Phil. 3: 16 mean "that we walk by the same rule and mind the same thing"?

Ans. Yes. This enjoins the effort, and such has been the constant aim of our General Council. And the fact that on some points differences have existed and still exist, this does not abate the force of the precept, "to walk by the same rule," neither the desire to attain to an entire oneness of practice. The idea of entire oneness of practical Christian life is so intimately associated with Christian life, that it must be regarded as an inherent law of Christianity, and hence the constant effort of believers to harmonize, and hence all differences, however slight, are threatening and are deplored.

7. Can this unity of action and oneness of mind be obtained without a General Council?

Ans. No.

8. Is it right to publish the decisions of A. M.? If so, upon what principle?

Ans. Upon apostolic precedent. See Acts 15: 23. The truth is, we may avail ourselves of the toils of others, and yet judge for ourselves all the while. We do this constantly in literature, in art, in science, and in history. A late contributor to a paper circulating among the churches, and one, too, whom it is presumed, hopes he is recognized as a brother, recommends to burn the Minutes of A. M., giving as the reason that "then men would study the work of God for themselves." It is true that the Minutes of A. M. may have been abused; but what good thing has not been abused? But I greatly wonder if said contributor never reads other men's works on any subject. I wonder if he discards such works, and pursues his investigations unaided and alone. Certainly he rejects all commentaries on the Scriptures. What ruts commentators and writers on astronomy, science, history, politics, etc., have formed into which the unthinking mass gravitate! What an injury the author of that (par excellent) book called the "Problem of Human Life Here and Hereafter," inflicted by writing said book; that men now unthinkingly can acquire all the knowledge contained in that book or

any other human production, whereas if such works had not been written, giving the result of their years of patient toil, then you see we all could have delved into these several scientific topics, and become wonderfully knowing. What folly that chemists should write out in a half a dozen of lines the component parts of gunpowder, where we ourselves could by years of study get a knowledge of chemistry, and by analysis of gunpowder find out ourselves! Especially so since we would be required to learn how to anneal metals, and construct chemical instruments, etc., etc. But according to said writer, it is wrong to keep record of the results of patient, prayerful toil of our A. M. The love of originality (not to say egotism) must be very strong to induce turning away from the result of other men's patient inquiry. What else are the decisions of A. M. than the Scriptural comments of our A. M. on the questions brought before it, some of which (especially those which have stood the test of from thirty to over one hundred years) now of late become the principal one objected to, and on account of which it is recommended to burn them? History repeats itself in the cry "burn the minutes," (Lev. 10: 1, Num. 3: 4,) "Nadab and Abihu offered strange fire"; so now strange fire is copiously recommended to consume the old landmarks of the fathers. Suppose a question comes before our A. M. and engages the zeal, the judgment and the prayers of the assembled church, and a deliverance is given, but no record kept, then in a few years the same question comes up again necessitating the same process over again as at the first, and still keep no record. Ah erring children!

For the Brethren at Work

FASTING.

BY LONDON WEST.

BROTHER Moore, please allow me to offer a word upon your reply to Bro. C. D. Hylton's query on the subject of "fasting."

I understand Bro. Hylton to say that the church should fast as a body, and, at one and the same time. If this is his view of the subject, I think it is a noble one, and worthy the prayerful attention of our Brotherhood.

In your reply, you say, "We are not in favor of setting apart a day for fast-

ing, for there is nothing in the Scripture to warrant anything of the kind; but we are in favor of fasting, believing it not only scriptural, but beneficial." From this I infer that you regard it as a duty not of the church as a body, but of the individual, and that alone for his own benefit, and not as a mutual work for the advantage of all. I agree with you that fasting is proper and beneficial for each individual, but the advantage obtained in this way is like that gained by secret prayer—it does its greatest work for the one who performs it. But secret prayer, and fasting, too, can be both a mutual and an individual work. These services can both be performed by the one, or by the many. The object sought for, and the work to be done, can be known by all, and performed by all. And as for the Scripture command to warrant us in proclaiming a fast, I think we have as much for it as we have for announcing a Love feast or Annual Meeting. The only difference I see is, that each one of us can fast without announcing the fact or stating the time, while for the others we can not. We must announce the time and place for our meeting. But can the church as a body hold a fast without an agreement as to the time and the object? I think it cannot. And would it not be for the advantage of the body, for every member of it, to hold a fast at one and at the same time? I think so; but this cannot be done without proclaiming the fast, and announcing the time. For these reasons I agree with Bro. Hylton that God's children should have days of fasting. And if it be asked whether I would favor proclaiming a fast throughout the Brotherhood, I say yes, and that, too, at an early day; for if there ever was a time when our condition demanded a fast with earnest prayer, that time is now. Both of these services are needed just now, and that not by one poor humble soul, here and there over the Brotherhood, but by every sheep within the fold. And the only way I can see for all to be apprised of the remedy proposed on this or any other occasion, is for the churches to do as did the King of Nineveh,—proclaim a fast and then let all observe it. The effect would certainly be seen and felt. The situation would, I hope, not often demand a general fast throughout the Brotherhood, but it is not often that an individual church, and sometimes more than

one of them, is in just such a condition as to need the remedy of fasting and prayer, more than that of any thing else, in order to get the spirit of Christ again, and with it share love and union once more? I think so, and for this reason, also, I agree with Bro. Hylton that it would be quite proper for a church, or more than one, to proclaim a fast, and ask all within their bounds to observe it, with the one object in view. It is only in this way that all can know, and at the same time seek for the same thing. And would this not fill our Master's Word in Matt. 18: 19? "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." And it is not only in cases of division or troubles arising from impiety, that a church might fast with advantage to herself, but when her ministers or members are greatly afflicted, or imprisoned, as there have been, and may be again, would it not be proper for those acquainted with the facts, to announce a fast and a day of prayer, that all might unite upon the same thing at one and the same time? I think so, and I have written as I think. Bro. Moore, let us hear from you again. Shall be pleased to hear from others also upon the same subject.

For the Brethren at Work.

PLAINNESS OF DRESS IN OUR COLLEGES.

BY S. Z. SHARP.

SIMPLICITY of dress is a principle of our church. This is admitted by all, even the most progressive, who contend for "gospel plainness." To preserve this, as well as other distinctive features of our church, the friends of education among our Brethren resolved to establish schools of their own. Ashland College was founded upon the proposition that plainness of dress should be taught and the other distinctive features of our church maintained. Before entering upon my mission as solicitor and general agent for Ashland College, and while yet in the South, I was requested to send my measure to a tailor in Ashland, from whom one of the trustees ordered me a coat that would bear the test of any brother in Miami Valley or anywhere else. In putting on that coat I resolved it should be my style as long as I lived. I pict-

ured to myself a school of many young brethren all in uniform. I loved the idea. I had seen the students of East Tennessee University all dressed in the same style and quality of goods, and I admired the appearance since the son of the humblest blacksmith or cobbler could not be distinguished from the governor's son, so far as appearance was concerned, and all form of caste or aristocracy was removed.

In soliciting money for the College this feature was everywhere pointed out, both by myself and Brother Packer, and was everywhere received. I am satisfied that thousands of dollars were given to the College with the understanding that the College would be conducted on the principle of plainness. The citizens of Ashland alone subscribed over ten thousand dollars with that understanding, and one of the prominent lawyers in the town in reply to an address I had made to the citizens, stated, "We would not expect the Dunkards to deviate from their well known form of dress." So well was it understood that the College would be conducted on this principle that a Presbyterian Prof. in an adjoining institution proposed to adopt the Brethren's style and bring his school into Ashland College, while one of the first acts of a Professor (a Lutheran then) on entering college was to secure a Brethren's suit, and the teachers who were brethren either had their garments altered or new ones made in the "order."

This power was not confined to the members of the College, but the members of the city church felt the silent but powerful influence. Sisters who occasionally wore hats consented to lay them aside, while brethren who had resolved never to dress in the order of the church donned the regular coat and hat. One of our ministers who used to promenade the streets with a fancy hat laid it aside, and even went so far as to favor a Brethren's clothing store. In the College every lady bowed in prayer with a covering on her head. Such is the record of the influence in a College built on the principles of plainness. So silent was the work that all seemed to glide into order naturally, and I am more than ever convinced that a Brethren's School must maintain the Brethren's principles, and have a brother at the head in order to succeed. Such was the first year's work at Ashland College; what it now is, others may tell, or you can see when you come to Annual Meeting.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM. XXVI.

Baptism into the name of each person of the Holy Trinity.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa. 41: 21.

THE following examples derived by Lexicographers (who give their history) from classic authors may serve to more fully illustrate this principle; Greek, "*Badizo*, to march, walk, go, travel," etc. "*Kathagizo*, to make pure, cleanse, hallow," etc. "*Tentizo*, to say or do the same thing; to bid or order repeatedly," etc. "*Otizo*, to push about, push to and fro," etc. See Liddell and Scott, etc. I have examined over twenty-five hundred (2500) Greek verbs of this class which requires increase, or repetition of action mainly drawn from ancient Greek literature. Latin; *Declanto*, "to practice rhetorical delivery," etc. *Habito*, to have frequently, wont to have," etc. *Missio*, "to send repeatedly," etc. See Andrews's Latin-English Lexicon, &c. I have also examined quite a number of Latin verbs which agree with this sense. Mr. Roberts referring to the language of Prof. Stuart, just quoted, attributes the origin of the frequentative theory to the feeling of some of the Latin fathers (Christadelphian p. 204) and declares but does not prove it to be "an invention founded on ecclesiastical corruptions." Trine Immersion Weighed, etc. pp. 2, 3, 19. That the Latin fathers recognized this as a principle of the Greek in harmony with the same principle in their own language is apparent, but how could they have founded "a principle" of another language?—a principle which existed long before Christian baptism itself was introduced?—let alone its subsequent "ecclesiastical corruptions"? Could the Latin fathers have originated this numerous class of Greek words in classic literature hundreds of years before their day? But Mr. R. thinks from Prof. Stuart's language that some of the Latin fathers did not share this feeling and that the views of trine immersionists, respecting the frequentative character of *baptizo* were "contrary to the general views of the case." Ibid. Yet he does not adduce one witness among all the Latin fathers who ever opposed the views of Tertullian and Jerome on this point. We cannot accept a mere supposition or *think so*, as evidence that their views were "contrary to the general views of the case." We do not take omissions, probabilities, and suppositions, as witnesses in to such an important court of enquiry as this. Even Gregory the Great, who decreed, and his Spanish co-workers who executed the first law for single immersion at Toledo in Spain A. D. 633, did not question the correctness and legality of the repeated actions in baptism. See Bingham's Antiquities vol. 1 p. 541. But Mr. Roberts extends his criticism thus: "Then it is laid down as an established principle of the Greek language that a class of verbs (terminating) in *zo* formed from other verbs, have the signification of frequentatives." Take the 'established principle' for what it is worth; what does it amount to? 'A class of verbs (terminating) in *zo*, formed from other verbs, is not every verb in *zo* formed from other verbs.' If there are exceptions (and there are many, such as *apokalizo*, to reject; *aphanizo*, to put out of sight; *anakathizo*, to set up—all verbs of a

single act) then baptize may be one so far as the rule goes, and therefrom the quotation of the rule is utterly without effect in the argument." Christadelphian p. 205. According to Mr. R.'s logic a rule may always be considered as utterly without effect in an argument if there happens to be exceptions. But let us look at his exceptions. Liddell and Scott define *Apokalizo*, "to reject on proof or trial," etc. Can anything be so rejected except by a process involving repeated actions? Donnegan says, "to misesteem, disapprove of, reprobate, disallow, annul, repeal a law," etc.—which he gives as its classic use, which processes involve repeated action. Liddell and Scott define *Aphanizo*, "to make unseen, hide from sight," etc., the classic use of which whence he derives its meaning, is applied to "killing and burying secretly," etc.—"to drive or take away"—"to destroy utterly, raze to the ground, erase writing," etc.—"to obliterate or mar foot-prints"—"to steal," "to wipe out ill deeds by good," etc., etc. Are these effects usually produced by one or by repeated actions? *Anakathizo*, to set up, comes from *ana*, up, and *kathizo*, which according to Liddell & Scott, is used in classic writings "to constitute." "to settle in a place,"—"to put into a state or condition"—"to set down in a country, encamp," which things require repeated actions. We have then found all three of his exceptions, so used in the very sources of their definitions, as positively to express more than one action. But suppose they were exceptions? Does not an exception only prove a rule? And can an exception be created and worked from the requirements of a rule by a mere "may be"? But let us see if "*baptizo* may be" an exception. Liddell & Scott define *baptizo* "to dip repeatedly," etc. Donnegan says "To immerse repeatedly into a liquid," etc. Passow says, "to immerse often and repeatedly," etc. Bretschneider says "Properly often to dip," etc. Kouma says, "to immerse, to dip repeatedly into a liquid," etc. Rost and Palm say "to dip in or under often and repeatedly," etc. Gaza says, "to dip repeatedly," etc. Richardson's large English Dictionary defines baptize as anglicized in King James' translation from *baptizo* "to dip or merge frequently," etc. Our position is still strengthened when we remember that while these prominent lexicographers find in *baptizo* the idea of repetition, not one, as far as we have been able to learn, denies that it is frequentative. Robinson says "it is frequentative in form, but appears not to be in fact." When he looks at it from the standpoint of his scholarship it is frequentative. But when he looks at its application from the standpoint of his church practice, it appears to be different. We are not surprised at this when *baptizo* as defined by the lexicons adduced is so contrary to his practice.

Dr. J. R. Graves when asked by Dr. Ditzler, in debate, why he does not take the first meaning of his favorite lexicon (Liddell & Scott) viz. "*dip repeatedly*," concludes that the frequentative meaning of *baptizo* "is given up" and that the later editions of Liddell & Scott have left out the word "*repeatedly*" after "*dip*." See Graves and Ditzler Debate, p. 315. The "*giving up*" of this by many as well as the omission of "*repeatedly*" from the late editions of Liddell & Scott, is only in keeping with the practice and degeneracy of the "perilous times" of the "last days," which have largely

given up immersion itself and some of whose lexicons do not only omit "*repeatedly*" before "*dip*" but have even omitted "*dip*" and "*immerse*" themselves. They have conformed to the custom of modern Christendom which has mainly surrendered the yoke of Christ for human traditions better adapted to carnal pride and convenience. But while it is true that a class of lexicographers omit it, an omission is no *testimony against it*. There are several important incidents recorded by the evangelist John, which Matthew, Mark, and Luke do not mention. Do we, therefore, impeach the correctness of John's testimony, and reject it? Verily not. Had Matthew, Mark, and Luke contradicted John, the case would have been different. And other lexicographers opposed the testimony of Messrs. Liddell, Scott, Donnegan, Passow, Bretschneider, Kouma, Rost, Palm, etc., this case would be different. But positive testimony can never be invalidated by mere omission. "But," says one speaking of the testimony of four lexicons, "were they all divinely inspired men who wrote the lexicons, we would say that there is no conflict here, and that the four only tell us a little more of the truth than the others. But none of them are inspired." The Restitution, Vol. 23, No. 47. This remark at best is but a sophistical effort to push this argument out of sight, nevertheless it fails to effect it, since the principle holds as good with uninspired as with inspired testimony. But he continues, "Since the others certainly must claim to have given the full and complete definition of the word, we may conclude that the four have given more than its full and complete meaning." Ibid. Ans. We may conclude no such thing without proving first that those who omit "*repeatedly*" prefer to have given the full and complete definition, (since nearly all lexicons are much abridged), and secondly that those professions are sustained by showing that the four "*have given more than its full and complete meaning*." But he continues, "If a three dipper should have a bill presented to him by a large mercantile firm purporting to be a full and complete statement of his account, and certified to by 'scores,' i.e., at least forty of the merchant's employees, that he owed \$100, would he be so ready to accept the opinion of four of those employees, who would say that the proper bill instead of being \$100 was \$300. Ibid. Ans. If forty certified that it was one hundred and that certificate accorded with the face of the note, and four only gave their "opinion" that it was three hundred, he would pay no attention to the opinion, unless he knew it to be correct. But these lexicographers don't give it as their opinion, but certify that *baptizo* properly means to dip repeatedly, neither do those who omit "*repeatedly*" certify that it means only one dip. But if the four certified that a note whose face demanded \$300 was correct, he would pay it on their testimony unless the forty contradicted it, and the four were guilty and had to be convicted of disobedience. But this is at best a very strained case—a far-fetched and unnatural supposition. Let us put the idea into a more tangible and practicable form. Suppose a man is tried in court for striking another. Forty-four witnesses that he struck him. On this point all agree. This then is settled. But four of the number testify further that he struck him repeatedly; none of the others contradict them. How would the case stand? Would not the testimony of the four amount to legal demonstration in any court of civil jurisdiction? Is not legal demonstration always worthy of credibility? Is not the very credibility of the Christian Scriptures founded on this kind of proof? But as the case stands we have adduced eight positive witnesses to the fact that *baptizo* is not an exception to the class of Greek frequentatives, while none contradict it. It is simply the overwhelming, undisputed, witness of eight, including the highest standards in lexicography against nothing.

Home and Family.

MARY C. NORMAN, SHARON, MINN. EDITOR

NO SECRETS FROM MOTHER.

The moment a girl has a secret from mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing to have.

Hide nothing from your mother. Do nothing that if discovered by your father, would make you blush. The girl who frankly says, "I have been here; I met so-and-so; such and such remarks were made, and this and that was done," will be certain of receiving good advice. If all was right, no fault will be found; if the mother knows, out of her great experience, that something was improper or unbecoming, she will, if she is a good mother, kindly advise against its repetition. It is when mothers discover that their girls are hiding things from them that they rebuke or scold. Innocent faults are always pardoned by a kind parent. You may not know, girls, just what is right, and just what is wrong yet; you can't be blamed for making little mistakes, but you will never do anything very wrong if from the first you have no secrets from your mother.

M. C. N.

A PARABLE

SELECTED BY JOHN T. SNAVELL.

THEN shall the kingdom of satan be likened unto a grain of tobacco seed; which, though exceedingly small, being cast into the ground, grew and became a great weed, and spread its leaves rank and broad, so that huge and vile worms formed habitation thereon. And it came to pass that the sons of men looked up on this weed, and the eyes of their understanding being darkened, thought it beautiful to look upon, and much to be desired, to make youths of tender years look big and manly. So they did put forth their hands and did chew thereof, and some it made sick, and others to vomit most filthily. And moreover, it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having bits of it continually in their mouths, which aforetime had been clean and ruddy, but now became foul and black, and besides, the chewers were seized with a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors, and in the courts of the Lord of Hosts. And the good and true, and all that led pure lives were grievously plagued thereby. And it came to pass that men were dissatisfied with merely chewing the strange weed, but sought out other and cunning devices for using it. Some indeed did make it into a fine powder and filled their nostrils therewith, and they were taken suddenly with fits, and they did sneeze with great and mighty sneezes, inasmuch that their eyes were filled with tears, and their faces with wrinkles, and they did look foolish exceedingly; and yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck vehemently at the other, and did look very grave and calf-like; and

the smoke of their burning and sucking ascended up forever and ever. And there were men whose wisdom being that of the fox, beholding the multitude which did chew, and smoke, and snuff, said among themselves "come let us plant, and water, and increase the production of this weed whose name is tobacco, for therein is a mighty, and increasing business;" and they did so, and the merchant-men waxed rich in the commerce thereof. And it came to pass that even the saints of the Most High became bond servants to the weed, and defiled themselves therewith; even the poor, who said they could not buy shoes, and books for their wives and little ones, spent their substance therefor. And the anger of the Lord was kindled by such great wickedness, and he said, "Wherefore this waste? And why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat; and put the evil thing far from you, and be separate, and defile not yourselves any more; and I will bless you, and cause my face to shine upon you." But with one accord they raised their voices and exclaimed: "We can not cease from chewing, snuffing and puffing; we are slaves."

PARENTS ENCOURAGING CHILDREN.

BY MARY J. STEES.

GREAT good results from parents encouraging children. A child may have duty assigned him and do it according to the best of his ability, with a motive to please his parent; yet, when the duty is performed, if it is not exactly as the older mind designed it should be, instead of new instruction being given and a few words of encouragement for the efforts already made, a sharp reproof is given, and the child becomes discouraged and goes reluctantly the second time.

All children should be encouraged to earn and cheerful industry such as will fit them for the best employments and accomplishments of this short life. This industry can be incited and sustained by instructions, kind words, and encouragement from parents.

All labor performed from fear of punishment is slavery and fixes deeply the hatred of work which so often results in a habit of laziness. Some children cheerfully perform their labor because they are afforded some extra gratification. But parents who desire to promote the permanent well being of their children should never resort to such a motive of encouragement. The only industry in life that is of any value, is that which arises from eager, earnest occupation of the whole mind, from impulses of a cheerful, willing heart. A boy or girl incited to such industry becomes just what the God of Nature designed him or she should be in his great scheme of agencies for the redemption of our fallen race. So also should parents be faithful in encouraging their children to the divine requirements of life.

They should be encouraged to read the Scriptures—the basis of all noble training. "Thou shalt teach them diligently unto thy children," saith the Lord, and "talk of them when thou sittest in thy house." Are these elements recognized in christian families as they should be?

Children's first impressions and inclinations are generally heavenly and easily bent. What then accounts for the waywardness that brings so much pain and regret to parents when children reach a more advanced age? It must be an admitted truth that too little care and efforts are manifested in teaching children of God and heaven. If you would have your children know who is their best friend, you must express in your every day life, the feeling that Jesus is yours. "Train a child up in the way he should go and when he is old he will not depart from it." Train them up through infancy, childhood and youth; up into the Divine where He through his grace will do for them what human power cannot do and seal them children of God and heirs of immortality.

Then parents, when you stand in the presence of God, with your children—given of God, and brought up for Him, you can say, "Here am I and the children thou hast given me."

GLEAM ACROSS THE WAVE.

THE R. V. Spencer Compton, the earnest evangelical episcopal minister at Boulogne, France, relates the following incident:

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet. I heard a trampling overhead, but I resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. What can I do? I asked myself, and instantly unhooking my lamp, I held it near to the top of my cabin, close to my built-in eye window, that its light might shine on the sea, and as near the ship as possible. In a half a minute's time I heard the joyful cry, "It's all right; he's safe," upon which I put my lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life. It was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him. Christian workers, never despair nor think there is nothing for you to do even in the dark and weary days. Looking unto Jesus, lift up your light; let it so shine that men may see, and in the bright resurrection morning what joy to hear the "well done," and to know that you have, unawares, saved some soul from death.—Sel.

WORTH KNOWING.

Keep salt in a dry place.

Keep yeast in wood or glass.

Keep fresh lard in tin vessels.

Keep preserves and jellies in glass.

Keep meal and flour in a cool dry place.

Sugar is an admirable ingredient in curing meat or fish.

Crust and pieces of bread should be kept in an earthen jar, covered, in a dry, cool place.

To prevent meat from scorching during roasting, place a basin of water in the oven, the steam generated prevents scorching and makes the meat cook better.

There is too much to be done in this world of sin and sorrow to permit a Christian man to remain unemployed.

Brethren at Work.

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The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every statement of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncorrelated language, but present their views "with grace becoming with skill."

Subscription price, \$1.50 per annum. Those sending eight names and \$12.00 will receive an extra copy free. For each additional name the agent will be allowed ten per cent, which amount he will please retain and send us the balance.

Money sent by Postal Orders, Registered Letters and Drafts properly addressed, will be at our risk.

Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

TO THE B. AT W. "PROOF-READING"

THERE have been too many mistakes in the last two issues for the credit of the contributors or the reputation of the paper. You ought to be so careful that your contributors will have the fullest confidence that if they prepare their articles correctly that they will come out so in print. There is a sensitiveness about us all that makes us revolt at the idea of swallowing blunders that are not our own, and for which we are in no sense responsible.

Then, too, if we have no assurance that our MSS. will be printed as they are written, if written correctly, what object could there be to contributors to prepare articles just as they should appear in print? What we mean by *right* is that there be absolutely no mistakes of any kind whatever.

Now we pray you that you have some one "proof" who is qualified, and that you give him the necessary time to do it right. Not every one can read "proof," no difference how much time or scholarship he may have; but no work hurried over can be well done and "proof-reading" is no exception. S. J. H.

REMARKS.

Our brother's observations are in order, and with tender feelings we hear him patiently. It is just as mortifying and unsatisfactory to us as to our contributors to see articles go out with mistakes in orthography, punctuation, &c. Since New Year day we have been trying to do the work of three persons, answering correspondents, preparing copy for *Youth's Advance*, looking after the financial interests, and reading proof. Besides this vast amount of office work we have endeavored to do some work in the ministry and prepare copy for History of Danish Mission. It is possible that while some of our able and willing contributors were taking strength by sweet rest, we were deep down in work, and couldn't help it either. Our brother knows how it is; for he had the "good

pleasure" of reading proof when almost covered over with "wants" from correspondents. He knows that the paper "got awful dirty" at times in his hand; and we knew how to pity him, and he knows how to sympathize with us. We now have a good clerk, and shall have more time to "spy out" the errors which kneel at the door for admission. In the meantime let contributors send us good clean copy, and our chances for clean work will be greatly enhanced. We did have some notion to tell our readers that the MS. from which we set up our brother's strictures on the proof-reader, was considerably scorched and interlined, but we let him off gently. E.

ON WHAT TERMS.

IS it customary for brethren to baptize a preacher that he may preach for them? Do they ever receive any one with this office? Is not a person required to come to Christ first, and then be called to the ministry of the church? * *

As to the custom of the Brethren Church we refer you to Art. 9, 1868, which reads as follows:

"When ministers of other denominations join the Brethren, can they be received as ministers in any other way but in the regular order of the church? Answer: We deem it not prudent to receive them in any other way."

Here it is declared not prudent to receive a man as minister except "in the regular order of the church." The regular order is, that the church *invite* him to be its servant or minister, and when this is done he will be received as such. There does not seem to be any good reason why a man should join a society on his own conditions. The best that can be said of such an effect is, that it is somewhat presumptuous and discourteous.

Paul said to the brethren at Corinth, "Follow after charity, and desire spiritual gifts, rather than ye may prophesy." This he said to those who had put on Christ—were already in the church. He said more: "Ye may all prophesy one by one, that all may learn, and all may be comforted." 1 Cor. 14: 31. But this he said to *Brethren*—to individuals who were in Christ and were parts of the one body, and not to persons who *wanted* to come in. In harmony with this, the church of God, which is composed of Brethren, requires an admittance into Christ, on Christ's conditions, after which he may be a servant of the church; but to make the entrance on conditions that only a *certain* work shall be wrought, is not Scriptural in any sense, and we beseech the Brethren to maintain the integrity of the church and her rules and regulations by observing the law of God on this as well as every other special work. M. M. E.

Writing from Antioch, Ind., Feb. 14, Bro. D. B. Gibson says: "I am in the midst of a fine meeting; seven baptized and some more applicants. I cannot close with such an interest, but will preach a funeral to-day, and close here as soon as I can."

THE NEW BIBLE—QUICK WORK.

THE new version of the New Testament, which has been so many years in course of translation, and which is unquestionable the most important literary enterprise this century has seen, is being waited for with curiosity and anxiety by hundreds of thousands. It is not generally known that a first edition of 500,000 copies has already been manufactured in England, and 100,000 copies are said to be already in New York City, not one of them permitted to be sold. They are awaiting a telegram from the authorities in England authorizing their issue. The first copies can only be had at the extravagant price of 810 per copy. The Literary Revolution proposes fully to meet the demand which its army of friends are making upon it by doing probably the quickest work in book-making which has ever yet been accomplished. Arrangements have been fully made to put the entire book into type inside of twenty-four hours from the time a printed copy of the English edition can be procured, and within three days at least 10,000 copies will be bound ready for delivery to awaiting purchasers, and at least 5,000 copies will be manufactured every day thereafter, until the demand is met. It will be printed in large, beautiful type, neatly and strongly bound in cloth, in a volume of about 500 pages, and sold at the nominal price of 20 cts. A fine edition in half Russia, gilt top, will be sold for 60 cents, and one in full Turkey morocco, gilt edges, for \$1.25. Of course, the popular demand will be enormous. Orders will be filled in the order in which they are received, with remittances. American Book Exchange, New York.

As soon as possible we will let our readers know where the book can be purchased and sent by mail.

Too short, too short, is the usual report that comes in from the various protracted meetings all over the Brotherhood. Could not better arrangements be made?—*Preacher.*

Yes; by following the old apostolic plan of staying even months if needful. The apostles were not afraid of holding too many meetings at one place; they were not afraid of getting too many soundly converted people into the church; their business was to convert the people by preaching the gospel to them.

THE *Christian Cynosure*, published by Ezra Cook & Co., Chicago, Ill., has issued a supplement containing over one hundred engravings illustrating the signs and manner of initiating Freemasons from the first degree to the "Royal Arch." The supplement is a complete exposition of Masonry as far as it goes, and would be a good thing to place in the hands of those who may be inclined to unite with the order.

MAY 24th, at 10 A. M. is the time set for Bro. Bashor to commence a discussion with Eld. Hugar at Danville, Knox Co., Ohio. The *Preacher* says, Hanger is a member of the "Christian" church. By this we are not able to tell whether he is a member of the Newlight or Campbellite church.

Editorial Items.

EXAMINE "Our missionary Plan" on fifteenth page.

THE B. at W., from March 1st, to January 1st, \$1.20.

WE cannot furnish Nos. 1, 2, 3, and 4 of B. at W., for we are entirely out.

ANOTHER portion of the Cassel Library was received the first of last week.

BROTHER Henry Martin, of Lanark returned last week from a visit to Iowa.

BRO. E. L. Yoder, of Ohio, has been sick—unable to fill his appointments.

BRO. Thomas D. Lyon, of Hudson, Ill. writes that they have had some good meetings of late.

THE River Brethren are erecting a meeting house 24 by 60, about six miles South of Shannon, Ill.

BRO S. J. Harrison's article on page 106 was designed for last week's issue, but reached us a little too late.

THE *Preacher* says the District Meeting of Middle Indiana adopted an excellent plan for missionary work.

EXTRA inducements offered to all, on page 111, be sure to read them, and then work. Let us not be idle; there is much to do.

BROTHER Landon West's article on fasting, in this issue, is written in a christian spirit. We have no space for remarks this week.

THERE is a move on foot to have Bro. Bashor's coming discussion with the United Brethren reported and published in book form.

It is reported that the Bible doctrine of feet washing was ably defended by Bro. A. H. P. terbaugh at his late discussion in Indiana.

BRO. Bashor is preaching a series of doctrinal sermons in the college chapel at Ashland, Ohio. He is spending most of his time in meetings.

BROTHER W. C. Teeter left for Indiana last week, expecting to spend most of the season traveling. He will be greatly missed by us.

ON account of high waters Bro G. W. Gripe did not reach Hutsonville, Crawford Co., Ill., in time to commence meeting at the appointed time.

BRO. Hope has certainly done a glorious work in Denmark. In fifty years from now there may be many large churches in that part of Europe.

BRO. Martin Meyers, of Lanark, started to Kansas and Nebraska last week. It is likely that he will, in course of time, make his home in the West.

MOST of the letters we get read as though they were written by persons who live in the world, but now and then we get one which sounds as though it came from a better country. And occasionally one that reads as though it came from the other place.

BROTHER Enoch Eby reports good meetings at Waterloo, Iowa. He preached four discourses as there on his way to Nora Springs. Four were baptized.

AT the late District Meeting in middle Indiana, Abraham Miller was Moderator, Joseph Amick, Writing clerk and John P. Wolfe, Reading clerk.

AN answer to a query was rejected because the writer spread out a whole sheet of paper and wrote across both pages instead of filling one page at a time.

BRO. J. W. Worst, of the *Preacher*, speaks very highly of the Middle District of Indiana for their Christian hospitality; he admired this unselfish quality in them.

Last week the *Preacher* announced that Bishop Weaver, of Dayton, Ohio, was the man to meet Bro Bashor in debate, but now it says that it is Wm. Dillon, of Starke Co. Ohio.

BRO. Lyman Eby, of Lanark, Ill., has gone to Adel, Iowa. The Lord prosper him in every good work. As a brother and partner in business we cheerfully recommend him.

WE prefer Drafts when obtainable. Call for Drafts on the Exchange Bank, Lanark, Ill. payable to Brethren at Work and send them to us in an envelope, direct, Mt. Morris Ill.

BRO. David Brower, of Oregon, writes that their coldest weather this winter was 18° above zero. We would have been pleased to have had some of that warm weather here.

ACTIVE men, like millstones, if they have not other grist to grind, will set fire to one another, hence the only way to keep such men out of mischief is to put them to work.

BRETHREN J. T. Meyers and Wm. Hartzele have been holding meetings on the Eastern shore of Maryland. It was in a part of the country where the Brethren are not known. The people heard the Word gladly.

BRO. J. W. Beer has been working in the forests of Jefferson, Clearfield and Indiana Counties, Pa., this winter. He reports an extensive field, with the hope that some good may be done.

D. M. MILLER and D. F. Eby, of Lanark are holding meetings in Wisconsin. Bro. Miller does the preaching while Bro. Eby takes charge of the singing. We anticipate that they are having a very cold time of it.

BRO. S. C. Keim, is now at the Mountain Park Home near Wernersville, Pa., under Dr. Parkers treatment. His health is poor but he has the prayer's and best wishes of many friends to console him in his affliction. He has our sympathies.

To pull down one part of the church and build up the other is not Christ-like in any sense. Christ came to seek and save that which was lost; he was ever mindful of the condition of the erring ones. As disciples of the great Teacher we should follow the same noble example and do all in our power to bring back those who may have gone astray.

THE District meeting of North Indiana will be held in Turkey Creek District church near Gravelton, May 5th, commencing at 9 A. M. Those coming on B. & O. R. R. stop at Gravelton and those coming on the C. M. & M. R. R. stop at Millford Junction or change cars there.—*Jesse Calvert.*

BRO. Lemuel Hillery has been holding a very successful series of meetings in the vicinity of Harwood, Champaign Co., Ill. Ten made application for baptism; among them was a Baptist, who in public gave his reasons for uniting with the Brethren. His talk is said to have had a good effect upon the people.

THE D. M. of Middle Ind. decided that it was wrong for ministers to take part in meetings held by expelled members, and that those who have done so should be admonished to do so no more. The decision is Gospel; but how about those papers that publish schismatic articles written by expelled members?

THE Middle District of Indiana has renewed here efforts to establish an Ophan's Home in that State. The project is a good one, and as the world is wide it need not interfere with any other similar move. We wish every good work God-speed, and do not want to be found guilty of laying a stumbling block in the way of any lawful Christian Institution.

Is it right for a brother to buy whiskey for the purpose of treating people?—C. A. S.

REMARKS—Paul says: "Abstain from all appearance of evil." 1 Thes. 5: 22. If treating men on whiskey is not the appearance of evil we do not know what is. "Was unto him that giveth his neighbor drink, that putteth thy bottle to him and make him drunken also." Heb. 2: 15.

IN moving from first floor to second in our new rooms, one gallery of names was "pied," and we desire the names from the following named offices, Harrisburg, Point Marion, Millersville, Pocahtones, Markleysburg, Conemaugh and Fairmont City—all in Pennsylvania, most of the names from those offices are new, and we have no proof sheets of them. Should this meet the attention of persons from any of those offices, they will confer a favor by notifying our subscribers there.

HISTORY OF DANISH MISSION.—In our last, some allusion was made to this forth-coming work. The first chapter, a biographical sketch of Brother Hope, is ready for the press and the remainder of the work will soon be ready. It will be put up in pamphlet form, and sold for the exclusive benefit of Bro. C. Hope and family. The profits arising from its sale, are not to be turned into the Danish Mission Fund, but into Bro. Hope's pocket, because for nearly five years he has given every hour of his time to the church, and to-day can show nothing for declining years, if called from the field of active duty. True, the church no doubt will provide for him; but we feel that something is due him and his children; hence conclude to issue this work for his family's special benefit. The price of the work will soon be determined.

REMOVAL OF BRETHREN AT WORK FROM LANARK TO MT. MORRIS, ILL.

A FEW of the reasons for making the change were given in the last issue. The removal of the office from us, takes away two of our ablest and most active ministers, viz: Brethren Moore and Eshelman. Also the hands of the office, some of whom were active in the service of the Master. Bro. Moore still acts as our Bishop. His family residing here, he has promised to meet with us every two weeks, until next Summer when he, too, expects to remove to Mt. Morris.

While we are sorry that we can not have our brethren and the office with us, we feel as hundreds of others who have not lived under its shadow, *God bless the work*. Our attachment to it is as strong as though it remained with us; we therefore have as great a desire for its prosperity at Mt. Morris as if it were at Lanark; and if its influence, work, and association will accomplish more good there than here, that is where the office and brethren should be.

The college, we all know, has been a success. We feel grateful to Almighty God that we can have a school for the higher education of young men and ladies, satisfactorily managed by humble soldiers of the cross. Exemplary christian deportment is no where fraught with greater results than in the circle of aspiring enthusiasts for literary lore. Was it not for the college we might be so selfish as to think that we had a stronger and better claim on the brethren and office than Mt. Morris; but desiring a real college,—not simply a little select school,—under the direction of brethren who practice the profession of the church,—not mocking it,—steadfast, not turning just as the wind strikes them like a weather cock almost every hour of the day, we willingly submit to the college.

The brethren at Mt. Morris have worked manfully, especially have Brethren Newcomer, Stein and Miller carried heavy burdens and undertaken momentous responsibilities. We don't believe in making a good horse pull the load just because he will. Neither would we bind burdens upon men's backs that were already loaded down, simply because they would draw them. We like to see every faithful man in a good work encouraged. Give him all the aid you can.

But how about Lanark? Well, 'tis true it is left with but one minister, and he only a young man with little experience. However there are working brethren in the church, not ministers, that are able and willing to render valuable assistance. Then it is surrounded with churches not more than from three to ten miles distant, each having efficient ministers who can conveniently, we think, give us occasional and each will, treat us in the aggregate as frequent flock of preaching. Then we expect our brethren at Mt. Morris, too, to visit us, present to us, and labor with us. By the aid above mentioned, and the smiles of Heaven

we shall not feel forsaken, discouraged nor despondent. God has provided to take care of us. The Bible blooms with assurances. God has never yet been hard with us. Then why should we sit down in the gloom of expected religious hunger and famine?

In conclusion we would say again, our brethren take with them our heart's best wishes for their present and eternal welfare. We thank them for what they have done. And if they should never do for us in the future what we may expect, we shall still cherish the kindest, and warmest feelings of friendship, with the hope that if we cannot dwell in the same city on earth that we may in heaven. S. J. H.

BURNING THE BIBLE.

DEAR BRETHREN AT WORK:—I write to ask this question: Why is it that you publish extracts from other papers, that I, and many of the brethren, know to be falsehood? For instance in your issue of January 18, '81, you speak of the Romish Priests burning the Bibles in London, and congratulating themselves that they had destroyed the last Bible. Now I have some very dear friends and relatives who are Catholics, and they are also very intelligent. They have Bibles in their houses, and I have seen Bibles on their altars, when I would sometimes accompany them to their churches. What I say I know to be so, and no guess-work about it. Now I think that if we can not let these false extracts alone, we are doing wrong, and committing sin by "bearing false witness against our neighbor." I believe in attacking the errors of any church, but we must be willing to testify before our God that they are really errors. Respectfully yours, T. H. M.

Keedysville, Md.

EDITORIAL REMARKS.

In reply to the above we will first state that at present we are away from our library, hence cannot present the facts as we would like to. However, availing ourselves of what chances to be before us on the table, we present the following:

1.—It is well known that the Catholics do not favor the reading of the Scriptures by the people at large. As proof we present the following from the *Catholic Review*, of New York, which treats this subject with authority. Romanist leaders of public sentiment unanimously agree with the *Review*:

Frankly, very little good seems to have come from reading of the Scriptures by the people at large. It has produced more religious fanaticism than anything else, and more abortions which are caricatures of religion. Even among Catholics it fosters a Calvinistic spirit, which in many cases induces individuals to set up their judgment against the wisdom of the Church. The indiscriminate circulation of the Bible, even with notes approved by the Church, has not always been productive of good. The Church existed before the Scriptures; she guarded and collected them; she alone is their interpreter.

This shows plainly that the Roman church in its influence is averse to the study of the Scripture by the people themselves.

2.—The following in regard to the burning of the Scriptures, we clip from the *Watchman*: There is a Bible in Lucas county, Ohio, which has a remarkable history. It belongs to Mr. Sh-boldt, a native of Bohemia. It was formerly the property of his grandmother,

who was a very devout Protestant. During one of those unfortunate periods when religious persecutions were common in Austria, a law was passed at the instance of the Roman Catholics that every Bible in the hands of the people should be surrendered to the priest, to be burned. Mrs. Shebold determined to save hers, and when the party came to search the house she had just prepared a hugh batch of dough for the oven, and, taking her precious Bible, she wrapped the yielding dough around it and quickly deposited it in the oven. Here it was *thoroughly baked*, but it was saved uninjured from the fiery furnace of the priests. It has passed through several generations as a memorial of the days when men were not allowed to worship God in accordance with the dictates of their own consciences.—*The Watchman*.

3.—It is also a fact that three hundred years ago a body of Romish priests made a great fire in Earl street, London, burning all the Bibles they could find, and on that very spot where these Bibles were burned, is the great Bible House of London, where the Bible is printed in one hundred and seventy-eight different languages.

We do not write the above out of any disrespect for our friend's relatives, or out of any disrespect for that class of the Catholic people who read the Bible, but we give these things as historical facts that may be depended upon. Truth is truth, and there is no use in trying to cover it over with a mantle of silence.

J. H. M.

SNOWED IN.

ON the 10th, we went to Lanark, and had a pleasant time with our old friends. On the 11th a great snow storm set in from the North-east, and while we had some doubts about reaching home, we ventured out, reaching Freeport at 7 p. m. At that time the gale was increasing in fury, and we sought shelter, feeling assured there would be no trains out that night. We were right; and so mighty was the wind, and so numerous the particles of snow, that not until Monday morning was the track sufficiently cleared to pass homeward. This is the first time we were "snowed in," and having many old friends in Freeport, we put in the sixty hour's stay quite pleasantly. Attended meeting at the first M. E. church in forenoon, and the Baptist church in the evening. Learned some useful lessons—as the ministers at both places delivered practical discourses. The Methodist minister gave us a rich feast on "works" from Gal. 6:4. His illustrations were simple, yet forcible; and we felt that if his audience were to do as he taught them, they would surely have rejoicing in themselves alone and not in another. Speaking of a guilty conscience seeking sympathy, he said: "When a man asks what *harm* is there in it, I at once suspect that his affections are for the thing, while his conscience says, no. Never ask what *harm* is there in it." That is the way to meet the enemy; reprove sin; cast it behind you, and be free indeed.

The power of little things was fully demonstrated by this storm. Behold the little flakes of snow as they are driven from the skies; down, down to the earth, one upon another, until the huge engines were made to stand still and people were called to a halt. It was water in form of snow, against water in form of steam, and the frozen crystals prevailed for a little while. Learn a lesson from this. Remember the power of little things, when they unite; and if there was no affinity,—no willingness to unite,—they could not form one compact whole, driving man and beast. "In Union, there is strength." M. M. Z.

Our Bible Class.

J. S. MOHLER, - - - - - EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Lader, Henry Co., Mo.

"Let no man seek his own, but every man seek another's wealth."—1 Cor. 10: 24. Bro. Stein please answer.

W. T. SMITH.

I would like some one to please explain Rev. 2: 18, which reads as follows: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." JOHN Y. SNAVELY.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 12: 40, with his burial and resurrection as to the time he was in the grave? Please give the harmony.

P. C. LONG.

In seeking more light on the Scriptures, I ask for an explanation through the BRETHREN AT WORK, on the following passage: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 1: 9. Especially, why did Michael contend with the devil for the body of Moses? SISTER NANCY STILES.

There has been a question presented to me which I am not able to answer, and wish some one to explain through the B. AT W. to-wit: How can a man with a large family obey the command "fasting," and keep it concealed from the family? The Gospel says that we should not let our left hand know what our right hand doeth.

S. W. YOST.

Will some one explain Rev. 2: 6-15. Who were the Nicolaitans, and what were their deeds and doctrines? A Brother.

When did God set up a kingdom on earth; on the day of pentecost, or before that time? JAMES M. NEFF.

CHRIST THE FIRSTFRUITS.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27: 52, 53.

BRETHREN:—this is one of the texts on which I never heard any one preach, and I don't remember that I ever heard it referred to in preaching or family conversation. I write for information, hoping at least, to draw out a hypothesis if nothing more. I will quote a few verses on which to base my questions which I purpose asking: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man is his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end."—1 Cor. 15: 20-24.

1.—Do the brethren hold Christ's personal resurrection to be the firstfruits spoken of by Paul? I can not apply fruits plurally to Christ singular.

2.—Do the brethren believe that these saints whose bodies arose and came out of their graves after his resurrection, etc., were truly and *bonifidely* resurrected?

3.—Who were those saints, and where are they now?

I am exceedingly anxious to hear these questions answered. Perhaps Bro. Moore will have some remarks to make.

D. P. SAYLOR.

Double Pipe Creek, Md.

CAST THE NET ON THE RIGHT SIDE.

"And he said unto them, cast the net on the right side of the ship, and ye shall find."—John 21: 6.

OUR hearts may be compared to a net, as well as the Gospel is. Our hearts are constantly gathering—taking in,—things, that are good or bad. In order that our hearts gather in, only that which is profitable, it is absolutely necessary to "Cast the net on the right side."

We learn from our experience, that there is a right side, and a wrong side, to almost every thing in life. The little child who disobeys its parents and teachers, is casting his net on the wrong side, and may toil all night and find nothing but disappointment and vexation in the end. But the obedient child casts its net on the right side, and shall find comforts and blessings all along the journey of life.

The young man who begins to swear and use filthy language, is casting the net on the wrong side, and will find nothing but a deep stain upon his character and a guilty conscience before God, but if he casts the net on the right side, his speech will be such as becometh Godliness, and he will find it an excellent adornment to his character.

The young woman who is learning to flirt and tattle, and to imitate the vain fashions of the day, is certainly casting the net on the wrong side, and shall catch nothing,—unless it be a fop or a fool. But if she learns to be modest, quiet, and unassuming, she is getting the net on the right side, and shall find that she enjoys the respect of mankind, and is in the sight of God of great price.

The young man who begins to tittle with strong drink, is getting the net on the wrong side, and shall find nothing though he toil all night, but a ruined character, ruined health, a ruined soul and a ruined prospect before him beyond the grave. But if he learns temperance, his net is right, and he shall find the blessings of life and health and good prospects of eternal happiness. The man, whether in the church or out of it, who is constantly grumbling and fault-finding, has the net badly on the wrong side, and shall find nothing but vexation of spirit; but if he has the peace of God in his heart, is long suffering and kind, his net is in the right place, and he shall find his pathway strewn with many a flower and sweetly scented from Sharon's rose.

The member of the church who is unyielding, heady,—not afraid to speak evil of dignities, and would rather see the church rent to atoms than yield an inch, has his net on the wrong side, and will find nothing but disappointment in the end. But if he is willing to sacrifice his own views, for the general good of others, his net is on the right side, and he shall find that he enjoys the respect of his fellow members as well as a conscience void of offense.

The minister who teaches the *faith alone doctrine*, has the net on the wrong side, and shall find nothing but an empty profession; but if he teaches that Gospel faith finds its expression in corresponding Gospel works, his net is on the right side, and he shall find at the end of his days that his works will follow him. The minister who teaches indifference to *non-conformity* to the world, has the net on the wrong side and shall catch nothing but some honorary fish to be finally cast away; but if he teaches the doctrine of the cross as the fundamental principle of divine life, his net is on the right side and he shall find it full of great fishes, and good ones too.

In connection with the above expression, we find it was in the night when the disciples toiled and caught nothing. It is always thus, when the net is on the wrong side. Darkness is the cause. They stumble, and cannot see, for darkness hath blinded their eyes. When it was morning Christ appeared, and gave directions how to cast the net. When Christ appears, light shines into the heart; people begin to see the errors and follies of their past life, and lift up the net, and cast it on the side of the Lord, where they find life and fullness of joy. Since it is of the utmost importance to have the net on the right side, especially in spiritual things, we should like the apostles, follow the directions of the Master, and our hearts will be filled with the graces and virtues of christianity, with the fullness of Christ, and we realize a joy that is unspeakable, and full of glory. J. S. M.

EXAGGERATION.

BY G. R. REPLEGGE.

THERE are three things that in their nature, I do not admit of exaggeration: First—the bliss of heaven; second—the horrors of hell; third—the evil consequences of sin. But there are many things that are often exaggerated beyond reason, by well-meaning persons. I will give a few examples by way of caution: I once heard a brother minister, in describing a headache of which he suffered, declare that his head was so hot that when cold water was applied it actually sizzled. Again, I have heard ordinarily truthful persons declare that they had in their afflictions, suffered a thousand deaths; and again, that they felt as though a thousand butcher knives were piercing their bodies. Such persons perhaps never stop to think of the strength of such declarations. I sympathize with such persons, and yet I can see no justifiable excuse for such statements.

There is a most profound truth in the Arab proverb, "All sunshine makes the desert!" And never is our human clay so thoroughly hardened as it is by the uninterrupted shining of the sun of prosperity. Plants of grace need the cloud as well as the sunshine; the dew, and the rain, and the storm, as well as the dry season after the rain.

Correspondence.

From J. H. Miller.—I left home February 4th, to attend a meeting four miles North of Elkhardt. When I arrived at Elkhardt, I found Bro. Jesse Calvert engaged in weighing mail matter. Held a meeting on the evening of the 4th instant in the Lutheran church, four miles North of Elkhardt; and on the 5th, was called West of the same point some three miles, to the Evangelical church, to preach the funeral sermon of Bro. John A. Thomas, aged 80 years, 9 months, and 4 days. On the evening of the 5th, we again held a meeting in the Lutheran church, with good interest. I however could not stay as long as I desired, for by exposure, I had contracted a severe cold, and was obliged to return home. The district, in which I was, is called Christian, and has two ministers: Isaac B. Ware, and W. A. Layton. The church is yet small, and needs the aid of ministers to help it along. Brethren traveling through there should not forget them. Opposition seems to meet them strong, as there are few in number and much scattered. They need the doctrine of Christ held forth in its primitive purity; and by all means, do not say that those who do not believe as we do, will be lost. Men and women who are differently educated, must be won by the power of the Gospel, and not have their practice condemned all of the time. I should recommend Paul:—"Preach the Word." "Shun not to declare the whole council of God, and that is sufficient."—*Milford, Ind., Feb. 8.*

From I. J. Rosenberger.—On the 8th of January, we met with the dear members in Henry county, a colony of faithful ones under our care. We were made happy by finding them alive in the Master's cause. Those whom we had received during the year, with minor exceptions, were yet "walking in newness of life." We continued our labors until the 23rd, with four applicants for membership, and an encouraging interest; closed with a meeting, called to see what the feeling was relative to building a meeting-house. Here we again met with encouragement; but as the brethren are living in a frontier settlement, their means, financially, are limited; they therefore will need some assistance. We gave them what we thought a liberal aid, and then authorized brethren to canvass the four adjoining congregations for help. We have confidence that the desired assistance will be obtained. The enterprise in building houses for worship is one of neglect among us. The tendency of a house for worship is: First—it concentrates membership; second—it affords an influence that can not otherwise be secured. The propriety and advantage of houses of worship are generally admitted; but the plea, usually, is poverty. This we do not doubt; but sometimes it is true, and at other times we are led to doubt the truth of the statement. We have knowledge of a church that has been organized for years, yet have no house of worship; their plea, as above, is poverty. They have a number of brethren in good financial circumstances. While they think they are not able to build a meeting-house, they found themselves quite able in assisting to build a railroad through their county; one brother donating five hundred dollars. The

above illustrates a feature of great lack among us. I notice that the United Brethren, in the Angles Conference, have a meeting-house fund erected. This shows that they are aware of the advantage there is in the enterprise. We have many brethren of means among us, whom we fear, "see their brethren in need, and yet shut up their bowels of compassion." To which the apostle seriously inquires, "Verily, how dreareth the love of God in them?"—*Gilboa, Ohio, Feb. 8.*

From Howard Miller.—WANTED. Who sent in the schedule for the Newbo County, Kansas, church? Send name and address to me on postal card, and oblige.—*Leansburg, Union Co., Pa.*

From Joseph John.—The Squirrel Creek congregation, Indiana, was recently made glad by the arrival of our beloved brother, Joseph Amich, from White county, Ind. He came to us on the 4th of this month, en route for the District meeting in Upper Deer Creek church, and delivered to us four very able sermons, which caused the hearts of many to overflow, and burn with love. He told us of the duties we owed to God, and to be more Christ-like; to let our light so shine before all men, that others may see our good works.—*Feb. 10.*

From T. J. Allen.—This is to inform your many readers, that we brethren in Cedar Co., Missouri, are increasing, and the prospect is that we will soon have a large church. The brethren who wish to move West, would like to well come and look at our country, before purchasing in other parts. We have many natural advantages, such as a variety of land, plenty of good water, range for stock, and timber convenient. You may expect to find some rough broken country with such varieties. If you wish to hear from me, drop me a few lines.—*Stockton Missouri.*

From Nannie Fudge.—Thinking that some of your many readers would like to hear from this part of God's household, I will send you a few items. Our brethren and sisters met in church council to-day. The weather being somewhat inclement, the meeting was not very largely attended by our home members. Was glad to see the members that came to us, (especially ministering Brethren,) from a distance, to assist in the labors of the house of the Lord. Our meeting, we think, passed very pleasantly and agreeably with all. Bro. James A. Redenour expects to preach in the United Brethren church, in Farmersville, Montgomery county, this Tuesday evening, and if proper arrangements can be made he expects to continue the meeting a few days.—*Gratis, Ohio, Feb. 8.*

From Howard Miller.—THE CENSUS.—Verified returns from one hundred churches are on file. These represent the territories presided over by one hundred bishops, and come from every state. The aggregate is 14,584; the average membership is about 145. Let every church see that their returns are in, immediately. If any person has any suggestions, whatever, likely to do good and ensure exactness, let him write me. There has been but one case of obstinacy as yet, and this will soon

be fixed. Turn in your schedules. Ask any questions you wish.—*Leansburg, Union Co., Pa.*

From Emily R. Stifler.—Bro. J. M. Mohler, of Lewistown, Millin county, Pa., commenced a series of meetings at Lamesville, Blair county, Pa., (a branch of the Duncansville church,) on the evening of January 1st. The house was well filled with anxious listeners the first evening, and the interest still increased. Nineteen came out on the Lord's side, and were baptized into His death. They ranked in age from ten to forty-five. Father, mother, sons, and daughters, all rejoiced, and were blessed in the above number. One dear father and mother rejoiced that they, with all their house of six children, are in the Lord's fold. Five children baptized at the above meeting. Bro. Mohler closed his labors at Lamesville, Friday evening, 14th instant; and Saturday evening he, in company with Brethren James and David Sell, came to our (the Duncansville) church, and have labored with "exceeding power in the Master's cause. One by one sinners were awakened. Last Sabbath, January 23rd, five, (one brother and four little sisters) were received into the church by baptism. What a delightful scene! Beside God and the angels, hundreds of witnesses beheld the solemn and impressive scene. Two sisters were also reclaimed, who had withdrawn. The above was truly the work of the Lord. He worked when no one can hinder. One more applicant, and hopes of others coming soon. May the Lord continue to call so that sinners will rejoice and come to Him while he may be found. We purpose continuing our meetings until next Sabbath evening, January 30th, and trust the incessant labors of our brother may be crowned with many more coming out on the Lord's side. We rejoice, and feel to say, that the Lord is certainly in this place. Bro. Mohler, assisted by both Brice and David Sell, (resident ministers) preached the funeral sermon of Bro. George W. Burkhardt, of Altoona congregation, at the Duncansville church, Friday morning, January 2nd, after which the body of the deceased brother was consigned to the tomb in the brethren's graveyard, near the church. He leaves a wife and five children, and many friends, to mourn his sad departure. The meetings continued with unusual interest. Large crowds were present every evening, with two exceptions, when the storm was quite severe. Weather cold all the time. Never was there such an awakening here.—*Hollidaysburg, Pa., Feb. 6.*

From Huntingdon, Pa.—We are still trying to labor for the Master. We have our trials as you all have, but we desire to meet them, and labor on, trusting that the Lord will direct us, and that "all things may work together for good." The less of self we have in our labor, and the more fully we consecrate ourselves to God, the more we can accomplish, and the better it will be done. Brother E. D. Knodig, of Va., is visiting his Huntingdon friends; and preached for us Sunday morning and evening. He was a student at the Normal, a townsman, and is interested in the work here, of both school and church. The school is not so large this term, but is working along

nely, and the prospects for next term are very good. We have a very nice class of students this term. Bro. W. J. Swigart, one of the teachers, is now absent, holding a series of meetings in Cayndry, Chester county, Pa. He is a faithful, self-sacrificing worker for the Lord, and we hope he will accomplish good. I hope you will like your new home, and place of business. I think Mt. Morris a pleasant place to live, and remember a pleasant visit which my husband and I made at that place, not quite a year ago. We would be pleased to call again, and may do so, not far in the future.

ELLA J. BRUBAUGH.

From D. D. Horner—Dear editors: I wish you much joy, blessing, and success in your new home. I hope your paper will ever, as it has done, contend for primitive Christianity. We live in an age of the world that the devil is very busy—perilous time indeed. Pride, false doctrine, coldness, and a general departure from the simplicity of the Gospel—Sad! sad! But let us remember that the Savior and the apostles have trod all these things, and we must, through much tribulation, enter into the kingdom of heaven; therefore, my prayer to God is, let us be steadfast; let us waver much; so that if it is the Lord's will, we may have love, peace, and harmony in the church; once more to hasten on the day, so that we may be all of one mind, and all speak the same thing. O, could I say with Saint Paul, that I might present it a glorious church, not having spot or wrinkle, but that it should be holy, and without blemish. I will now tell you that our series of meetings are among the things of the past. Bro. Silas Hoover, of Somerset, promised to commence a series of meetings on the evening of January 22nd, but for some cause failed to come until Monday evening. During this time, meeting was carried on by home ministers. Bro. Hoover then commenced laboring faithfully for us during the week until Sunday evening. We had no accessions to the church, but think that good impressions were made, and the church I hope edified. Health, pretty good this Winter. The malarial is quite prevalent now, and some few cases of diphtheria. We have had a plenty of snow for the past two months—Jones' Mills, Westmoreland Co., Pa., Feb. 9.

From G. B. Shively—A series of meetings were commenced on the 31st of January, and closed on the 10th of February, in the Camp Creek congregation, Kosciusko and Marshall counties Indiana. Bro. Daniel Sairy began the meeting, and continued preaching until Saturday evening, in which time he preached twelve sermons. On Monday, Bro. Jacob Whitmore, from Dunkirk, Hardin county, Ohio, came to the meeting, and preached four sermons. Both of these brethren fully entertained their large and attentive audiences, and proclaimed the Gospel with power and zeal. The result was that two precious souls were added to the church—a man and his wife. He was an elder in the Westminsterian church for twenty-seven years, and finally became convinced of the doctrine as he believed and practiced by the brethren.—Bourbon, Ind., Feb. 11.

From G. W. Gibson—There were three baptisms at Pleasant Hill, on February 7th.

They had made a confession at a revival at Virden, held by the Methodist and Baptist denominations, but were not satisfied till they had heard the Brethren preach. A meeting was called, and the word preached to them with the above result. One of the members was a Catholic.—Pleasant Hill, Ill., Feb. 9.

From Daniel Vaniman—I can see no reason why a church of the Brethren could not be built up in St. Louis, with proper effort. There are numbers of honest, good meaning, poor people in these large cities, who do not go to any of the churches there now, simply because the style freezes them out. They can clearly see that they are not wanted, or sought after much. One of the principal difficulties in the way now, is a suitable place to hold regular meetings.—Virden, Ill., Feb. 15.

From Lottie Ketting—Bro. Silas Hoover, of Somerset, Pa., commenced a series of meetings at the Holsinger church, in the Woodbury district, and continued until the 10th, preaching seven sermons. The Brother labored earnestly for us, and the result of his labors was, that five persons came out on the Lord's side, and were baptized. There were others near the kingdom. The meeting had to close on account of the inclemency of the weather, as the roads became almost impassable. We met at the meeting-house with the Sunday-school workers. The exercise was opened by singing and prayer, after which the following officers were chosen: Samuel Murray, moderator; Abraham Leedy, reading clerk; Joseph Amich, writing clerk. All propositions were well discussed. Essays were read by sisters Emma E. Bowman, Mary E. Bowman, and Lillian Leslie. The exercises were closed in due time, after which I was taken to the home of Bro. George Brubaker, where we again met with warm-hearted friends. Sister Brubaker is in somewhat feeble health. Though she is physically weak, we believe she is spiritually strong. February 9th, at 9 A. M., we again met in capacity of District Meeting. Here we again had the blessed privilege of beholding the pleasant faces of many of our dear brethren. Brethren Arnold and Worst, from Ohio, were with us. Although the weather was very unpleasant, we indeed enjoyed ourselves very well. We feel very grateful to the brethren and sisters, for their kindness and hospitality shown toward us during the meetings. We arrived home Thursday, February 10th, and found all well.—Roanoke, Ind.

NOTICE.

NOTICE is hereby given to the Delegates and house-keepers, composing the Northern District of Indiana, that at the last

District Meeting, it was agreed that every house-keeper should lay the case of assisting Bro. P. H. Kurtz, to pay a note of five hundred dollars, which he is not able to pay himself, and it is not just for me to pay it alone, as it is a matter that belongs to the Northern district of Indiana. The following are the amounts paid so far: Banard district, \$940; Yellow River, \$10 09; Walnut, \$15.00; District Treasurer, \$108.20; D. Rothenberger, \$5.00; Bro. Werly, \$2.00. The above is a correct statement of the amount received, and I hope those who have not paid, will do so at once, as the time is up March 24, 1881.

P. H. KURTZ.

(Primitive, please copy.)

DEBATE ON FEET-WASHING.

BEING present at the discussion held in the M. E. church in North Webster, Indiana, on February 9 and 10, between A. H. Puterbaugh, of the Brethren, and R. S. Reed, of the M. E. church, I thought a few lines would not be amiss, and might interest the reader. The proposition discussed was: "That Feet-Washing is an ordinance established by Jesus Christ in the church, and by Him commanded to be observed by all his disciples." Bro. Puterbaugh affirmed, and Mr. Reed denied. On the part of the Brethren, Elder Davis Younce, and on the part of the M. E. church, Rev. McCarter, were chosen assistant moderators, and they selected as a foreman, Mr. Garber, of the Christian church. The discussion opened at 10 A. M. of the 9th of February, and closed at 4:15 P. M. the 10th, each disputant being allowed eight half-hour speeches, and the affirmative fifteen minutes closing, extra. I think our cause gained a noble victory, and will result in much good. Many of Bro. Puterbaugh's arguments were new, and the manner in which he investigated the subject, and answered his opponent, showed a thorough preparation, and the effect was a triumphant victory for the truth. Many not members, and some Methodists, have said that the Brethren are certainly right. Mr. Reed did not show the preparation which should have been made, and which is usually expected on such occasions. His first argument of any special note was drawn from modern historians, and the defense thrown around it, was weak in the extreme. He endeavored to make some inroads on the affirmative's arguments, but they had been previously fortified, so it was utterly an impossibility to do so. As is usual, he denied that there was any command expressed or feet-washing in the 13th chapter of John. He held out the idea that "ought," was not mandatory, and only expressed a wish, without any obligation; but when the array of truth came from the other side, it put a different color on the argument. I must acknowledge that I never saw so many beauties on our side of the question before, and the weakness of the negative so palpable, when laid bare by the overwhelming force of the truth. There was a general good humor, and excellent attention prevailing through the entire discussion. The weather was very inclement during the discussion, but the house was crowded during the entire session. D. M. PUTERBAUGH, Elkhart, Ind., Feb. 15.

Health and Temperance.

S. T. BOSSERMAN.

EDITOR.

All communications for this department should be addressed to S. T. BOSSERMAN, Dunkirk, Harlan Co., Ohio.

INTEMPERANCE.

NUMBER III.

It is said by some that we are living in a fast age, when many may be attributed to our "fast living". Time rolls on no faster now than it did thousands of years ago. A second of time now wears the same duration as a corresponding portion of time then. The same may be said of the hour, week, month or year. The ancients attained to a greatness, which is largely due to their simple habits in their way of living. Were contented with the results of today, and patiently waited the fruits of tomorrow. They did not aspire to greatness and fame, as a class, and seeking brains push onward with that feverish anxiety that ever tends to defeat its own ends, they court strength. They planted, they now stand they reaped, and gathered abundantly where they had sown, and with confidence towards Him who richly has abided our bidding. As we roll on and in its place brings new charges. Man becomes anxious to move things with greater speed, leaves the principles of a fathers and for himself adopts new ones. This moral machinery is put into operation by propelling power of feverish anxiety for the accumulation of wealth, fame and popularity, much to the hindrance of his better and moral nature.

There is one point to be gained, led by strong ambition—that of popularity. To make a success of this, all things else are sacrificed. Life, health, morals and religion are spurned by him who seeks nothing but popular applause. The masses of the people are unloading the wheels of time and driving with furious speed to get through the world as fast as possible, forgetting they will "get through" soon enough at the slowest pace. This lightning speed of living is indulged in by many who are unaware of its evil effects. Health is lost, life shortened and an early sacrifice of the body is made, sacrificed at the shrine of his idolatry, wealth and popularity. Intemperate eating and drinking are evils acknowledged, while excessive labor is no less ruinous. An overworked brain or body disqualifies as well as a gorged stomach or reeling, drunken brain. Man is responsible to a higher power for the care of his body equal to his spirit.

Man's physical powers are of his ancestors. The man of business must appear to be a man of wealth though the real worth is, or may not be there. Thus with the imaginative steeds before him and whip in hand, onward he drives at a furious rate, however detrimental to health and morals, and the overworked body or brains does not bring the fortune in prospect other means are resorted to, which often end the life of the unfortunate behind the prison bars or perchance upon the scaffold. Man to be happy therefore must study contentment, accept times and circumstances as they are. Study to know the worst and then prepare to meet it. Must restrain his ambition to wealth and

should never forget the dangerous principles underlying it which our blessed Lord himself saw, and with the voice of God himself asks the solemn question "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The sin of covetousness is the precursor to ruin and is drawing many thousands down to the pit of dark despair. Have confidence in God and serve him, though you must live in poverty's vale. Let your conversation be without covetousness and be content with such things as ye have, for he has said "I will never forsake thee." B.

"ARE YOU GOING TO STAY ALL NIGHT."

BY SILAS GILBERT.

THESE were the agonizing words of a well to do wife after calling successively for her husband at the very top of her voice. Her little boy asked her where pa was. "Why down to town." After listening a moment in vain, she closed the door with the above words, as a brother was going to church one cold snowy night. O the gloomy hours of many a poor woman with her children around her and not cared for by her husband.

In this case it was useless to call if she thought he was in town yet, for that was one mile and a half away, but perhaps he had got nearly home and fell a victim to the ditch, or had reached the stable and could get no further.

"But I can't leave the little children to go in search, what shall I do?" How often she went to the door and listened and called that night I do not know, or whether they had to wear the night away in the agonizing anxiety which her screams told. Dear brethren and sisters let us take a look at the children of some drunkards. What are their prospects? No prospects of a good education, no prospects of a home.

What must be the mother's feelings when she looks at the prospects of her dear children? Too much to think that they too will become drunkards. But how can it be otherwise surrounded as they are? Enough to break the heart of any woman. Then let us take a look at the tax imposed on the country by intemperance—look at the victims in the penitentiary, those on the gallows that their crimes are traceable to drinking. Let some foreign nation impose such a tax and degradation and the brave sons of America would raise up in their might and drive them from her soil, yes in a forty-eight hours the President could have an army at his command,—but the broken hearted wives, uneducated, unclothed, homeless children, penitentiary convicts, men dropping from the gallows—taxes and degradation here—but an awful hell awaiting the drunkard.

Can't we raise a mighty army against saloons, the mighty dispensers of drunkenness and vice, and save the sons and daughters of America from misery and woe? If we can not conquer we can fortify our sons and daughters against the enemy. One thing we can do; we can make stronger efforts to keep our children away from them. We can be more careful who they associate with. When they are small we can be more careful who we hire for teachers; it is

natural for children to follow their teachers, and to our sorrow we have seen teachers in our common schools that were scarcely moral while with the school. If teachers, can patronize these dens of vice occasionally, and hold a position as teacher the result will be conclusive in favor of these dens of vice or any other vice they follow.

The steady progress of temperance in Illinois is shown by the fact that in 1875, thirty towns voted no license, in 1877, 180 towns; in 1879, 645 out of 832 towns.

A subscriber writes that he is one man at least who quit using tobacco to please his wife. he says: "I used to smoke all day and half the night, and I gave it up to please my wife about two years ago. And have succeeded in pleasing myself also." Good! Now who next?

Dr. Willard Parker says: "The average life of temperance people is sixty-four years and two months, while the average life of intemperate people is thirty-five years and six months. Thus the average life of a drinker is but little more than half that of the non-drinker; and yet we are asked to believe that brandy, whisky, gin and beer are wonderful promoters of health, strength and life!"

A young lad of Elmira, N. Y., has lost one eye, and is in danger of losing the other, from epizootic poisoning. Some mucus from his horse's throat had fallen on his sleeve; the sleeve was rubbed with his handkerchief and the handkerchief was subsequently passed over his eyes. This unfortunate case shows the necessity of using the utmost care to avoid the epizootic or similar discharges, and above all, to prevent them from coming in contact with any part of the mucous membrane.

"Yes," said the Rev. John Pierpont, "you have a license, and that is your plea; I adjure you to keep it; lock it among your choicest jewels; guard it as the apple of your eye; and when you die and are laid out in your coffin be sure that the precious document is placed between your clammy fingers, so that when you are called upon to confront your victims before God, you may be ready to file your plea justification, and to lay down your license on the bar of the Judge. Yes, my friend, keep it; you will then want your license signed by the county commissioners and indorsed by the selectmen."

When Admiral Farragut's son was ten years old, the father said in his hearing that when he was old enough to make a contract and keep it, he had a bargain to offer him. The son rose up and asked the father what the contract was. The Admiral said, "The proposal I intend to make is this; If you will not smoke or chew tobacco, drink intoxicating or strong wines till you are twenty-one years of age, I will give you a thousand dollars." "I am old enough to make that bargain now," "I will accept the offer," said young Farragut; The bargain was closed, and when young Farragut was twenty-one, the cash was handed over to him.

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The foregoing is presented with the hope that our readers will embrace the opportunity of sowing some good seed, by a little effort. God will bless those who diligently labor to instruct others.

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Matrimonial.

BURNS-PETREY.—At the residence of the bride's sister, near Bellefontaine, Feb. 28, 1881, by C. Harborth, Mr. Fred D. Burns and sister Mary C. Petrey, both of McLean county, Ill. C. BURNHART.

Fallen Asleep.

Blindness was the death which slew in the Lord.—Rev. 14: 13.

Obituary notices should be separate from everything else, written on one side of the paper, and brief. Do not elaborate the death, but give simply the most important facts. The following contains all the points generally proper to mention: 1. Name of deceased. 2. Date and place of death. 3. Disease or cause of death. 4. Race and where born. 5. Age. 6. Name of parents. 7. Nature of family and living. 8. To whom, when and where married. 9. United with the church when and where. 10. Burial when and where. 11. Funeral service when and where, and by whom conducted.

LEVITY.—In partial blindness on the 7th of Feb., 1881, in the Woodbury church, Pa., sister Mary Levity, aged 17 years, 5 months and 29 days; funeral discourse by Bro. Silas Hoover. L. M. H. CRUSE.

BRENNER.—In Lick Creek church near Bryon, Williams county, Ohio, Sept. 12th, 1880, of dropsy, aged 29 years, 5 months and 15 days. He emigrated from Europe to Stark county, Ohio, in 1831, and in 1839 removed to Hancock Co., where he had and has resided with the Rathbuns. After the death of his wife he made his home with Eld. Joseph Brown, Williams Co. Funeral improved by Eld. David Rathbun from 2 Timothy 4: 6, 7, to a large congregation of people.

RUBLEY.—In Lick Creek church, near Bryon, Ohio, Nov. 20th, 1880, John Rubley, aged 74 years and 11 months. Funeral improved by Eld. Jacob Brown from 2 Timothy 4: 7, 7, to a large congregation.

STOCKMAN.—Near Bryon, Ohio, in Lick Creek church, Dec. 1st, 1880, Rachel Stockman, aged 60 years, 11 months and 5 days. Funeral improved by Eld. Jacob Brown from John 11: 26.

BROWN.—Lucinda, wife of Eld. John Brown, near Bryon, Ohio, in Lick Creek church, Feb. 18th, 1881, disease, inflammation of the stomach, age, 61 years, 5 months and 15 days. Funeral improved by Eld. J. H. Snodgrass, from White Plains, Mich., to a large congregation. Text, Rev. 14: 13.

LICHTY.—In Bryon, Ohio, Lick Creek church, April 20, 1880, John Licthy, aged 74 years, 11 months and 27 days. He was born in Lancaster Co., Pa., June 17th, 1806. Funeral improved by brother Simon Long, to a large congregation. [P. C. and G. P. discourse.]

WEAVER.—December 8, 1880, in Tappanville church, Lebanon county, Pa., sister Sarah, wife of Nathan Weaver, of palsy, aged 57 years, 19 months and 24 days.

STYERER.—December 30, 1880, in same church, sister Hannah Styerer, daughter of the late Elder Daniel Bollinger, aged 66 years less 2 days. Her hand was impaired for twelve years, paralysis of the nerves three days before her death.

HOSLITZER.—December 31, 1880 in same church, sister Catherine, widow of Samuel Hoslitzer, sister to the late sister Weaver, of cancer, ulcers and a half palsy, aged 65 years, 8 months and one day.

ROYER.—January 10, 1881, in same church, sister Elizabeth Royer, of palsy, along about 6 months, aged 75 years, 11 months and 5 days. CHRISTIAN BYCHER.

MYERS.—In the Spring Run congregation, Fulton Co., Ill., Jan. 12th, 1881, infant son of brother John and sister Margaret Myers, aged ten days. Funeral sermon by the wife. JOHN PETER.

CLAPP.—On 13th of Nov., Oct. 20, 1880, Margaret A. Clapp, daughter of George and sister Elder Seth Clapp, aged 19 years, 7 months and 25 days. The Friday forenoon following the funeral was conducted at our church by Rev. Henry Baker (Lutheran) of which

denomination she was a member for about five years. Text, Heb. 11: 16.

After the solemn service the body was consigned to the tomb in the Brethren graveyard. She was a faithful member of our singing class and also of our Sunday-school. She died about two miles from home.

CLOSSON.—Also Emma Missouri, infant daughter of John R. and Jane Closson, Nov. 23, 1880, aged 3 months and 3 days. Funeral sermon by brother David D. Sell, of the Brethren church Sabbath morning, Dec. 18, 1880. Text, John 14: 28, last part. "Asleep in Jesus, blessed sleep," &c.

EMILY R. STYLER.

TEEL.—In the Mexico church, Ind., sister Mary E. Teel, wife of friend James E. Teel and daughter of brother Abraham and sister Catherine Anthe, of Franklin Co., Va. She was born March 11, 1834 and died January 17, 1881, aged 26 years, 10 months and 6 days. She leaves a young husband and friends to mourn her loss. We believe this loss is a great gain. Funeral service conducted by Eld. Isaac Fisher and Jacob Barnhart from Matt. 24: 44. SARAH A. KISSEY.

DEATH OF ELDER JOSEPH HENDRICKS.

Elder Joseph Hendricks died at his home in Cervo Gordo, Ill., Jan. 5th, 1881, aged 62 years, 9 months and 23 days. His lungs seem to have been much affected, as I suppose by preaching and other exposure. He also had a cold or on his lips, but the effect may have been more internal. His system seemed to have been excited on different ways. The last year of his life he had but very little in public. He wanted to rest in order to get well. His children were all sent for, and all came-time to talk with their father but one daughter who came a few hours too late. The funeral was on Saturday the 8th of January. It was the largest funeral I ever saw. During preaching a feeling of deep sorrow and sympathy could be seen in the large congregation. After preaching the whole congregation passed the coffin to take a last look, on earth, at a friend and neighbor. Many of those who the church could not refrain from weeping. But the brethren and sisters, who have sorrowed in my report who were related only by the strong ties of gospel love and affection. Some of them were brought to Christ by his preaching, some were baptized by him, some were by him joined in the holy bonds of matrimony; and what beloved associations just then crowded upon these mournful minds, to look for the last time on the face of that beloved pastor, a spiritual counselor—one who under that watched over our souls.

I can hardly pass this point without a notice of my dear old friend, Eld. John Metzger, he has been preaching nearly 80 years. For the last thirteen years Joseph was his right hand man, they traveled and preached together perhaps more than any other two brethren in the land. And last today I saw the old veteran soldier stand alone weeping by the side of the form of his fallen hero.

I will try to give a short sketch of the life and work of Joseph Hendricks. Of his life before the last thirteen years I know but little. I have before me a paper stating that he became a member of the church at the age of twenty years, was married in a early life to Elizabeth Stutz. Nine children were born unto them: three died before him. He was appointed to the ministry soon after his baptism, and labored with a real world of the cause in which he was engaged. He was a brother of energy and perseverance. "Whatever thy hand findeth to do, do it with thy might," was his maxim. I will come to the last thirteen years of his life. His wife having died in August, 1861, in 1867 he came to Cervo Gordo, Ill., and in August was married to Mary Heckman, second daughter of Elder John Metzger. He then settled among us. He was a good counselor, a faithful worker in all church work, and by his loving and kind disposition made himself very dear to us. As a preacher he was able and was considered a strong man in defense of the gospel; he was always willing to labor even beyond his bodily strength. He was strong advocate of union in the church and brotherhood; he was greatly in favor of plannings of peace and humility in all things, as taught in the gospel. The last few years, except the last of his life, he spent mainly in traveling and preaching. He was warmly attached to the missionary cause and thought too

much could not be done in calling sinners to repentance and spreading truth and enlarging the kingdom of Christ. But his work is now done. DAVID FRANK.

HIS LAST HOURS.

It might be interesting to some of the many readers of the BRETHREN AT WORK, to read from the pen of one who was the medical attendant of Eld. Joseph Hendricks, during the few last days of his illness, something of his last hours. On the morning of his decease I was there, and staid with him until he died. And listened with much interest to what he said in his expiring moments. A few moments before he died he seemed to be in a profound slumber, when suddenly he awoke and raised his head toward heaven and said, "I see something white coming." He then seemed to close a few moments. While sleeping, as it seemed, he began to move as though he was suffering the most intense pain, when suddenly he again awoke and said, "I embraced the religion of Christ in my young days and I have ever since had reason to rejoice for it. My sufferings are great, but my prospect of heaven is to clear that I can beat all my sufferings; I don't mind them." He then pointed toward heaven and said, "I see heaven opening and I will soon be there." Death suddenly closed the eyes and Eld. Joseph Hendricks was no more; yet his memory lives in the hearts of his brethren, sisters, and friends. A. J. SATLER, M. D.

Cervo Gordo, Ill.

FROM SALEM, OREGON.

I will say to the many readers of the B. A. W. that through the mercies of God we and the brethren and neighbors are, generally speaking, enjoying good health, and we have had a very pleasant fall and winter so far. The coldest weather at any time the thermometer indicated eighteen degrees above zero. Not as many rainy days as usual up to this time, but our rains are more lacking, consequently we have had the highest water stage has been here for nineteen years. We had quite a fire-belt about the 15th of January, which did considerable damage to the farmers, rail roads, wagon roads, bridges, etc., along the large water courses. Trains and mail matter were detained some eight or ten days. The last four days we had much rain again. There are fears of another freshet and detention of trains and mail matter. The weather is warm; grass is green; fall wheat looks well. We have everything in abundance, and we still continue to like this country very well.

We are still trying in our great weakness and unworthiness to labor for the good cause of our Divine Master, traveling and preaching in different localities. Generally speaking I thank the members are in peace, love and union. We are few in number and very scattered. We have only about 100 members in this arm of the church, called the Willamette Valley church, named after the valley in which we reside and situated in the North-west part of Oregon. Truly we can say, "with us the harvest is great but the laborers are few." We have two other organized churches in Oregon, one in Coos county, called the Coquille Valley church, the other in Rogue River Valley, called Rogue River Valley church. These are two in Washington T., the first, called Palouse Valley church is partly in W. T. and partly in I. T., the other, in Klickitat Valley, W. T., is named after the valley. Thus you see we now have five organized churches in this great North-west part of the Pacific slope. Nine years ago there was but one. We hope the Brethren everywhere will remember us at a throne of Grace, Amen. DAVID BROWN.

Feb. 4.

WAS IT NOONTIDE?

The meridian is a time of light at its full. I suppose the readers of my letter to Bro. Hillery in No. 4, page 33, wondered what had become of the sun. In the second column the word *hath* occurs twice, and should read *hath*. Refer to Heb. 12: 3. C. H. BALDWIN.

The House Committee on Inter-oceanic Canals has adopted a bill providing for the construction of a ship-railway across the Isthmus of Tehuantepec. In the measure, De Loesses has received word that work on the Panama canal has commenced.

BRETHREN AT WORK.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, March 1, 1881.

No. 8.

Current Topics.

Christians are leaving Macedonia on account of ill treatment.

There is a man residing in Bogota, San Salvador, who is reported to be 160 years old.

A Baptist minister in Mexico, with his guide, was killed by Indians, Dec. 21. The bodies were horribly mutilated.

On the 8th inst., the arched roof of the old New York Central depot at Buffalo, gave way under an accumulation of snow; and five persons were crushed to death.

South Carolina has passed stringent laws against divorces and dueling, also laws restricting the liquor traffic and forbidding the running of railroad trains on Sunday.

In Bosnia, under Mohammedan rule, the Bible was allowed to be circulated. That country is now under the rule of Catholic Austria, and the sale of the Bible is prohibited.

A colored woman died at Rolla, Mo., this winter, who was supposed to have been 126 years old. Two of her children were born before the Revolutionary War. A great-grandson residing in Rolla is 50 years old.

Young clergyman, at a clerical meeting: "I merely throw out the idea." Old minister: "Well, I think that is the best thing you can do with it." There are some ideas that it would be better if they had never been "thrown out."

The *Watchman* says, The Rev. Dr. Talmage is to be added to the small number of ministers of the gospel who think the theater can be "elevated." If this sort of thing goes much farther, it will next be in order to elevate the pulpit.

The Turkish government in Palestine has secured 80,000 acres of land between Jerusalem and Jaffa, for a colony of Jews. The proposition is to open up a settlement for the persecuted Israelites in Europe; and England and America are raising funds for the project.

The Moravians, though not a large body, are more intensely and truly missionary than any other religious body in the world. There is no land where the voice of their missionaries has not been heard. In Greenland, which has been their mission field for sixty-two years, they have a membership of 70,000.

"I have been," said the captain of a New England coasting vessel, "always in the habit

of reading the Scriptures to my men, and in the hour of danger I found that it was those who were at peace with God who worked most calmly and resolutely, while the greatest sinners in my ship turned out to be the biggest cowards."

The police authorities of the city of New York have been trying to suppress lotteries for some time, but with only partial success. A few days since they enforced the law against all illegal sales and devices at the fair in behalf of the Church of St. Vincent, and there was a great out cry. When will the Church cease to stultify itself?

Mr. Gladstone may be seen, every morning at 8 o'clock, wending his way to the village church of Hawarden to engage in matins as a prelude to the work of the day. Even when Prime Minister of England, he has been found in the humblest homes reading to the sick or dying, consolatory passages of Scripture in his own soft, melodious tones.

Grand preparations are being made for the inauguration of the coming President. Neither time nor money are being spared to make the inaugural hall gorgeous and attractive. It is a sad commentary upon our Christian civilization, that we cannot inaugurate our President without so much useless display and expense. As a nation advances in age and knowledge, she should also make some advancement in the principles of economy.

The Government of Florida has just given out a contract for draining Lake Okechobee and the marsh surrounding it, comprising in all about 12,000,000 acres of the best sugar land in the world. The territory will include the celebrated Everglades, and be in extent twice as large as the State of New Jersey. This is the largest contract on record, and, when completed, Florida can produce more sugar than the United States now consumes.

The Fakir of Siva gave a sleight-of-hand performance in Galveston. One of his feats was to make a marked dollar disappear in the sight of the crowd, which he successfully did. "That marked dollar will be found in the vest-pocket of that colored gentleman," said the Fakir, pointing with his magic wand at Sam Johnson. All eyes were riveted on Sam, who advanced to the front, took some money from his vest-pocket, and said: "Boss, here's your change. I has had two beers and a cigar outen dat dollar you tole me to keep in my vest-pocket till you called for it."

The Quaker church is divided into two parts. The Orthodox and Progressives. The now engaged in a law-suit in Indi involves the possession and control of church property belonging to the Friends. The suit is making points of difference between them. The Progressives hold that it is no longer necessary to continue their peculiar habits of dress, &c. In their protracted meeting they pattern after the way of popular denominations. In their religious services instrumental music is used. In short they are getting too fast for the Orthodox portion of the church, and much too fast for the Bible order of services.

A New Jersey doctor perished in the snow-storm which, accompanied by a blizzard of exceptional severity, recently visited the Atlantic States. A workman on his way to work, noticed something black half-covered with snow in an avenue. On inspection it was found to be the body of Dr. George Smith of Plainfield. He had been out late the previous evening on a professional visit, and had lost his way in the blinding snow-storm, and had apparently wandered a considerable distance. He was near-sighted, and when he sank exhausted in the snow was within three minutes' walk of his home. To be so near his destination and yet to miss it makes the calamity inexpressibly sad, but in spiritual matters there are every day worse calamities. There are multitudes of people who attend the preaching of the Gospel to whom it might be said, "Thou art not far from the kingdom of God" yet who do not enter in.

The *Independent* contains an able editorial in regard to *Luzaroli's* "criminal blasphemy in the eyes of civilization." Chief Justice Conneys, in opening the Criminal Courts at Wilmington Delaware called the attention of the grand jury, to the address of Colonel Robert G. Ingersoll, recently delivered in that city, and strongly intimated that some portions of his address exposed him to a criminal indictment for blasphemy. The law against blasphemy, in some states is very positive. The law of Massachusetts reads as follows:

"Whoever willfully blasphemeth the holy name of God by denying, cursing, or contumeliously reproaching God, his creation, government, or final judging of the world; or by openly and intemperately reproaching Jesus Christ or the Holy Ghost, or by cursing or contumeliously reproaching the Holy Word of God contained in the Holy Scriptures, or exposing them to contempt and ridicule, shall be punished by imprisonment in the state-prison not exceeding two years, or in the jail not exceeding three months, or to be fined not exceeding three hundred dollars, and may also be bound to good behavior."

A similar statute, in the definition given of blasphemy, may be found in the penal codes of other states.

Religious Essays.

AN ODE TO SLEEP.

O sleep, thou blessed friend to man,
For which sad hearts so often pray,
Continue human life to scan,
And make the night of sorrow day.

The sleep that falls on baby's face,
When laid upon its mother's breast,
Locked safe within her fond embrace,
A picture seems of perfect rest.

sleep that closes childhood's eyes,
makes the dimpled cheeks more fair,
in kisses of surprise
joy lips and curling hair.

sleep that blesses maiden coy
when love dawns on her tender heart
Brings dreams of bliss without alloy,
To wedded souls, no more to part.

The sleep that covers manhood's brow
Gives strength to his stalwart form,
Maintains his steps behind the plow,
And keeps his anvil bright and warm.

The sleep that rests on aged hands scarce
And sends bowed down with years of
Brings scenes to view of happy lands,
Where clouds no more obscure the air.

The sleep of death, that comes to all,
Which God himself has kindly given,
To many proves a welcome call,
And ends, we fondly hope, in heaven.

For the Brethren at Work.

HOW MUCH OWEST THOU UNTO MY LORD?

BY C. H. BALSBAUGH.

MY soul mounted into the third heaven when I read Brother Hope's letter in No. 5. Next I opened my pocket-book to cast my mite into God's empty treasury in Denmark. If that letter can be read by a single member of the Brotherhood unmoved, it must be one whose heart has either never tasted the sweetness of Jesus, or utterly forgotten the claims of the Cross. How long shalt that treasury be empty? Not long, unless our hearts are empty of the love of God. Who will dare mock God with prayer for the church in Denmark, pretending to open the heart in sympathy and Godspeed, while purse-strings are drawn still tighter? Sacrifice is what Christ wants, having given Himself as our stimulating Pattern. 2 Cor. 8: 9. The fervent prayer must be seconded by an open hand, and practical co-operation, or it is fervent mockery. Christ came to the rescue; he did not simply wish us well. His self-stripping and self-abnegation are our salvation only as we enter into their

power by imitation. God will not answer our idle, idiotic petitions by raining bread and money upon our needy fellow-saints in Denmark. He will not turn the stones into loaves, and dirt into dollars. We profess to be Christ's representatives; let us prove it by our readiness to "bear one another's burdens, and so fulfill the law of Christ." This reluctance to enter and exhibit the spirit of the Cross, is a sad mark of carnality. Our blood and sweat must be coined into means to relieve the needy. So did Christ; and "if any man have not the spirit of Christ, he is none of his." I will go one month supperless, and send the equivalent to Brother Hope. May the Holy Ghost, the In-bringer and Un-folider of Jesus, mightily move many hearts to make cheerful sacrifices for our glorious Lord Jesus in behalf of our beloved fellow-heirs in Denmark. O it is in very deed a luxury, to crucify the flesh to please our Redeemer, promote his cause, and gladden the hearts of his suffering saints. O Israel, let us remember we have one Head, are one Body, and filled with life and love out of one Heart.

For the Brethren at Work.

THE SABBATH.

BY L. J. ROSENBERGER.

NUMBER VI.

WE have now carefully examined the leading Scriptures, bearing upon the Sabbath question, and found the seventh day taught and practiced under the old covenant, and when the old covenant "vanished away" everything in it vanished, which included the seventh day Sabbath. Passing into the better new covenant, we found the practice of Christ and his apostle to be, to hold sacred the first day Sabbath. We have, in addition to the above, carefully looked up the practice of the early Christian fathers; and we have been pleasantly surprised to see what a united voice comes from their pen. Eusebius was born A. D. 267 and died 339. He was the author of the oldest ecclesiastical history now extant, and has been consequently called the "father of ecclesiastical history." He wrote from such documents and facts as he could possess himself with, at a period of about two hundred years after the death of the apostles. In speaking of the pi-ous prior to the covenant with Abraham

he says: "They did not therefore regard circumcision, nor observe the Sabbath, neither do we." Book 1, Chap. 4, p. 26. In speaking of "the heresy of the Ebionites," an early sect, he says, "They also observe the Sabbath and other disciples of the Jews; but on the other hand they also celebrate the Lord's day very much like us in commemoration of his resurrection." Book 3, chap. 27, p. 113. This clearly proves that at that time orthodox Christians did not observe the seventh day Sabbath, and that they did observe the Lord's day in commemoration of his resurrection, and that the Lord's day was the first day of the week; for it was on this day that Christ rose. In speaking of Dionysius he quotes from his epistles to Soter, as follows:

"To-day we have passed the Lord's holy day in which we have read your epistle." Book 4, chap. 24, p. 16. See Lee's Theology, p. 377, 378.

Ignatius, Bishop of Antioch, A. D. 101, who died only about six years after the apostle John, speaks of the Lord's day familiarly and without explanation as if everybody understood it. He gives this title to the first day of the week, exactly after the manner of the apostle himself: "Let us no more sabbatize, but let us keep the Lord's day. Again, let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days."

The above writers unitedly condemn the practice of the Jews in keeping the seventh day, and urge the observance of the first day, or Lord's day.

Tertullian, who died A. D. 245, says, "The Lord's day is the holy day of the Christian Church. We have nothing to do with the Sabbath. The Lord's day is the Christian's solemnity." Ambrose, Bishop of Milan, who died A. D. 397, says: "The Lord's day is sacred or consecrated by the resurrection of Christ." Theodoret, another ecclesiastical historian, who died about A. D. 460, speaking of the Ebionites; a party of Judaizing Christians, says: "They kept the Sabbath according to the Jewish law, and sanctify the Lord's day in like manner as we do." "This," says Prof. Stewart, "gives a good historical view of the state of things in the early ages of the church. The zealots of the law wished the Jewish Sabbath to be observed as well as the Lord's day; for about the latter there appears never to

have been any question among any class of Christians so far as I have been able to discover. The early Christians one and all of them held the first day of the week to be sacred." Sab. Man. No. 2, pp. 111, 126. "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimony of the most creditable writers." Maclain's Mosheim, Cent. 1, part 2, C. 4, S. 4.

Ireneus, Bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles A. D. 167, says: "On the Lord's day every one of us Christians keep the Sabbath, meditating on the law and rejoicing in the works of God."

Beginning with Ignatius, we are indebted to Eld. Miles Grant for the above historical testimony, as appears in his twelfth speech in a discussion of the Sabbath question, with Elder M. E. Cornell, held in Chelsea, Mass., Nov. 1869. As Elder Cornell allowed the above testimony to pass without any criticism before that large and intelligent audience it therefore evidences to us that as matters of history, they are true in evidencing.

1. That the early Christians did keep the first day of the week as a sacred day.

2. That the sacredness of the first day was occasioned by it being Christ's resurrection day.

3. That the resurrection day was the Lord's day as alluded to in Rev. 1: 10.

4. That the early Christians were urged not to Sabbatize, *i. e.*, to keep or teach the seventh day as did the Jews.

5. That those Christians who did keep the seventh day also kept the first day.

6. That those Christians who kept the seventh day were termed Judaizing Christians.

7. That the seventh day Sabbath was given to the Jews only, under the law of Moses.

8. That the first day was given by Christ to his apostles and through them to us.

9. That the church on its first organization at Jerusalem taught the pious observance of the first day.

10. That the keeping of the Lord's day was a badge of early Christianity.

SERIES OR PROTRACTED MEETINGS.

BY D. P. SAYLOR.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 2.

THE phraseology of this text implies continued persevering in preaching the word. And the importance of continued preaching has engaged the mind of earnest and devoted brethren long ago. They seeing the impression one sermon often makes upon the hearers, what it would be if followed up, bringing every sin under reproof. "For it pleased God by the foolishness of preaching to save them that believe." Hence preaching must be continued. Forty odd years ago, that zealous and godly man, J. H. Umstead, feeling the truth of this, prevailed with Elder John Price to hold meetings for preaching for days in succession at the same place. Bro. Price took the voice of his church on the subject, and by a plurality of votes the privilege was granted. But when the time for meeting came the breaking up ice in the Schuylkill river had so blockaded the roads that it was at the risk of life that Brother John reached the place of meeting; and for this reason but few persons assembled. But Brother John preached the word. He was instant in season, out of season, and in a few days the house was filled with hungry men and women, and the power in the word was felt by saint and sinner. The brethren who had said may when the voice of the church was taken for or against the meeting, seeing and feeling the mighty power in the preached word said, "We withdraw our objections." And many were added to the church. This was forty odd years ago, and all the fathers of the church in the surrounding country knew that it was good to continue preaching the word. But in 1842 the query, Whether it will be to the edification of the church of God to hold protracted meetings, and to introduce mourning benches in imitation to the new measures adopted by different sects and denominations was asked. A. M. 1842, Art. 2. This query was not brought by brethren from the vicinity in which the meet-

ings were held, but by brethren hundreds of miles away from the place, and they not asking for information whether it was contrary to the Scriptures so to preach the word. But asked whether it will be to the edification of the church of God to hold protracted meetings, and to introduce mourners' benches, etc. Why was this mourners' bench associated with this query? The meetings were held for the sole purpose of preaching the word of God, and any one that knows anything about the Word of God ought to know that the mourners' bench will never get to where that is faithfully preached. However so the query came and Annual Meeting answered: "The Brethren generally considered, that it was advisable to be very cautious, and at all times to keep good order in accordance with the doctrine and example of the apostles, and not to introduce such innovations like mourners' benches, etc." This answer is right, and must be enforced hereafter. Not a word said against protracted, or continued preaching, but against disorder and mourner's benches. This is right, and every honest brother will approve it, observe it, and enforce it. So the brethren thirty-nine years ago in A. M. had not a word to say against continued preaching if the meetings were held in the order of the gospel. Among the names signed to this minute is that of Daniel Garber, John Price, David Pfoutz, George Hoke, James Tracy, Henry Kurtz. These are among the recognized pillars of the church.

The Brethren of the Eastern churches continued to hold series of meetings, and baptized believers, and sent forth from these churches thousands of immigrants to subdue the country, and build up churches in the Western country. Western brethren often tell us that their increase is more by emigration than by baptism.

Nothing occurred to interrupt the steady progress made in continued preaching until 1858, Annual Meeting is again asked. "Is it contrary to the gospel for brethren to hold meetings for a number of days in succession, in one place, in order to preach the pure Word, and to administer the ordinance of baptism to those who believe the Word and receive it? Considered not contrary to the gospel, if the believer is proceeded with according to the gospel and the order of the Brethren, as given by A. M. 1848, Art. 3." This was a fair question, fairly put, and

just as fairly answered. At the same meeting it was asked, "Is it agreeable to the gospel to hold protracted meetings, say for one week or ten days in succession?" Ans. As for the phrase *protracted meetings* we know nothing of it in the gospel; but as touching the frequency of the saints meeting together, we find no line, its in the gospel, so they are held in the order of the house of God." Thus for forty odd years have the Brethren held *continued meetings*, and A. M. has never forbidden it.

Among the names of the Brethren signing this minute is George Hoke, Peter Nead, Daniel Miller, of Ohio, John Kline, of Virginia. Surely these were none of the fast ones. I do not often refer to the Ante Nicene fathers for testimony in anything. Some brethren seem to jump at a *three dip* in baptism, or a *kiss* in the feast of charity with an air of triumph over their opponent. I do not use them in that way, and in this connection I merely say that Clement says, "that Peter would send brethren in advance of him to designate places, to provide lodgings for him and his company, and he would come and preach daily for three months, and at the close would baptize as many as ten thousand, and then go to another place." I do not offer this as testimony of series of meetings among the brethren farther than it accords with the Acts of the Apostles. I offer a few examples. Paul went into the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Acts 19: 9-10. With this testimony before us I cannot approve the sentiment of the Ohio petitioners in reference to protracted or revival meetings, unless these qualifications: "In the way they are generally conducted, confines their opposition solely to the disorderly manner of conducting them."

The phrase *revival meetings* we mean use in connection with our series of meetings, and we will not allow the petitioners to apply it to us, (by *me* and *us* I mean all who hold series of meetings just like our common meetings are held). The fathers of forty years ago found no Scripture to forbid preaching for days at the same place. They guarded

only against disorder, and for this I will go as far as any brother in the Brotherhood to crush out the disorderly manner some meetings are reported in our papers as being held by Brethren. I think the amendment by the Wolf Creek Meeting to the decision of A. M. of 1880 is proper and right, and A. M. of 1881 should at once pass it and order it to be enforced.

THE CHURCH CENSUS.

BY HOWARD MILLER.

[Of late we are receiving a number of inquiries in regard to filling out the schedules sent by Brother Miller. We are asked to give further explanations, but conclude to refer to the following information to the following effect.—Ed.]

THE schedules are returning with commendable promptness. A good many left us are received asking for instructions, and to all these replies are sent. I thought I was doing the church a favor in giving due notice and advising a consultation. I see that Brother Stoner wants the editors to send out slips to the preachers, advising them how to answer. Too late. I sent the editors a schedule apiece, with a copy-gran letter urging them to make such remarks as might be helpful, before the regular ministerial list was addressed.

The readers must remember that I am handling over twenty churches, or denominations, and that they all differ. I have no objection to directing in no pistakable words the work in other denominations, but I know enough about our church to prefer writing about five letters to each schedule to giving any public directions. There the schedules are; fill them out. What I did try to tell was just so much time wasted. I said "use black ink;" any number of the respondents use a mean aniline ink that will fade out in a year or so, leaving the schedule blank. I said "do not write your letter on the schedule," but quite a number do put on the most abominable private letters with worse references to the divisions, parties and persons on the blank pages. All this goes on record at Washington for the future historian to publish, and the coming generations to laugh at. I said "sign your name;" few do. I urged the common precautions of giving county and State—not one in ten does.

The Government was not making fun or playing when it printed these schedules. They are the work of trained

experts and the same schedules that a Dunkard fills out a Catholic does. It is an easy matter to sort the sects and say which are the peace churches. Even editors write that there is nothing on the schedule to show that it is a census of noncombattant people. Do they think that the Department needs be shown in big letters on the outside, "This is a Quaker church schedule," or can they read? The question as to the qualifications and tests are answered in seventy-five ways. A man is hard to please if he cannot join the Dunkard church judging from the answers. A good many ask what I would say. Well, I would say that the qualifications are "Sufficient age to understand, and good intentions," and for the test, "A vote of the church on the applicant's case, and a general knowledge of him's."

To give an instance of the muddle, one reports under the heading of qualifications, "All farmers," and for the test, "All in good circumstances." Now I can't change any official document without authority, and my position is official, not ecclesiastical, so they stand as received.

Nothing is easier than to fill out one of these schedules.—What is the first question? State of—. Now when a man stands up as a teacher, he ought to know what State he lives in. And so on. Under the head of salaries, three-fourths take it upon themselves to say the church does not pay any. Hold on! That's the rule, but the church in places *does* pay a salary. Don't answer for the entire church, but stick to your congregation.

Satirical remarks are inserted about organs. But stop! Are you sure there are no Dunkard churches with an organ in them? I am sure of one, at least, that *has*. If a duly authorized agent of the Government were to ask you how many gallons of ice cream you manufactured for sale in 1870, or how many hops you grew for sale, there is nothing easier than to tell him. And if nothing was done in the line indicated, what sense is there in looking at him with open mouth and wonder. Can't you say we "made no ice cream for sale in 1870," or we "grew no hops for sale in 1870." Hundreds of thousands of people *did*. It is the easiest thing to say yes or no, as the case may be. And if not sure about a point doesn't the schedule say on its back to

guess, and say you guessed? To leave a space blank, means nothing at all. It makes no difference how you spell or what you may be in writing, but give an answer to each question.

No person has refused to comply, though such may exist. They will be developed in time, and if the refusal is carelessness or obstinacy the way is clear, and there is a comparatively short cut to success, though it will not be profitable to the stubborn party. The Government gives us many privileges, and only asks us what others are asked. It is the part of a Christian and a gentleman to reply with pleasure and promptness.

I expect to have some trouble with possible ignorant persons, but, like the census of the population, it is bound to come.

The oldest member of the church responded first, and the best schedules come from Virginia. And now I repeat: if you are not sure of any point and ask me I'll tell you at once and with pleasure. No letter is unanswered in twenty-four hours after its receipt. If you write me a letter use good black ink, and study brevity. Sometimes it takes a sled to get my mail from the post-office and so cut it short, cut it short. I would publish the list of church congregations reported, but there are over a hundred and the task of copying is too great. After the work is over I will have some suggestions that may be read with much profit by all. Meanwhile I thank the whole body for the good luck thus far, and hope that we will get through in good time, and compare favorably with other denominations.

Lewistown, Union Co., Pa.

"YE OUGHT ALSO TO WASH ONE-ANOTHER'S FEET."

BY JOHN HARSHBARGER.

THE above command was given by the Savior. John 13: 14. Both *ought* and *should* imply obligation, but *ought* is the stronger. *Should* denotes an obligation of propriety, expediency, etc. *Ought* denotes an obligation of duty. We *should* be neat in our person; we *should* have a mat at the door; we *should* avoid giving offense; we *ought* to speak truth; we *ought* to obey the laws. To this I add especially the law of Christ; for if obeyed we are promised eternal salvation, if disobeyed, damnation. The Savior in giv-

ing this command made it binding upon each and every individual disciple, not only upon a part of them, but all of them. Peter and John could not do the washing for the rest, but each one is here laid under a solemn duty to wash another's feet. Mark the language, "Ye also"—likewise or in like manner as I have washed, you twelve ought to wash one another. That is, one ought to wash the feet of another. Not James and Thomas wash all the rest to satisfy this obligation, but each one is equally bound to wash the feet of another, (ye) all of you. We are not commanded to be washed, but to wash another, and if the other refuses to be washed the language of Christ would apply to him just as to Peter when he refused; for it is impossible to comply with this obligation without a subject. Then we find it a combined work of the church when each one becomes willing to yield to the washing. So every one can have a subject, and all wash the feet of another in fulfillment of the command and example, "For I have given you an example, That ye should do as I have done to you." John 13: 15. This example was not given in a collective sense to the disciples to observe it as a body, for that could not be. The twelve could not as a body engage in washing the feet of one as the Savior did. Then we see that this was spoken to the twelve, but the example was given to each individual. For this cause he washed their feet—to give them an example, to lay down a pattern for that which he would have each individual perform upon another. This command was given to the church, and the obligation rests upon the foundation on which the church is built. Then we find this a tenet of the church of Christ, consequently one of the items to be taught by his ministers, for it contains a principle without which the command and example of Christ is ignored and repudiated by those "Traitors, heady, high minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof," (2 Tim. 3: 4, 5), and it has always been a characteristic of the church of the Brethren: would always have made it a test of membership should any refuse to comply with this solemn injunction and advocate a principle in opposition; hence the great importance. Christ considered it important; gave the command and example, and the

apostles considered it important to comply with all the requirements of the gospel.

Hear Paul: "If any man preach any other gospel unto you than that ye have received, let him be accursed." I understand from this that if there are any tenets or conditions taught save those which are in the New Testament let him be accursed. Our old church fathers and ancient historians considered it very important, and the church to-day holds that every child of God should willingly and cheerfully comply with this obligation. Hence it is equally necessary and important for the church always at such meetings where it is practiced to make arrangements for each individual member to wash the feet of another, for that is the thing commanded to be done: to wash one another's feet. Feet-washing, the Lord's Supper, and the Communion; these stand united, and the Word of God would pronounce a woe on that man who would undertake to dissect or separate them. There is no one dare separate them they should not partake of the Lord's Supper, or the holy emblems of Christ's body and shed blood without first complying with this solemn obligation: to wash the feet of another. The command is, "To wash one another's feet," and for any one to partake of those sacred emblems without washing in obedience to Christ's command and example would practically separate them.

When Fox, the author of the "Book of Martyrs," was once leaving the palace of Aylmer, the bishop of London, a company of poor people importunately begged him to relieve their wants. Fox having no money returned to the bishop and asked the loan of five pounds, which was readily granted. This he distributed among the poor at the bishop's gate. Sometime afterwards Aylmer asked Fox for the borrowed money. "I have laid it out for you," was the answer; "paid it where you owed it—to the poor people who lay at your gate." Far from being offended, Aylmer thanked Fox for being his steward.

One text well studied is of more value than a whole book of the Bible hurriedly run over. But where one stops to think, a score hurry from place to place like a gold-pro prospector who picks up a pebble anywhere and everywhere, but never sinks a shaft to reach the rich veins that lie deep in the bowels of the earth.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM.

Baptism into the name of each person of the Holy Trinity.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa. 41: 21.

BUT we go further. I do not think I will go amiss if I say all lexicographers have granted all we claim in the tropical meaning of *baptizo*, when they define it "*to dye, to wash, to cleanse, to purify, to perform ablation*," etc. Robinson in his "Lexicon of the New Testament" gives as the first New Testament meaning of *baptizo* "*to wash, to perform ablation, cleanse*," etc., (and baptism is expressly referred to in the New Testament as a *washing*, Heb. 10: 22.) Here I appeal to the candid, honest mind to decide for itself whether these effects are accomplished by *one dip*? or by *one dipping*,—by *one action*? or by *repeated actions*? When one sets colors, or when you wash your hands, or clothes, or perform any other ablation, is it done by *one* or by *repeated* applications?

"But," says one, "these lexicographers were members of trine immersion churches and defined *baptizo* to suit their own practice."

Ans. They were not. They were associated with churches, which habitually practiced sprinkling, pouring, or single immersion and used trine immersion only when the candidate's conscience could be satisfied with nothing else. As scholars, rather than ecclesiastics, they have sought, according to their own profession, "*diligently to encourage an accurate study of classic Greek*" and some have labored hard "*to make each article a history of the word referred to*" (giving classic references for their use of *baptizo* as well as other words) in order to which they have not only carefully noted the peculiarities of the most distinguished authors, but have drawn information from *hundreds of classic writers* including the finest *Grecian orators, poets and historians*. Mr. Roberts says: "In support of this (i. e., the frequentative meaning of *baptizo*), there is a considerable quotation of learned authorities, with regard to whom it is to be observed that they can no more be accepted as decisive on the point than Webster on the meaning of the term soul." Christadelphian p. 203.

Ans. Webster defines the words of a living, changing language; the Greek lexicographers of a dead language which seemed to have been concluded, after the completion of the sacred canon as a providential, sacred repository of the holy oracles, the terms of which language must be defined in harmony with their meaning when in use. To have made a proper, equal comparison Mr. R. should have said, "The *lexicons* can no more be accepted as decisive on this point than they (the *lexicons*) can on the meaning of *psyche* (soul)." But this would not have answered his purpose, because they are decisive on this point. Liddell, Scott, Donnegan, and others as far as I have examined define *psyche* in harmony both with its classic and Scripture sense. Why not therefore *baptizo*? But if "learned authorities" cannot decide the meaning of *baptizo*, who will decide? Will Mr. R.? Has he, nor other single immersionists generally, no other use for these authorities when they wish to prove that *baptizo* means *one dip*?

pealed to these authorities more than they? Are single immersionists so hard put to it, to support their cause as to repudiate, when they come in contact with *trine immersion*, what they so much rely upon when they want to prove immersion? If these authorities are worth anything when they define *baptizo*, to immerse, they are worth just as much when they define it to dip repeatedly. Surely it is hard to support a position *half way* between truth and error. "It is hard to kick against the pricks," especially when they goad from both sides. But Mr. Roberts still continues. "The authorities on the question of baptism are mere witnesses to the prevalence of the idea of plurality of action in baptism, but are no authorities on the question of whether that idea is scriptural. It may be said they are competent witnesses to the grammatical sense and construction of a word. No doubt, but the grammatical sense and construction is a question of usage, and usage is the offspring of tradition, and tradition may be the offspring of fancy. It is therefore insufficient to tell us what is the commonly accepted sense of a given word, which is all that lexicographers can do. We must enquire if the commonly accepted sense is true." Christadelphian p. 203.

How can the "commonly accepted sense" be tested without authorities? If the authorities are "competent witnesses to the grammatical sense and construction of a word," and its "commonly accepted sense," though it be derived from usage and usage from tradition, and tradition from fancy, have not the sacred writers employed the words so derived in their "grammatical sense and construction" as the most suitable and proper vehicle of conveyance by which to communicate their thoughts to us? Did they not employ words in their "commonly accepted sense" at the time they wrote? or did they employ words ungrammatical and contrary to usage in "sense and construction"? Did Christ and the apostles not preach baptism to native Greeks in the commonly accepted sense and construction of the Greek language? And have not the Greeks through all ages of Christianity understood *baptizo* to mean to dip repeatedly? Is not this a more powerful argument than the testimony of all the lexicons? Is not the philology of the word *baptizo* the history of the sense and meaning of the ordinance of baptism? Can Mr. R. determine its philology from any other source than the "learned authorities," whose evidences he disparages? If the authorities are to be rejected what can he determine or know to-day about the Bible or any of its words? The legitimate conclusion of his criticism would disparage all schools, all books, all literature, and therefore the "written" word of God, because the words it employs are creatures of "usage," and "usage is the offspring of tradition, and tradition may be the offspring of fancy." When Mr. R. disposes of all these what will he give us in their stead? His own opinions?—his single immersion traditions? The following example will serve to illustrate the relative use of *baptizo* and *baptizo* in classic Greek as it contains both. Mr. R. reflects as follows on a quotation by W. C. Thurnan from Hippocrates "who in a prescription says, 'having dipped (*bapto*) it into the oil of roses,

should be too painful, baptizo it again.' Thurnan's comment on this is, 'Hippocrates in speaking of one dip used the word *bapto*, but if this is to be repeated, then dropping the word *bapto*, he used *baptizo*.' * * Hippocrates uses *bapto* for one dip and *baptizo* for one dip. * * 'Baptizo it again,' says he. Surely this means 'Do again what you did before; you dipped it once; dip it once again.' Baptizo applies to the second dip, but the second dip is only one dip, so that Hippocrates proves baptizo to mean only one dip though quoted to prove that it means a plurality of dips." True Immersion-Weighed, etc., p. 2. This Mr. R. holds up as "evidence of the foolishness of the frequentative theory." Ibid. But it only proves the foolishness of handling *score craves instead of facts*. The real passage reads thus: "*Epita bapaus aleipha rodinon he aiquon prosthestho ten hemeran, kai epen daknai aphaireshai, kai baptizin polia es gala qnakas kai muron Aiquon.*" Hippocrates Opera of Kuhn, Vol. II, p. 710. It is translated as follows by Dr. Conant for the American Bible Union: "The dipping (*bapaus*) [the pessary] into the oil of roses, or Egyptian oil, apply it during the day, and when it begins to sting, remove it, and again immerse (*baptizin*) it into breast milk and Egyptian ointment." Conant on Baptizin, p. 34. The omission of the words "breast milk and Egyptian ointment" from the foregoing quotation is very significant, though an evident short-sightedness in Mr. Thurnan. They prove the very thing Mr. Roberts is striving to avoid. Could the pessary be "dipped into breast milk and Egyptian ointment" by one dip? "Yes," says one, "by mixing them together." Then it would be something else—a compound for which some other name would have to be found. It would no longer be "breast milk," one thing "and Egyptian ointment" another thing. We can therefore reverse Mr. Roberts' language. "Hippocrates used *bapto* (*bapaus*) for one dip and *baptizo* (*baptizin*) for (more than) one dip." "Baptizo it again," says he. Surely this means do again (repeatedly) what you did before. You dipped it once; dip it * again (repeatedly). Baptizo applied to the second dip(s) but the second dip(s) are more than one dip. So that Hippocrates proves baptizo to mean (more than) one dip." In this example *baptizo* is modified by "breast milk" and "Egyptian ointment," just as it is in 2 Kings 5: 14 (Septuagint) by the words "seven times" and just as it is in Matt. 28: 19 by "Into the name of the Father, and of the Son, and of the Holy Spirit." *Zo* denotes the repetition of the action indicated by "*baptizo*," while its adverbial elements limit and determine their number. The foregoing shows the mistaken subterfuge to which our opponents so eagerly resort to oppose the administration of baptism into the name of each person of the Holy Trinity as commanded by Christ in his great imperative, Matt. 28: 19, and is a significant indication of the character of "the balances" in which they are wont to weigh trine immersion. Prov. 11: 1.

J. W. S.

If in a dark business we perceive God to guide us by the lantern of his providence, it is good to follow the light close, lest we lose it

Home and Family.

MARY C. NORMAN, SHARON, MINN.

REVIEWS

THE POETRY OF LIFE.

THE present life is not wholly prosaic, precise, tame and finite; to the gifted eye it abounds in the poetic. The affections which spread beyond ourselves, and stretch far into the future, the workings of mighty passions which seem to arouse the soul with an almost superhuman energy, the innocent irrepressible joy of infancy, the bloom and buoyancy, and dazzling hopes of youth, the throbbings of the heart when it first wakes to love and dreams of a happiness too vast for earth, woman, with her beauty, grace and gentleness, and fulness of feeling, and depth of affection, and blushes of purity, and the tones and looks, which only a mother's heart can inspire: these are all poetical. It is not true that the poet paints a life which does not exist; he only extracts and concentrates, as it were, life's ethereal essence, brings together its scattered beauties, and prologs its more refined but evanescent joys.

M. O. N.

EARLY RISING.

THERE is nothing that contributes more to the health and elasticity of muscles than early rising. To breathe the fresh air of the morning before the freshness of the dew has passed, not only tends to a joyous lightness of spirit, but imparts to the animal powers a tone that nothing else can produce. The late riser, after lying in a close room for hours, comes down to his breakfast with his senses benumbed by the effects of his slumbers, and partakes of his repast, more as a thing of course, than in obedience to the demands of nature; and when he has finished his meal, goes forth to business, oppressed with lassitude and want of general energy. The early riser, on the contrary, as soon as the quantity of rest which the body requires has been indulged in, comes forth in the early morning when everything breathes freshness. The flowers, as if invigorated by the dews of the preceding night, exalt their most delicious perfume, and glitter in their richest hues. Animated nature awakens in obedience to the calls of the god of the day. And the beasts of the field go forth to enjoy the verdure, while moist and untouched by the glowing kisses of the sun. There is a brightness upon the face of creation that infuses itself imperceptibly into his feelings, and enables him to enter on his daily duties with animation and confidence. When he goes to his first meal, it is not with carelessness or loathing, but with appetite and relish; the body calls for it, and the organs ready to receive, draw from it nourishment, which in their turn, transmit to every part of the system. The muscular fibers are braced up, and instead of lassitude or weariness, there is a sensation of activity throughout the system, but independently of the healthfulness produced by early rising. Those who practice it, not only experience the earliest beauties of the day, when creation, unwarmed itself from the subtle mephitic

of night, stands forth arrayed in the charmed of a new being, but they add much to the term of their active existence. Sleep is the counterfeits of death; our energies lulled into a state of inactivity we lie insensible, whilst time, hurrying onwards, bears us to the portals of eternity. It is a fact worthy of notice, but which few attend to, that he who sleeps eight hours of twenty-four, is cut off from the great end of being useful to his fellow-men, for one third of his time of life, and that every moment rescued from the state of oblivion is so much added to our mortal existence.—*Sol. by M. C. N.*

DESERVING BOYS.

WE like boys who try to help themselves. Every one ought to be friendly to them. The boys of energy and ambition—who make a manly effort to do something for themselves, are the hope of the country. Let their anxious ears catch always words of encouragement and cheer, for such words like favoring breezes to the sails of a ship, help to bear them forward, to the destination they seek. It is not always a it should be in this respect. Many a heart has been broken by a young man of industry, and animated by honorable motives, has been discouraged by sour words; the harsh and unjust remarks of some unfeeling employer, or some relative who should have acted the part of a friend. The unthinking do not consider the weight with which such remarks sometimes fall upon a sensitive spirit, and how they may bruise and break it. If you cannot do anything to aid and assist young men, you ought to abstain from throwing any obstacles in their way; but can you not do something to help them forward? You can at least bid them God speed, and you can say it feelingly from the heart. You little know how much benefit to boys and young men, encouraging counsels, given fitly, and well timed, may be. And in the great day of account, such words addressed to those in need of them, you may find reckoned among your good deeds. Then help boys who try to help themselves. You can easily recall simple words of kindness addressed to you in your childhood, and youth, and you would like now to kiss the lips that spoke them, though they may long since have been sealed with the silence of death, and covered by the clouds of the valley.—*Sol.*

PRACTICE WHAT YOU PREACH.

BY MATTIE DUNLAP.

HOW many there are who do not practice what they preach, especially among parents; and the children notice it so quickly. We should be very careful to show them we mean what we say. For instance, we will tell them it is wrong to swear, and at the same time use hy-words in the place of it; they are unable to make the distinction between, and will think if it is right for parents to use such words they can. They will even go farther than you do, and swear once in a while. If we tell them it is wrong to follow the fashion, and trim any thing the least bit, they will notice it, and will think we are inconsistent. They will say: "It don't make much difference any way, for mamma trims the baby's dress, Mrs. A. trims her children's dresses, Mrs. B. trims her dresses, then

it belong to church, and they tell us it is wrong to be stylish, but I don't believe it is much harm after all." If we tell them they must not get angry, scold each other and quarrel, and at the same time scold them for every little thing they do, they will say if it is wrong for us to scold and quarrel, it is for you, too, and as you set the example I will follow. The Bible says, we shall train a child in the way he should go, and when he is old he will not depart from it. So let us be very careful what kind of an example we set for our children to follow, and we will have better children than if we show them that we preach one thing and practice another.

BUDDING OF CHARACTER.

BY MARY J. STEES.

THE bud of character begins forming as soon as the child's education begins. This, says a writer, begins as soon as it can discern between a mother's smile and her frown. Now as this bud develops it partakes of the nature of the more developed buds around it. Hence it is necessary that this bud be surrounded by rose buds, instead of the frequent buds of thorns and thistles. Then if you would have your children's characters develop into rose buds, the fragrance of which is sweet to all, you must watch their surroundings and train the early budding with heavenly wisdom. You can find examples of such training in the Bible where you read of Samuel, Jeremiah, Timothy, and others. Yet you cannot expect a Samuel or Timothy by mere words and teaching, and frequent solemn lectures, but your patient subdued manners and your daily, goodly conduct are essential requirements for the same.

Despondency. What right has any person, endowed with an ordinary share of intellect, and blessed with a respectable share of good health to despond? What is the cause of despondency? What is the meaning of it? The cause is a weak mind, and the meaning is sin. Providence never intended that one of his creatures should be the victim of a desire to feel and look the gloom of the thunder-cloud. Never despond, friendly reader; for one of the first entrances of vice to the heart is made through the instrumentality of despondency. Although we cannot expect all our days and hours to be gilded with sunshine, we must not for mere momentary grief, suppose that they are to be enshrouded in the mists of misery or clouded by the opacity of sorrow and misfortune.

Elevating sentiment. If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our minds and imbue them with principle, with the just fear of God, and of our fellow-men, we engrave upon these tablets something which will brighten to all eternity.

There is no vice or crime that does not originate in self-love; and there is no virtue that does not grow from the love of others, out of, and beyond self.

We should give as we would receive—cheerfully, quickly, and without hesitating, for there is no grace in a benefit that sticks to the fingers.

Brethren at Work.

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FASTING AGAIN.

BROTHER Landon West's article on fasting, in last issue, deserves a special notice from us. We do not propose to write a reply, but will give our views, claiming that to be a Christian privilege that may be indulged in without running into controversy.

Fasting, in all ages and among all nations, has been an exercise much in use in times of mourning and distress. Nature seems to prompt the denying of one's self nourishment, in such times of trouble. Fasting was very common among the Jews. They had frequent public fasts proclaimed—these fasts were observed publicly.

But when Christ came a new and different order of fasting was introduced. (Matt. 6: 16-18). It is to be observed secretly, in which we in our fasting are to appear not unto men to fast, but unto God, who will reward us openly. The simple fact that we are to fast in secret forbids the idea of proclaiming a public fast. A fast made public ceases to be according to Matt. 6: 18. If in our fasting we are to appear not unto men to fast but unto God, then we must observe it in secret, i.e. not make a public matter of it. There is no more Bible reason for proclaiming a fast day than there is for proclaiming a secret prayer day. One is to be observed as secret as the other, and both are for individual or local exercise.

The apostles did not fast until after the death of Christ; when the bridegroom was taken away, then they fasted, not by proclaiming a fast, but by observing it privately. Paul fasted often, (2 Cor. 6: 5; 11: 27), but it was an individual fast. Cornelius fasted in the same way. (Acts 10: 30) We have instances of fasting on special occasions as a preparation for a special work. "As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted

and prayed, and laid their hands on them, they sent them away."—Acts 13: 2, 3. "And when they had ordained them elders in every church, and had prayed with fastings, they commended them to the Lord, on whom they believed."—Acts 14: 23. In both of these instances we find fasting a special local exercise connected with a special church work; it did not extend beyond the parties who took part in the work.

From the above we draw the following conclusions:

1. Fasting is as much of a duty as secret prayer.
2. It should not be publicly proclaimed, for that way of fasting would appear unto men, and therefore could not be secret as required in Matt. 6: 18.
3. As a preparation for special mental or religious work it is very important. Since we have been in the ministry we have found fasting a suitable exercise in preparing the mind for preaching. If ministers would fast more before preaching there would not be so many lifeless meetings. If hearers would also fast before going to meeting there would not be so much sleeping in church either.
4. Important church work, such as electing ministers and ordaining elders, &c., should be preceded by fasting and prayer. If we had more fasting and prayer on such occasions we would doubtless have better results from some elections. There should be less feasting and more fasting at our Annual Meetings. As a preparation for Love-feasts we are not required to fast, for Paul says, "he that is hungry let him eat at home," so that he need not go to the meeting hungry.
5. Between the lids of the New Testament we find no instance of a proclaimed fast day either by precept or example. We prefer following the apostolic examples,—fast often on all important occasions, and in a way that we will not appear unto men to fast, but unto God, who will reward us openly.

We trust that we are not understood as being opposed to fasting, for we find it good for both soul and body, but have endeavored to show that it is a secret exercise that need not be proclaimed or observed on any set day. We also hope Bro. West, and all others, will receive these remarks in the spirit in which they are written.

J. H. M.

DISTRICT MEETINGS.

CAN you tell me where to find the "order," how to conduct a District Meeting, such as the time, how long a brother may speak on a query, etc? I sometimes think that some take up too much time.

REMARKS.—The minutes of our Annual Meeting lay down no special order for conducting our District Meetings, save that they are to be held as near like our common council meetings as possible. The time for holding them should be determined by the representatives from the churches composing the district. The Annual Meeting has specified no time.

In regard to talking too long on a query;

that is a failing too common among public speakers generally. If men would exercise a little judgment in regard to such things, there would not be much, if any, complaint. Some men fail to gain their points just because they talk too long and too much. If they would talk to the point, and quit when they are done, their efforts would have more effect. Much, however, depends upon the ability of the moderator to handle such a meeting, and still more depends upon the disposition of the speaker to be moderated. Where a District is much annoyed by persons who make long speeches, it would be best to adopt a few simple rules, limiting the first speech to ten minutes, the second to five minutes, and a third not allowed unless by the consent of the meeting. Something of this kind has been adopted by some of the District Meetings, and found to work well.

J. H. M.

Nor long ago we published an article from a member, which an old brother could not digest; he opened a correspondence with us, with a view to replying. We tried to show him that a reply was out of order; but that if he would write out his views, and not attack the character of the brother, we would insert his article. He refused to do this, thus showing that it was the man he was after more than any thing else. He now threatens to publish every thing in the correspondence. This only shows the deformed spirit of the man; Robert Ingersoll has more honor than to publish private letters without consent of the writers. It is an ugly breach of trust; and a man can show his ill temper, poor judgment, and want of christian principles no better than to violate trust. The devil is all the time trying to "Cause division." God only knows how we are tried by "those who love strife and have not learned to endure hardness as good soldiers."

QUITE a number of our regular readers who have been with us from the beginning, have sent the BRETHERN AT WORK to their friends; and when it reaches them, some of them think we are sending it with a view of collecting subscription. Be assured, we shall ask no man for pay for our paper unless he orders it.

FROM our office windows we have an excellent view of the College buildings and grounds. The latter is now covered with about one foot of snow, which greatly interferes with the outdoor exercise the students are in the habit of enjoying.

BRO. J. I. COVER, of Fayette county, Pa. reached Mt. Morris last Friday evening, and left for Lanark the next day. He expects to return to this place next Friday, and remain a few days.

BRO. DANIEL SHIPLEY writes: "I had a five day's meeting at the Jerusalem school-house, with two accessions."

BRO. JESSE P. HETRIC, of Philadelphia, has been ordained to the eldership.

Editorial Items.

BROTHER Enoch Eby returned from Iowa last week.

BRO. John Fritz, of Exeter, Nebraska, will shortly move to the Osos Reservation.

BRO. Michael Ferney, of Richland Co., Ill., has been preaching in Somerset Co., Pa.

THE address of J. P. Oxley, is changed from Humbolt, Richland Co., Kansas, to Dornington, same county and state.

By mistake we got two of Bro. John Harshbarger's articles in this week. It does not hurt the paper any however.

BRO. B. C. Moomaw is at Dr. Walter's Home in Pennsylvania. His health has not been good for some time.

BRO. A. S. Rosenberger, of Covington, Ohio, writes that they closed their meetings with 23 additions and much rejoicing among the saints.

BRO. Daniel Holsinger and wife, who have been spending some time traveling in the east, have returned to their home in Linn Co., Iowa.

BRO. D. P. Saylor writes that Eld. R. H. Miller has been preaching for them several nights. From there he went to the Beaverdam church.

DR. Ray is still "reviewing" Campbellism. He insists that "Campbellism" must accept "the name of their father"—Campbell. They are slow to hear the Doctor.

BRO. Bashor says: that Dillon is Bishop Weaver's "alternate" in the debate. We are inclined to think Mr. Dillon is simply his substitute. He'll find Bro. Bashor equal to the emergency however.

WE desire Nos. 43, 45, 48 of B. at W. of 1879 and Nos. 10, 13, 40, 44, 45, 46 and 51 of 1880. Persons having these numbers and not wishing to preserve them will confer a favor by sending them to us.

THE Stein and Ray Debate is being reproduced in book form by the "Western Book Exchange" of this place. By sending \$1.50 before May 1st, you will get the book and a copy of History of Danish Mission.

BRO. D. M. Miller and D. F. Eby are still at work in Wisconsin. Bro. Eby is teaching the people how to sing with the spirit and the understanding, and Bro. Miller is setting forth Christ crucified and arisen for the healing of the people.

IN regard to the contemplated college in Virginia Bro. B. F. Moomaw writes: "The brethren have been talking about a higher grade school, not a college for the present, but even that has not taken any definite shape, and probably will not for some time yet."

ALTHOUGH we were very careful in reading the "proof" of Bro. Harrison's article in last issue, two errors occurred which expresses what he did not mean. Where he said "submit to the change," it is printed "submit to the col-

lege!" and where he said "God has promised" it is printed "God has provided."

IN this issue Bro. I. J. Rosenberger closes his series of articles on the Sabbath question, and those who have followed him will discover that he has wisely preserved his historical line of facts until the last, thus enabling the reader to see that the positions taken by him are substantiated by the teachings and practice of the early Christians.

BROTHER John Zuck, of Clarence, Iowa gave us a pleasant call last week. The Sunday before he preached at Cherry Grove in the morning and at Lanark in the evening. The houses were well filled on both occasions. Bro. Zuck has been doing considerable preaching this winter. He reports the cause as moving along quietly in Iowa.

BRO. S. H. Bashor writes: "Bishop Weaver was to meet me in debate at Louisville, Ohio but for some reason or other, he can no: or will not be there, and Mr. Dillon of Dayton will take his place. This is why they were both mentioned, Dillon is his alternate. Hope you enjoy your new home, and will flourish as the green "Bay tree."

THE author of Problem of Human Life in a letter to us says: "The main object of my selling the book is the good I feel we are doing. I have not yet laid by one dollar of the thousands taken in for this book. In fact I am poor, and would not have the means to pay my funeral expenses on the most economical expenditure in case of my departure hence."

WE spent a pleasant hour at the Brethren's prayer-meeting in the College last Thursday evening. The subject was "bear ye one another's burdens." The singing was cheering and the talk encouraging. We believe that many good impressions are made at these meetings, and from what we see we judge that they are generally well attended by the students.

A LETTER from a son of Bro. Hiel Hamilton informs us that our aged brother on his way home from Miami county, Ind., where he had been preaching, took a congestive chill on the streets of Kokomo, and at the time of writing was in a critical condition, though hopes were entertained of his recovery. The Lord help our brother to remain with us a little while longer.

A BROTHER says: I buried my talent while young, and wasted my early life which should have been given to learning wisdom; and now being called to teach I must "study to show myself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth." This brother has the correct idea of the work before him. Study! Yes let every one study to show himself approved unto God.

WE call attention to the standing item in our paper which says that the editors are responsible only for the general tone of the B. at W. The admission of an article by no means implies that we endorse every sentiment of the writer. Others must judge as well as we. But if you want a "scape goat"

for errors lay them on the editor as he is used to carrying over people's failings as well as his own.

WE do not seek to impose our paper on any one, some of our subscribers pay for and have it sent to their friends, and when it reaches them regularly they become all a med, thinking we mean to force it upon them. We never made any such attempts, nor have we any desire to. Parties sending the B. at W. as a gift should notify those to whom it is sent, so that they may receive it, and feel at rest so far as the pay is concerned.

BROTHER Stein is arranging and classifying the books in the Cassel Library. Twelve boxes have been shipped by Bro. Cassel, and more are to follow. We congratulate ourselves on the opportunity to visit this great storehouse of information daily if we wish. It is a rare collection of books. We notice the absence of the "light and trashy"—and the presence of the good and the useful. We think those who cheerfully donated for its purchase, will never regret their giving.

RECENTLY BRO. Marcus Fowler, of Fredericksburg, Ia., visited the members in Clayton county, Ia., and preached the word of life to them. Two were baptized. On his way home he found about one hundred members of a society, mostly natives of Switzerland, who preach and practice just like the Brethren save they are single immersionists. Perhaps a visit to them by some German brother might be profitable. Feet-washing, Lord's Supper, Salutation of the Holy Kiss, non-resistance, non-conformity &c are taught and practiced by them in all simplicity.

IN this time of the decadence of family worship, the following from the *Illustrated Christian Weekly* is particularly pertinent: "What precious memories come to your mind of the family devotions in your youthful home! Do you not want to bequeath equally precious ones to your children? These seasons of family worship will be as golden links to bind them to you in all the coming years. The family Bible, the song of praise by loved voices, the tender petition or the grateful thanksgiving offered by a father who now sleeps in Jesus,—their memory may come to some wild profligate one and lure him back to right and truth, like words out of Heaven."

WE have closely followed Bro. C. H. Balbaugh in all his articles on the dress question, and have frequently regretted that some of those who oppose him could not understand his premises, or if they did understand him they would not reply direct to his arguments. In an article in the last *Preacher*, addressed to E. E. Roberts of Philadelphia, he expresses himself more fully than at any time heretofore. We give one short extract:

The costume of the brotherhood is a pertinent expression of the Christly domination in our life, but not more so than any other plain dress. It would be better if Council had nothing to do with regulating dress, but a refractory membership demands it. Were it not for the quarrel between the flesh and the cross, the church would have no trouble about apparel.

"THE TWO LAWS"

THIS is the title of a Sabbatarian tract by J. N. Andrews. It contains the usual amount of advocacy in behalf of the "yoke" which the apostles and their fathers were not able to bear; but which some people nearly two thousand years this side of the apostles think they can bear, and that others must. Hear Mr. Andrews a little:

At Mt. Sinai, as we have seen, God proclaimed the moral law, speaking it with his own voice, and writing it with his own finger. By his direction, the two tables on which the law was written were placed in the ark of the covenant, which was on purpose to receive it. Ex. 25:10-23; Deut. 10:1-5. And this ark, containing the law of God, was placed in the second apartment of the earthly sanctuary—the most holy place. Ex. 40; Heb. 9. The top of the ark was called the mercy-seat, because that man who had broken the law confined in the ark beneath the mercy-seat, could find pardon by the sprinkling of the blood of atonement upon this place. The whole system of ceremonial law was ordained to enable man to approach again to this broken law, and to typify the restitution of the pardoned to their inheritance, and the destruction of the impenitent.

We suppose Mr. Andrews knows about as much as the remainder of us, that some parts of God's revelation is "moral law," and other parts "ceremonial law." These terms are not so found in the Bible; and not being found there, they are not of God, but of men. And more: if what God wrote is greater than what he spoke how does it happen that he does not so tell us in the Bible? We read, "The Lord our God spake unto us in Horeb," (Deut. 1:6); and that "God spake unto Moses," (Jno. 9:29), but we are not informed in the Bible that what God wrote on stone is greater than what he spoke to Moses, the Prophets, and Apostles. Nor is there a difference because the ten commandments were given at Sinai, and the other requirements somewhere else. As well conclude that John's part of the Gospel is inferior because it was not written at the same place as that of Matthew; or that Paul's letters are not to be observed, because they were not all written at one place. Our readers can see the shallowness of such a plea.

We read of a "fifty law," (Deut. 33:2); of "the law," (Josh. 1:7); of "one law," (Ex. 12:49); of "his law," (Ps. 1:2); of the "perfect law," (James 1:25); of the "royal law," (James 2:8); and of the "whole law," (James 2:10); but nothing concerning the "moral law," or the "ceremonial law." Moses, the Prophets, Christ and the Apostles spake nothing concerning "moral law," "ceremonial law," hence these terms are of men, and not of God.

Our pupil says: "The system of ceremonial law was ordained to enable man to approach again to this broken law." He seems certain that "the system of ceremonial law was ordained" to enable man to get to something again,—that something being a "broken law." Observe, he does not maintain that the "system" was a broken law to approach a perfect law, but a broken law, and that after he had once approached it. By "broken law," we pre-

sume the ark; as he speaks of them being "in the ark, beneath the mercy-seat." Now if the "law in the ark" was a broken law, it was an imperfect law; and if imperfect, not whole, why does Mr. Andrews insist on people coming to it—putting themselves under it? Will he answer? And if a man had once approached it and broken it, (for God did not break it), why should he again approach it? Must he break it again? We now call up Jeremiah, and Eld. Andrews may listen a little:

"Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel," Jer. 31:31.

But how about the seventh day, Jeremiah?

"The Lord said nothing to me about what he would put into the New Covenant; I am sent to proclaim that there shall be a New Covenant."

We now call Paul: What have you to say about this New Covenant?

"In that he saith a New Covenant, he hath made the first old. Now that which decayeth, and waxeth old, is ready to vanish away."

What concerning the Sabbath? "Let no man judge you * * * in respect of an holy day, or of a new moon, or of the Sabbath days."

But shall we not keep the Sabbath day as given at Sinai? A greater than Moses has come; and of this greater, Moses said: "Hear ye him in all things;" and as he gave no orders to keep the fifth commandment as given on the tables of stone, I can not enforce it upon you.

Let us now turn to Exodus 20. The first words are: "And God spake all these words to Moses." He then speaks to him the ten commandments, and in connection with these (verse 24) tells Moses how to make an altar of earth on which to offer sacrifices. This explodes the theory that God did not speak to Moses about performing the works of the law at the time he gave him the commandments. But more—The Lord says in chapters 21, 22, 23, what the people should do, and what they should not do. In chapter 23:17, he said: "Three times in the year all thy males shall appear before the Lord God." God said this as well as "Remember the Sabbath day." Does the Elder insist that all the males in his church shall appear before the Lord three times in the year? If not, is he obeying the Lord? There is not one word in the Bible releasing him from this obligation, unless he accepts the New Covenant as his only rule of faith and practice. This he does not, for he insists on a part of one item in the Jewish law as being essential to true obedience, and of which item neither Christ nor the apostles gave commandment. We think the Elder is "learned" enough to see this hedge is too high for him to leap over. He must seek the Lord to lead him out of the enclosure into which he has shut himself.

A little more concerning "moral law," so called. Morality means "the quality of an intention, a character, a principle or sentiment"

ster. To the Israelites, what was the standard of right between them and God, and toward each other? All the words of the law, whether written or spoken by the Lord. By the precepts, commandments, ordinances and declarations of God, through Moses, they were to determine the quality of character, principle and sentiment; and in doing this they conformed to the religious system given them by the Lord. Will the Elder assume that which God gave them was not religious in character? Does he maintain that some of God's requirements were not for the minds of the people? Does he maintain that the Israelites were mere machines upon which God acted at pleasure? Or does he regard them as human beings with powers to choose or refuse? Come out, Elder, and tell us what you know about them. Perhaps we can learn whether the will, judgment, affections and feelings of that people were affected by all that God required of them.

We put some plain propositions to the Elder.

1.—Prove that the New Testament is not the "New Covenant."

2.—Prove that the "first covenant" given in Sinai, is simply "moral law."

3.—Prove that God called part of the code given to the children of Israel "moral law," and the other part, "ceremonial law."

4.—Prove that the "New Covenant,"—the Gospel of Jesus Christ—is not perfect, that is, that there is something in it that the Lord did not want there, or that anything has been left out that he wanted in.

5.—Prove that Christ's followers can keep an ordinance without a ceremony.

These propositions have been standing in our work on Sabbatism for several years, and up to this time, so far as we know, Sabbatarians have failed to grapple with them.

The assumption that Christians must cease from labor at the setting of the sun on Friday, and continue inactive until the setting of the sun on Saturday, depends entirely on the ground whether the followers of Christ are to live under the "perfect law"—the New Testament,—or under a part of one item in the Jewish system of religion—that which waxed old, and vanished away.

We think we have proven that Christians live under Christ's law, and as he commanded nothing concerning the Jewish Sabbath,—not even saying we shall remember it, we keep it not. Had he put in the "New Covenant," "Remember the Sabbath day and keep it holy," we should at once feel it our duty to keep it so; but he said nothing about it, and where he is silent, it becomes us to be silent. When God commanded Israel to keep the Sabbath holy, he told them how; and so if Christ had told us to keep it holy, he too would have told us how to keep it; but since he gave no commandment to keep any one day holy, it follows that he said nothing about the manner.

When it has been proven that the Lord forgot to have the words, "Remember the Sabbath day to keep it holy," put in the New Testament, then Sabbatarians will have gained a point. Will they prove that God, the Lord Jesus, and the Holy Ghost, forgot this?

Our Bible Class.

J. S. MOHLER, EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

I would like some one to please explain Rev. 3:18, which reads as follows: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." JOHN Y. SNAVELY.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 23:40, with his burial and resurrection as to the time he was in the grave? Please give the harmony.

T. C. LONG.

In seeking more light on the Scriptures, I ask for an explanation through the BRETHERN AT WORK, on the following passage: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 1:9. Especially, why did Michael contend with the devil for the body of Moses? Sister NANCY STEES.

There has been a question presented to me which I am not able to answer, and wish some one to explain through the B. A. W. to-wit: How can a man with a large family obey the command "fasting," and keep it concealed from the family? The Gospel says that we should not let our left hand know what our right hand doeth.

S. W. YOST.

Will some one explain Rev. 2:6-15. Who were the Nicolaitans, and what were their deeds and doctrines? A Brother.

When did God set up a kingdom on earth; on the day of pentecost, or before that time?

JAMES M. NEFF.

From the Christian Standard.

SECRET SOCIETIES.

I sometimes ask preachers and officers of the church why they belong to the orders of Masons and Odd Fellows? and their answer as a rule is: If the church would do her duty, they would not belong to either the Masons or Odd Fellows. Just now the question I wish to ask you is this: Is it a good excuse for joining a secret society, because the Church don't do her duty?

JOHN A. MAVITY.

WE do not regard it as a good excuse, for we regard the encouragement of secret societies as objectionable on grounds that are not touched by this excuse. If the church fails in her duty, let those who see and feel it go to work in behalf of reformation. Their report to other associations will not bring about the desired result. But, on the other hand, if their statement is true, it ought to stir up the churches to amend their ways. We incline to the opinion that those who oppose secret societies will make their opposition most effective by earnest efforts to make the churches so true to the letter and spirit of the religion of Jesus, that no such an excuse as the above mentioned can be truly urged. Let love reign as a sovereign sentiment and principle in the churches; let all the membership be enlisted in some good work; let the poor be cared for, the sick visited, the distressed relieved and comforted—and there will be no room for such excuses, and less disposition to seek elsewhere for a friendship and fellowship which church membership now

From the Christian Standard.

PRAYER ADDRESSED TO CHRIST.

Do the scriptures admit or authorize prayer to be addressed to Jesus Christ, or to God only?

J. R. H.

THERE are both prayers and praises offered to the Lord Jesus. Acts 7:59; Heb. 13:21; 2 Pet. 3:18; Rev. 1:5, 6,—5:11, 12, and numerous kindred texts. But while there is a propriety in directly addressing the Lord Jesus in some instances, as in the case of Stephen, as a dying testimony of his faith in the Divine Saviour, whom his persecutors denied and blasphemed, and there should be no dread of idolatry in offering worship to Him who in the scriptures receives the worship of men and of angels, (Heb. 1:6), the general instructions of the New Testament point to the worship of God the Father, in the name of Jesus Christ, in or through the Holy Spirit. See Eph. 2:18; 3:14, 21; 1 Cor. 8:6.

THE HOLY KISS.

BY JOHN HANSHAMBERG.

"Greet ye one another with a kiss of charity." WE find this command five times specifically mentioned after Pentecost. Paul in writing to the Roman church, commanded them to "salute one another with a holy kiss."—Rom. 16:16. And to the Corinthians, "greet ye one another with a holy kiss."—1 Cor. 16:20; and 2 Cor. 13:12, we find the same words. And to the Thessalonians, "Greet all the brethren with a holy kiss."—1 Thess. 5:26. Peter uses a little different term, "Greet ye one another with a kiss of charity."—1 Peter, 5:14. "Greet," and "salute," amount to the same thing—has about the same definition. Though there are different kinds of greetings and salutations, inspiration has told just what kind of salutation should be practiced, and how it is to be done. The Lord through an inspired Peter, obligates every follower of Christ to salute another with a "kiss of charity." The term "holy kiss," is made use of by Paul, and for this reason, some professors and ministers refer to the "betrayal kiss" that Judas gave to the Savior, rather as an effort against the command, stating that we cannot now know who can give a holy kiss; and for fear they might receive a "Judas kiss," they would rather not receive any at all, unless it were from some of the females; and that they would not care to be Tunkers, if they were allowed to kiss all the pretty ladies. Just in such an ungodly manner some professed ministers of the Gospel blaspheme the sacred teachings of the New Testament. The very Book they profess to teach others, they tell us has become inexpedient and impracticable, consequently they have exchanged the "shake of the hand"—that kind of a salutation,—for the salutation of the "kiss," thus assuming the authority to change the law of Christ. Peter commands it to be observed with a "kiss of charity." Charity denotes love, benevolence, good-will, affection, tenderness, etc.; universal love, love to God and man.—"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it-

"Now the end of the commandment, is charity out of a pure heart." We learn from these texts, that eternal life is only promised upon the condition that we have charity, or this principle of love; then when we "salute one another with a kiss of love," there is an evidence, not only of its being in the heart, but is a practical form of love; and when love is in the heart it will manifest itself,—that is a natural result with the human family. For instance, the mother has love in the heart for her child, the result is, she salutes it with a kiss of love—a visible expression of motherly affection. Some of the members of an affectionate family are going on a journey, perhaps never to return; we see the father and mother, brother and sister,—as the case may be—when the parting moments come, extend to each other the hand, and as an expression of love, "salute each other with a kiss of love." We find this the token of love all over the world. God is love, and when we are begotten of Him, and become His spiritual children, our affections rise above, and our hearts are filled with love; and when this is the case, you can rest assured that it will not betray itself, or cause a contradiction by substituting a salutation of "hand-shaking," for the salutation of the "kiss of charity." This command, five times expressly mentioned by the apostles after Pentecost, is made binding upon every child of God to salute one another with a "kiss of charity," and it is based upon the authority of Christ, where he says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35. God's Mail, Va.

Mr. Beecher, who embraced Mr. Ingersoll politically, last Fall, gave him some attention theologically recently. "The trouble with Ingersoll," said he, "is this: He has selected the excrescences of human life as they have grown up in the churches, and has represented the excrescence as the essence of religion. Suppose a physician, wishing to get up a museum representing the human body in all ages and conditions, should collect idiots and lunatics, with wens and warts all over them. Suppose that the physician should gather these into a museum and say: 'There's humanity for you; what do you think of that?' That is what Ingersoll is doing in the religious world. He says scores of true things that have been said before, but he don't know it. He's not widely read in theology. I am afraid he doesn't read his Bible very much. What does he read it for? I will tell you. The dove flying over the landscape sees all that is sweet and peaceful, but when the buzzard and the vulture fly abroad the first thing they see is a loathsome carcass, and if it is anywhere in sight they don't fail to see it. Ingersoll sees what he is looking after."

In gazing upon the forbidden garden that crowns some lofty hill inaccessible to us, we may forget the fruits and flowers that are lying in profusion at our feet untasted and unappreciated.

Never lend an article you have borrowed un-

Correspondence.

From N. C. Workman.—The Brethren are holding a very interesting meeting at our church. Three have already made the good confession. Our congregations are large, considering the bad roads—eight inches of snow, badly drifted. The brethren are preaching the Gospel in its primitive purity, with much power. Brethren M. Lichty, L. Sheffer, and J. W. Jarboe, are doing the preaching—they are our home ministers. Pray for them brethren, that they may not shun to declare the whole truth.—*Magle Grove Church, Norton Co., Kan., Feb. 12.*

From J. W. Hawn.—Dear Editors: Will you please say in the BRETHREN AT WORK, that my address is changed from Hamlin, Brown Co., Kansas, to Unionville, Appanoose Co., Iowa. We are having a big snow storm now; the highways and railroads all being blocked up.—*Unionville, Appanoose Co., Iowa.*

From Katie S. Harley.—The work of the Lord still moves slowly and steadily on. Bro. H. E. Light, of Mountville, Lancaster county, has been with us during eight meetings,—commencing on the fifth, and closing on the night of the twelfth,—during which time he labored very faithfully. He declared to the sinner their terrible doom, and we, the members, were seriously admonished to weigh ourselves in the balance, and cultivate the deficiency, as one good deed will not counterpoise a bad deed.—*Harleyville, Pa., Feb. 14.*

From Emily R. Stifer.—Your sample copies of the BRETHREN AT WORK, and your postal card, were very thankfully received. I quote you a few words: "Hope they will do some good for Jesus."—Yes, dear brother, I hope so myself. I have at least tried to distribute them to do the work hoped for. One number, accompanied with sample copies of *Primitive Christian, Gospel Preacher, and Young Disciple*, I sent on a mission of love to Utah, to be distributed among the Mormons. Do you not think they can do some good for Jesus there? For the further promulgation of the Gospel of Jesus, I will send the notice, as published in the New York *Weekly Witness*: "Rev. George E. Jayne, of Provo, Utah, appeals to the people who have copies of religious papers to spare, to send the same to him by mail, for distribution among the Mormons." He finds a great demand for this kind of reading, and the papers open the way for the pastor to enter. I do not know to what denomination he belongs, but if our papers are thankfully received and distributed, that is all we can wish for. I send this to you for publication, so the brethren and sisters wherever this may reach, may also send odd numbers of our church literature to the above address, accompanied by the fervent prayers that the white-winged messengers of love, may carry the glad tidings of a crucified Redeemer to those poor benighted souls. God knows by these deeds of kindness and love, that a noble act may be done to redeem souls to Jesus. Since writing the above, I received the following reply on postal:

"PROVO CITY, UTAH TERRITORY.

Yours was received; please accept our thanks. We can use all the papers you send us, either for distribution among the Mormons, or for Sunday schools. I have myself distributed in the last few weeks about five hundred religious papers in Mormon homes. Have you not some friends, who would like to take scholarships, to help on our school work? Every twelve dollars will educate one Mormon child for one year. We can get these children under Christian influence, and thus undermine Mormonism, by offering to school them free, or for a nominal sum. If we can do this a few years, the children when they grow up, will discard the wicked and vile thing called Mormonism. But while we are doing this, our school must be supported from abroad. We desire to secure several hundred of these scholarships for Provo City, and heartily solicit your co-operation. Will you send us all you can? Utah is a harder field than Canada, but with God's blessing we will succeed. Above all, we ask your earnest prayers. Yours truly,

GEORGE E. JAYNE."

Dear brethren and sisters everywhere, let us respond to this noble call, and earnestly pray that our church periodicals may bear the glad tidings of salvation to those who have so long been trained and kept in ignorance. Let us not only send our church papers there, but try and send our noble-hearted brethren there, to preach the good tidings of Jesus to them. Like Bro. Jayne, try and instill the truth into the minds of the children. It would require a great deal of labor to change the course of a river, but it would be quite easy to turn the course of a tributary. So with the children; almost anything can be stamped upon the mind and character of a child. Go to work at once brethren.—*Hollidaysburg, Pa., Jan. 25.*

From John Wise.—I have just returned home from a trip South. I was in Marion Co., Ill. On the first, second, and third inst., held meeting in the Salem congregation, and had good attention. On the 4th instant went to Union county, Ill., and had good meetings there also. Found the little band in Union county as live and zealous as ever. May God bless them and add to their number.—*Milberry Grove, Ill., Jan. 10.*

[The above was unintentionally delayed.—Ed.]

From Elihu Moore.—Eld. J. F. Eikenberry and myself left here January 5th, en route for the little church in Clayton county, known as the Wayman Valley Church. We traveled in a sled, staying one night with Bro. Marcus Fowler, in Chickasaw county. We also stopped with Bro. C. H. Stoner, speaker in the Wayman Valley church. On the evening of 7th, we reached the Valley, where all the members, excepting brother and sister Stoner, live. We had meeting in the Studebaker school-house the next day. Bro. John Gable, of Lost Nation, and also Bro. Stoner, were with us, and remained until the next day, leaving Sunday evening. We continued the meetings, and in all, had six meetings and one council meeting. On our return we stopped a few days with Bro. Fowler, but owing to cold weather and bad roads we had but one meeting. Our drive home was very cold, part of

the time facing the wind, when the mercury stood 32° below zero.—*Greene, Iowa.*

From Howard Miller.—A schedule comes back endorsed, "Can't do it," in an envelope bearing the post mark of Kendallville, Ind. If the party means that he is not qualified, and will address me, I will help him.

An imperfect chaldean from Indiana, Marshall county, Bourbon town, endorsed "Congregational Brethren," without address, is in the office. Will some one please enlighten me on this schedule? In your answer please mention the number—897.

Jacob's Craft offers a schedule to be sent to Elk Creek, Johnson county, Mo. The Warrensburg, Johnson county, Mo., postmaster, says there is no such a man or office in the county. Rise up Jacob, and explain.—*Lewisburg, Union Co., Pa.*

From W. C. Tector.—I came to this vicinity on the 19th inst., and it so happened, as would almost seem by providential occurrence, that Bro. Eshelman, of the BRETHREN AT WORK, who came on the same train to Chicago, on the 18th, was unable to finish his business in time to return home before Sunday; hence came with me to my old home. Though the inmates seemed much surprised, we felt welcomed. On Sunday the 20th, we attended the funeral of our aged sister in Christ, Susan Ulery, at the Gosken church. Her exemplary life was shadowed by the large concourse assembled. Many could not find room to either sit or stand in the house. On this occasion, Bro. Eshelman preached a sympathetic and appreciative discourse, from Rev. 14: 12, 13. Many tears of filial affection, and of friendship, were shed. How hard to give up a kind companion, an affectionate mother, an exemplary Christian. But if it be God's way, let us meekly bear the rod. After the services and burial of the aged saint, her bereaved daughter Susan, and son (by law) Henry, were buried, emblematically, beneath the liquid wave, in obedience to God's word, to put off the ways of sin and walk in newness of life. "It is better to go to the house of mourning, than to the house of feasting, for the living will lay it to heart." In the evening Bro. E. preached to an apparently interested audience, at Elkhart Valley church, on "Christ knocking at the door of the heart," after which we parted, and he left en route for Chicago and home. May God attend his way.—*Gosken, Ind., Feb. 21.*

From James Evans.—During the last three weeks I have been more or less preaching the Word. I had been in a measure, compelled to stay at home, on the account of a dislocated wrist, which deprived me of all use of it, but I am thankful to God that I can again use my pen, although I can not use my right hand for any work except writing. I spent four days with the Brethren in Ray, and preached six times to interested congregations. There are excellent brethren and sisters there, who will make no compromise with fashion, and stand fast in defense of non-conformity, and the order of the churches. What if some Diotrophes (3 John 9: 10) call the decisions of the Annual Meeting perversity, are we to remove the ancient landmarks, and have mem-

bers who dress like the world, go to plays, shows, and read ledgers and other yellow-covered literature? The Ray Brethren will have Gospel order, and may the Lord bless them in their trials, and grant them victory over every foe. We love these brethren much. I met Bro. Root and Hutchinson, but had not time to get acquainted with them, as I had to leave for Knox and Shelby counties, to hold a series of meetings there. I had the assistance of our zealous brother, John Hayer, whose labors have helped much to build up our Zion there. The weather has very much interfered with our meetings. The roads were so icy that it was dangerous to go out much, then mud came, and now snow storms are blocking up the roads; but we hope to keep on until about the first of April. We have held fifteen meetings in all since we came here. This is a large field, and our brethren are very much scattered. We desire to help them this Winter all we can. And now brethren, let us all avoid what is forbidden, and do what is commanded, then we do well.—*De Witt, Mo.*

From C. H. Stone.—This arm of the church, the Wayman Valley church, numbers fifteen members. Brethren Joshua Smith, and M. H. Fowler, came to us on the 5th inst., and held a few meetings. Two precious souls were received into the church by baptism, for which we thank the good Lord; and we also thank our dear brethren for their faithful labors with us.—*Edgewood, Iowa, Feb. 9.*

From Jacob S. Peebler.—Bro. Daniel Vaniman came to our place on the 8th of February, for the purpose of holding a series of meetings. He commenced meetings on Tuesday evening, and preached at 11 o'clock Wednesday, at my house; thence to the Fairview school house, where we held three meetings, when a heavy snow-storm set in, which blocked the roads so they were almost impassable. This brought our meetings to a close. The congregation was small at first, but seemed to increase, and some interest was manifested. Bro. Vaniman left us, with the promise of returning when he could conveniently do so. His sermons have the Gospel ring, and he preaches the word of God with power, convincing sinners that there is no ground outside of the Gospel of Jesus Christ that is safe to occupy. I like the BRETHREN AT WORK and expect to be a subscriber as long as its pages advocate the Gospel, as it was once delivered to the saints.—*Hamilton, Illinois.*

From L. R. Peifer.—The members of this (Waterloo) congregation, with the assistance of the adjoining (South Waterloo) congregation, commenced a series of meetings on January 26th. On the second and third evenings, Bro. D. M. Miller, of Lanark, Ill., preached for us, and on the fourth evening, (29th), Bro. Enoch Eby came to our assistance, and preached four discourses for us. Bro. Enoch went North from here, to Floyd county, Iowa. The meetings were continued by our home ministers (as above stated), during the whole week, and on Sunday the 6th instant, four were immersed. The weather was very unfavorable. From Floyd county Bro. Eby intended to visit the little flock of members in Cherokee

county, Western Iowa, but on account of the snow blockade, was prevented from going there; so kind Providence brought him to us again on the 15th instant. We commenced meetings again on the 16th, Bro. Enoch preaching six more discourses for us. On Sunday, one more came out on the Lord's side, making five added to the fold during our meetings. All these five were immersed under very unfavorable circumstances. In both instances the weather was cold, and we had to wade through snow and cut the ice open, to find water of suitable depth for immersion. But when our eternal interests are at stake, and we have the will, all obstacles vanish. I was thinking when locking into the liquid season, (the Cedar river, the water pure and clear as crystal, flowing gently along), in which these precious souls were immersed—buried with Christ by baptism, that if there is any cleansing virtue in water, pure, clear and flowing, we certainly had the proper element in which to immerse; emblematic of that cleansing to take place when we bury our old sins, and rise in newness of life. We think that during our meetings the Word was rightly divided and preached with power; so much so that the five before mentioned, were convinced, and many more seemingly almost persuaded; and some that have left the fold, are almost persuaded to come back to their first love. The members seemed much edified and encouraged. This congregation has been suffering for the want of a suitable place for worship, and being convinced that a house of worship was necessary for our prosperity, we went earnestly to work and built us a commodious house, meeting the present demand, and are this date very happy to state, that we are lacking only \$35.00 in paying for it.—*Waterloo, Iowa, Feb. 21.*

From A. M. Horner.—We have had more snow, and colder weather this Winter, than has been known by the oldest settlers since 1856. Since the 5th of this month, it has not thawed enough to melt the ice off the trees. Twelve or fourteen inches of snow fell this month. On the 9th of January, the mercury was 30° below zero at Carleton, and 28° below at Hebron, at 11 o'clock A. M. With the exception of a few cases of diphtheria, health has been good this Winter.—*Davenport, Neb., Feb. 19.*

From Benj. Hazell.—We had a pleasant meeting at the Forest Grove meeting-house, in the Rock Run congregation. Brethren Davis Younce, and Benj. Leuer were with us. No additions to the church, but good congregations considering the weather.—*Rock Run, Ind.*

From Fred. Sherfy.—The brethren of the Appanosee church are still working for the good cause. The ministry is rather weak, but a good set of deacons and lay members; hence we have some good meetings. We had contemplated holding meetings for several days, but the snow-storm which came from the North-west, made its appearance on the 10th instant. We held one meeting, and then were snowed in completely for one week, before we could get the roads open so they could be traveled. This is said to be the greatest snow-storm ever witnessed in this part of the

country. Health good.—*Appanosee, Franklin Co., Kansas, Feb. 18.*

From H. R. Taylor.—After having enjoyed a feast of love with the dear brethren and sisters of Deep River, Iowa, and Elders Robert Badger and J. S. Snyder, who came to us Feb. 2nd, and stayed a week, preaching to us, and visiting among us, I felt like saying to the readers of the BRETHREN AT WORK, that the cloud that overshadowed us, discharged its contents, and has passed away, allowing the sun to once more shine in upon us, to the warming up of our hearts; and I trust to the renewing of our minds. Notwithstanding the extreme cold weather and deep snow we had at the time Bro. Badger and Bro. Snyder were with us, we had some good meetings. I think our meetings at the different times and places, will long be pleasantly thought of by us all. We are expecting Brethren John Thomas, and Charles Hillery to visit us yet this Winter, to proclaim aloud the good news of salvation.—*Deep River, Iowa.*

From Wm. H. Bogg.—The members of the Covington church thought it good to have a series of meeting, so we went for Bro. I. J. Rosenbeyer, who came to us on the 8th of February, and continued till the 20th; preaching in all, twenty-two discourses. As the meetings progressed, the interest increased, until sinners were made to tremble, and say: "men and brethren, what must we do?" Twenty made the good confession, were led to the liquid stream, and there buried with Christ in baptism. There was much rejoicing during our meeting; fathers and mothers were permitted to see their sons and daughters come to the church. Bro. Rosenbeyer is a plain, good reasoner, and sends truth home with power.—*Covington, Ohio, Feb. 22.*

NOTICE.

From the Maple Grove Colony, to the Brotherhood at Large.

Inasmuch as the Lord has heard the cries for bread by the suffering people here, and has opened the hearts and hands of his children, and the friends of charity in different parts of the country, to give for our relief so liberally, we feel to say it is enough. We believe by close living, and strict economy, that we can get through until harvest-time. We are also furnishing two car-loads of seed wheat, to be distributed among one hundred and thirty families, giving each family six bushels. The above mentioned families are all living outside the church colony and society. We have also divided other provisions, to hundreds outside of the society, without regard to faith, creed, color, or politics; and there are hundreds of others that must suffer if not provided for in some way. We do not fail to ask the church to do more, but will say to our brethren and friends everywhere, you need not send any more money, provisions, or clothing to the Maple Grove Aid Society; a few feet assured, all you have the thanks of the church, and all your friends here, for your timely help and liberal contributions. May you all have a large share of this world's goods, and be beautifully blessed with all spiritual blessings, is our prayer.
N. C. WHELAN.

Bell, Norton Co., Kan., Feb. 22.

Health and Temperance.

S. T. BOSSELMAN, EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

NOT FIT TO BE KISSED!

BY ANNA LINDEN

"What kiss papa's mouth?" said a sweet little girl, Her bright laugh peevish her teeth white as pearl,
"I love him, and kiss him, and don't care for his lips;
But the kisses don't smell good, when he kisses me;
"But, mamma,"—her eyes open so wide as she spoke—
"Do you like nasty kisses of 'bears and snakes?—
'They ought to do boys, but for babies and girls,
I don't think them nice," as she tossed her bright curls.
"Don't nobody's papa have mouf-kiss and clean?
With kisses like yours, mamma, that's what I want!
I want to kiss you I love him so well
But kisses don't taste good that have such a smell!"
"If nasty to mole, and not nice to get,
And the kisses ain't good, I don't want 'em, but
And her blossum-like face wore a look of disgust,
As she gave out her violet-so-smell-and-just
Yes, yes, little darling! your mouf has been
That kisses for dainties and wares should be seen,
Causes loss something of meek and bliss,
From mouths that must smile and suit for a kiss."
—Er.

THE SKIN.

THE skin is wonderful beyond conception in the multiplicity of its parts, and in its diverse offices and relations. Millions of nerves connect it with the brain. Thousands of arteries bring it nourishment, and almost as many veins bear away the waste. Millions of ducts empty out the perspiration upon it. Innumerable glands anoint it with a lubricating oil, and countless little scales are constantly thrown from its surface.

So intimate and powerful is its connections with the nervous centers, that one kind of emotion instantly blanches it, and the other kind mantles it with a burning blush—the first contracting its vessels, the other dilating them.

The skin has its peculiar diseases, but many of its ailments come from its readiness to help other organs which are diseased or torpid, for it exceeds all others in this "vicarious" power.

The skin is double. The outer—epidermis—protects the nerves and vessels of the inner from rude contact with, and from the absorption of poisonous or harmful substances. To vaccinate we have to break through the epidermis. So too when this is sound, it is safer to handle morbid matter; but to do so with the slightest scratch, or chafe, is sometimes to incur death in its most frightful form.

Warmth applied to the surface dilates the blood vessels of the skin, and cold contracts them. Hence, a warm bath soothes and refreshes, by drawing the blood to the surface; local fomentations over an inflamed spot within relieve the pain by drawing away the blood. A counter-irritant acts on essentially the same principle.

Cold applied to the surface for a brief time contracts the vessels and crowds the blood back, which then returns with accumulated force, producing a healthful glow. If the vitality

is low, this reaction does not take place, and the cold only harms.

Generally only the purest soap (castile) should be used in washing the hands, as the alkali of most soaps tends to destroy the epidermis.

No bathing of the whole body should be protracted beyond a few minutes, else the good effect of it is lost, even if serious harm is not done. Sea bathing is additionally beneficial from the stimulating effect of its salts.—*Youth's Companion*.

FOR SORE THROAT.

EXCEPT a Turkish bath, nothing is more efficacious in the sore throat of children or adults than a wet compress to the throat. Double a towel two or three times, so as to make a pad that will fit snugly under the chin and over the throat, and let it extend around from ear to ear. Then bind a thickly-folded towel over the wet pad, having the towel enough to overlap the edges of the pad. It is best to pass this outer covering over the head and not around the neck after the style of a cravat, the object being to exclude the air so as to keep up a perspiration over the diseased parts. But if the soreness is low down on the throat, the outside towel may be passed around the neck; yet, when this is done, it is much more difficult to exclude the air. The wet compress may be put on cold or warm; but when cold it soon becomes warm from the heat of the skin and is really a warm vapor-bath. When the pad is taken off the throat should be washed in cold water to close the pores and then well dried with a towel. This is applicable to croup and to all kinds of sore throats, and will be found more cleanly and equally as efficient as grandmother's stockings filled with ashes.

MILK AND CEREALS.

INVESTIGATIONS appear to show that the effect of milk, when taken as food, is exceedingly like to that of the cereals, both in extent and duration, and the combination of the two appears to be the most perfect kind of food. The caseine is to milk what gluten is to bread. The oil in the milk and substance—respiratory excitants—which call it into action, act in a manner quite analogous to the common combination of bread and butter. It is well known that in Germany skimmed milk is in frequent use as a medical agent, and in some other nations sour milk is a common article of food. The action of the former is explained by its caseine and sugar as respiratory excitants; and that of the latter, by the advantage of administering lactic and other acids in that combination in the summer seasons, and other times, when the blood by tending to undue alkalinity is less capable of carrying on the oxidizing process. It was long since shown that in fevers skimmed milk is preferable to new milk.—*Ex.*

WHAT OVERTAXATION DOES.

WE noticed yesterday the arrival of numerous Italian emigrants at New Orleans, who have been engaged to work on the cotton and sugar plantations of Louisiana. We also

observe that many laborers of the same nationality have recently been landed at Venezuelan and Brazilian ports to work on the coffee plantations in the interior, and that more are en route. The Italian, if well treated, makes a good laborer in almost any capacity. The vicious system of taxation just now in operation in Italy, as applied to land, industry and the necessities of life, is making that country one of the poorest to live in, in all Europe, and it is not surprising, therefore, that her people should be so anxious to quit it. The same causes are producing similar effects in Germany and other overtaxed countries. In due time this steady drain on the industrial life-blood of these nations cannot but be seriously felt in more ways than one.—*N. Y. Bulletin*.

TO LIVE LONG.

HE who strives after a long and pleasant term of life must seek to attain equanimity and carefully to avoid everything which too violently taxes his feelings. Nothing more quickly consumes the vigor of life than the violence of the emotion of the mind. We know that anxiety and care can destroy the healthiest body; we know that fright and fear, yes, excess of joy, become deadly. They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression, who are not wont to be excited either by great sorrow or great joy, have the best chance to live long after their manner. Preserve, therefore, under all circumstances, a composure of mind, which no happiness, no misfortune, can disturb. Love nothing too violently; hate nothing too passionately; fear nothing too strongly.—*Er.*

A SAND BAG.

ONE of the most convenient articles to be used in a sick-room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove, make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time; and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.—*Evening Post*.

A CURE FOR NIGHT SWEATS.

POWDER known as strepnulver, composed of 3 parts silicic acid and 87 parts of silicate of magnesia, is used in the German army as a remedy for sweating of the feet. Recently a Belgian physician, Dr. Kohnbom, tried its efficiency in several cases of night sweating by consumptives. The beneficial effect was immediate and permanent. The powder was rubbed over the whole body. To prevent any breathing of the dust and consequent coughing a handkerchief must be held over the patient's mouth and nose while the powder is being applied.—*Scientific American*.

Our Book Table.

GENERAL AGENTS

FOR THE

BRETHREN AT WORK AND TRACT SOCIETY.

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Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1. The name of the book. 2. The name of the author. 3. And unless advertised by us, the address of the publishers.

If there were no such paper as the *Censer* published at the lowest possible cost, clean and free of advertisements and free from sectarianism, people would sigh and wish for such an engine for good in the world, such a paper as they could take to their friends and recommend and then get for them at the lowest possible cost. But now there is such a paper it brings this part of the work right to every one's hand, and the only remaining thing is to get it out among the people. We prepare the paper, the friends all over the land who approve of our plan must circulate it; we preach, and each man and woman can call in some new hearer continually. It is a great opportunity for good work. Who will embrace it?—*Golden Censer*.

Here is our hand on that, Bro. *Censer*. Many of our people sighed and wished for such a paper, and now they have it in the B. at W. The *Censer* is "noble" in its advocacy of good work.

The contents of the *North American Review* for March must win the attention of all by the timeliness of topics discussed. First, we have a thoughtful and moderate article by Bishop Cox on "Theology in the Public Schools." The author would sternly exclude from the school-room all sectarian dogmas, whether Baptist or Protestant, but he insists on the retention of the Bible, first because that book is the principal foundation of our English speech, and secondly because it is really the base of our social system. The second article is by Captain Eids, who endeavors to show the practicability of his ship-railway, its advantages over all canal schemes, and why the United States can without risk guarantee the payment of 6 percent interest on \$50,000,000 of the capital stock of the proposed company. Judge H. H. Chalmers, writing of the Effects of Negro Suffrage, bespeaks for the Southern States, well engaged with the solution of the great problem that has been forced upon them, the sympathy and counsel of the North. The other articles are "The Free-School System," by John D. Philbrick, giving a reply to the recent strictures of Mr. Richard Grant White on the public schools; "Theological Charlatanism," by Mr. John Erik, whose typical theological charlatan is Mr. Joseph Cook; and, finally, a review of some recent publications in Physics, by Prof. A. W. Wright.

Stein and Ray Debate: This valuable work will be published in one volume at \$1.50 in cloth, and \$2.25 in leather. The books will be ready for delivery in May. As an inducement to order at once we shall send the pamphlet entitled "The history of the Danish Mission" to all those who will remit the price of the Debate before May 1st. This offer will not be extended beyond that time. The book will not only be substantially bound, but in every way will be attractive and well finished, though unburdened with unnecessary adornment. We believe in plain but substantial binding. While we would like to have good live agents to canvass for it, the cost of the work will not permit us to offer what may be termed "extra" inducements. Love of truth—its dissemination, and the looking for a crown of glory from our Father, must be our chief incentives to labor in the religious field. We must therefore, depend upon each one to do his part in circulating the Debate. We purchased the right to publish it, and though about 600 pledges were given under certain conditions to agents, we do not feel able to extend the same conditions any further, but will fulfill the obligations made for Bro. Stein to his agents. We do this as an act of justice to them, and hope all will enter heartily into this work. Let us see how many will rally to the work between this and May 1st. Those who have sent in their names will be entitled to the History of Danish Mission, providing they send money before May 1st. Address all orders, and make all Drafts and P. O. orders payable to
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The foregoing is presented with the hope

that our readers will embrace the opportunity of sowing some good seed by a little effort. God will bless those who diligently labor to instruct others. BRETHREN AT WORK,
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TO OUR WORKERS.

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We shall open a corner on the 15th page, entitled "Our Workers;" and each week will announce how many names each one sends. For prospectus and sample copies, address:

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Address,

WESTERN BOOK EXCHANGE,
Mt. Morris, Ogle Co., Ill.

Fallen Asleep.

Blissed are the dead which die in the Lord.—Rev. 14: 13.

Ordinary notices should be separate from everything else, written on one side of the paper, and brief. Do not eulogize the dead, but give simply the most important facts. The following contain all the points generally proper to mention: 1. Names of deceased. 2. Date and place of death. 3. Disease or cause of death. 4. When and where born. 5. Age. 6. Name of parents. 7. Number of family still living. 8. To whom, when and where married. 9. United with the church when and where. 10. Burial when and where. 11. Funeral services when and where, and by whom conducted.

BIGELOW.—In the Solimanite congregation, Sister Elizabeth Bigelow, aged 20 years, 6 months, and 14 days. Funeral services by the writer and Bro. Ellis. The young sister entered the church at the age of fifteen, and was a lovely sister. Said she was prepared to go.

D. B. GIBSON.

SMITH.—In the Beaver Dam congregation, Keweenaw Co., Ind., sister Susan Smith, wife of friend Oliver Smith, and daughter of David and Polly Bechtelmeier, Jan. 15th, aged 22 years, 3 months, and 2 days.

The above subject was a consistent member of the brethren church over three years. In the death of sister Susan her husband loses an affectionate companion, the church a faithful member. We hope our loss is her eternal gain. She was loved by everybody, as was manifested by the large concourse of people that followed to the grave. Funeral discourse by brother Noah Hexter, from Rev. 14: 12-13.

CRIFE.—In the same congregation, Feb. 17th, of long time, sister Lucinda Crife, wife of brother Tobias Crife. She leaves a husband and two daughters to mourn their loss, which we hope is her great gain. Funeral discourse by Elder David Bechtelmeier, from Rev. 7: 13, 14, to a large and attentive congregation.

S. BRICKER.

(G. P., please copy.)

THOMAS.—In the Christiana district, near Edwardsburg, Cass Co., Mich., Feb. 3, nearly 81 years of age. His age was supposed to be the principal cause of his death. He was the father of eight children, one of whom preceded him to the spirit world; the other seven and the aged mother were present at the funeral, which was well attended. Services by J. H. Miller, of Mifflin, Indiana Text from Rev. 14: 13.

W. A. LATSON.

ULLERY.—Near Longmont, Colorado, Feb. 8, Willie son of brother J. R. and sister Ullery, aged 6 years, 2 months, and 8 days. Funeral services by the Brethren.

This child, when he knew that he "must die" and not live," called his parents, brother, sister, and all persons about the house to his bedside and said: "I am going to die, and I want you all to give me goodbye and a kiss," and then, when it was done he said, "Don't cry for me—pay for me," and with a smile on his face he lay motionless, and finally calmly went to sleep in death. "What a blessed hope for the parents who gave religious instructions to the sainted boy." J. S. FLOYD.

STUBBLEFIELD.—In the Hurricane Creek Congregation, Jan. 1881, sister Rhoda Stubblefield, consort of friend Henry Stubblefield, and daughter of brother William and sister Resch, aged 26 years, 9 months, and 27 days. Funeral services by the Brethren.

J. WISE.

WIGTON.—In the Beatrice church, Gage County, Neb., Feb. 5th, friend Lewis Wigton, aged 24 years, 11 months, and 21 days. Funeral services approved by Urias Shick, from Isaiah.

The subject of this notice was one which baffled the skill of four physicians and could not determine the disease. Was confined in his room about twelve months.

ISAAC S. BRIDGEMAN.

JAMERSON.—In the Magdalen Congregation, Franklin Co., Virginia, Feb. 12th, brother Samuel Jamerson, of chronic disease of the stomach, aged 70 years, 11 months, and 9 days.

He was married twice. Leaves a wife and twelve children. He was a good husband, a kind father, a beloved neighbor, and an exemplary Christian. Notwithstanding the piercing cold weather the funeral, on Sunday the day after his death, was attended by a host of relatives and

friends. Funeral preached by the writer and the brethren of his congregation, from Rev. 22: 12, 14.

JOHN H. LEMOS.

FUNK.—In Marshall Co., Kan., Feb. 7th, brother Daniel Funk, aged 60 years, 3 months, and 29 days. Disease, consumption.

A few days previous to Bro. Funk's demise, he sent thirty-five miles for the elder of the church, to be anointed. Elder Lichty not being able to go, the writer went, and being assisted by brother F. Wagner, anointed our dear brother. Though his family seemed to deeply feel their loss, they have reason to believe it is his gain; because, though isolated from church privileges, he had not forgotten the apostolic injunction, "Is any sick among you," etc. On the 9th, the writer preached brother Funk's funeral at his residence near Astel, Marshall Co., Kansas, which was the first sermon preached by the Brethren in that vicinity perhaps in the county.

W. J. H. BAYMAN.

LARABEE.—In the Wayman Valley congregation, Clayton County, Iowa, brother William S. Larabee, aged 75 years. Funeral services from Psalms 8: 4, by brother M. H. Fowler and Joshua Shultz.

AMOUNT OF MONEY RECEIVED BY THE MAPLE GROVE AID SOCIETY FROM PARTIES REQUESTING A REPORT.

March Creek Church, Gettysburg, Adams county, Pa., by David Blocher, \$4.10

Bethel Church, Landon, Montgomery county, Indiana, by Daniel H. Hines, \$12.85

For the Danish Mission Fund, by same church, \$10.85

Green Spring Church, Green Spring, Seneca county, Ohio, by brethren and friends, and by Joseph B. Light, \$73.25

Winona church, Lewiston, Winona county, Minn., by John H. Watt, \$6.00

Cuna Church, Grenola, Elk county, Kan., by Y. C. Urey, \$6.75

Upper Canawago Church, East Berlin, Adams county, Pa., by Joseph E. Brewer, \$22.00

Farmies Grove church, Farmies Grove, Juniata Co., Pa., by C. Myers, \$12.50

Lewis W. Teeter, Hagenstown, Wayne county, Indiana, three donations, total, \$85.00

Mulberry Grove Church, Mulberry Grove, Ill., by John Wine, \$15.00

F., on the charitable and benevolent people of North Manchester, Wabash county, Ind., by D. S. T. Butterbaugh, \$41.45

Joseph S. Line, Palo, Ogde county, Ill., Pine Creek Church, three donations, total, \$108.00

Clear Creek church, Pawnee, Ill., by John E. Oberst, \$6.50

Brownsville church, Washington county, Md., by Emanuel Stiller, of Burkettville, Md., \$10.00

Meyersdale Church, Meyersdale, Pa., by U. M. Beachly and M. Healy, \$17.70

Wm. K. Simmons, Union City, Randolph county, Ind., \$62.88

Donald's Creek church, New Carlisle, Clark County, Ohio, by Henry Trautz, \$23.00

Sauze church, \$15.00

Logan Church, Bellefontaine, Logan county, Ohio, by J. H. Kaylor, \$36.00

Stony Creek church, Nobleville, Ind., by Phoebe H. Senger, \$13.85

Rome Church, Fosteria, Ohio, by John P. Elzeville, \$10.00

Sauze church, by J. P. Elzeville, \$33.50

Allison church, Allison, Ill., by J. H. Yellison, 7.00

From members in Thessaple church, Iowa county, Michigan, by J. G. Wency, 16.25

Stanislaus Church, Modesto, Cal., by Isaac Shelby, 20.00

Indian Creek Church, Harleysville, Montgomery county, Pa., by Thomas H. Crael, 34.00

Hock River church, Franklin Grove, Lee County, Illinois, by George T. Weigle, 57.44

Philadelphia, Philadelphia, Pa., by J. P. Hettr, 11.81

Ryth art church, Jo nes, Ind., by D. C. Riggle, 15.25

Joseph Ritt-house, Chatham Center, Medina county, Ohio, 1.35

Manor Church, Fairplay, Washington county, Md., by David Long, 100.00

Tippecanoe church, North Webster, Kosciusko county, Ind., by A. Muck and Daniel Rottelberger, 10.00

Flat Rock Church, Stazgs Creek, Ashe county, North Carolina, by Henderson Miller, 2.00

Beaver Run church, Burlington, Mineral Co., W. Va., by Daniel B. Arnold, 12.00

Elna Mills, California, by a sister, 1.00

Franklin P. Cassell, Lamsdale, Montgomery Co., Pa., church collection, 25.75

Friends, 9.25

Elizabeth Holsinger, Summit, Pa., by M. M. Eschelman, 1.00

Richard Dial, Gumber, Knox county, Ohio, by M. M. Eschelman, 50

Hickory Grove church, Mt. Carroll, by Alma Crouse, 21.00

Peabody church, Peabody, Kansas, by H. Shomer, 5.00

Beatrice church, Beatrice, Neb., by M. S. Spire, 6.00

Lime Springs, Howard county, Iowa, by John W. Seabler, 3.00

Broadstanding church, Cearsfo, Washington county, Maryland, by A. B. Barnhart, 50.00

Morrill, Kansas, by J. Henke, 4.50

Grand River church, Leola, Mo., by J. H. Fabne-stock, 5.50

Beatrice church, Beatrice, Neb., by M. S. Spire, 34.00

Varlen, Macoupin county, Ill., by Isaac Hendricks, 15.55

Naperville church, Warrensville, Dupage county, Ill., by Simon Yundt, 38.50

H. M. BUE.

FROM FREDERICK CITY, MD.

I live in Frederick City. Was baptized on Thanksgiving Day by Brother Jesse Calvert, and feel perfectly satisfied. Although I have lost some friends here by it, I have one friend that will never forsake me if I am faithful.

The question, "Is it right for sisters to speak or pray in public," has arisen among our little band here, and was brought up at our social meeting, (which we have every two weeks), and was to be decided until the next meeting, which will be at Sister Stewart's. Please answer through the columns of the paper.

MOLLIE L. PIERCE.

[There is nothing wrong in sisters speaking and praying in your social meetings. We think it is their duty to do all they can to make these meetings interesting. The social meetings in Luzark and Mt. Morris are frequently led by sisters.—M. Ed.]

FROM LONGMONT, COL.

We are having considerable winter at this time—snow and cold. Two additions to the church on yesterday by brother Eliza G. W. Esler, of Ind., paid us a flying visit. It so hardly allied with the columns that he had not been able to sleep lying in a hot during the whole winter, but arrived in Denver, and while with us the asthma troubled him but little; so he returned with the expectation to make arrangements to move out here. Other families of brethren contemplate moving to this section in the Spring.

J. S. FLOYD.

DISTRICT MEETING.

The District Meeting of Southern Kansas will be held in the Washington Creek District, Douglas county, eight miles south of Lawrence, on the 12th day of May. These coming from the south and west will stop off at Lawrence, where they will be met by the brethren the day before and conveyed to the place of meeting.

J. C. METZGER.

A missionary, writing from China, says: "Six or seven out of every ten men are opium-smokers; and women, quite extensively, are addicted to the habit. An opium refuge, it is thought would be one of the greatest charities that could be given to this people."

BRETHREN AT WORK.

\$1 50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, March 8, 1881.

No. 9.

Editorial Items.

BRO. LYMAN M. ELY, of Lamark, is now located in Harlan, Iowa.

Six persons were baptized in the Ephrata Church, Pa., on the 20th of last month.

BRO. BASHAM writes us that several were to be baptized at Ashland, Feb. 27.

BH. A. M. DICKEY, of Ashland, Ohio, has sold his farm and thinks of moving West, perhaps to Iowa.

IR. WM. A. HUTCHINSON will give us his former address, we can change his paper to the Post office named by him.

THE great snow blockade will doubtless cause delay in the mail and prevent the paper reaching you regularly.

IN the last *Preacher's* brother C. G. Lind gives a very favorable report of his visit to the Ashland College a few weeks ago.

THE meeting at the College chapel Sunday evening, was well attended, and good attention given to the Word preached.

WRITERS should not become discouraged if their articles do not appear immediately after they are sent in. We will find room for them after awhile.

FAR too what we can learn it would seem that the school at Huntington is moving along quite harmoniously. In the Spring sister Phoebe Weekly will return to the school as one of the teachers.

BRO. ARTHUR VAN DYKE, of Beatrice, Neb., writes: "We have had a severe Winter here, but I think this has been general, East and West. The brethren South-east of Beatrice expect to build a house of worship next Summer."

FROM the *Standard*, published at Dunkirk, Ohio, we glean the following:

"We understand that the Dunkard congregation will, in a short time, commence the erection of a church in this place. The grounds are already purchased."

WE have before us a Circular called "A Defense of Deaver Dam Church." It is sent out without any name, no one seems desirous of being its "father," hence we give it no notice, only remarking that it is a misrepresentation of the affair.

PEOPLE who are punished for doing wrong should not try to make it appear that they are persecuted for righteousness' sake. It is well enough to suffer for the cause of religion, but to suffer as evil doers is but just punishment for our own evil conduct.

THERE are some complaints about the paper not reaching some subscribers. About nine-tenths of the failures are chargeable to somebody outside this office. In nearly every case, the papers are found to be sent from here. The mails have been formerly disorganized this Winter on account of the great storms.

AS will be seen by our readers, we are now able to send out our paper, neat and trimmed, so that it will "stick." We have been at considerable expense to give our readers a convenient as well as a "lean" paper. Will each of you do what you can to increase our list? It will be highly appreciated, and we believe the Lord will bless you in the effort.

AS BRO. STEIN'S work on baptism will be put in book form during the year, we shall publish no more of it in the *BRETHREN AT WORK*. We regard it the best work on baptism ever brought before the public, and we think our readers who have followed his series of articles in our paper, will conclude with us, that it should find its way into thousands of families.

WRITING from Osceola, Mo., Bro. J. A. Yost says: "Our church is in good working order; four additions this Winter; good prospects for more. Spring has opened, all seems gay. Others are coming to this country this Spring. Come on, brethren, there are plenty of cheap homes here yet. Could you not get some good property to me to use and help build up the cause?"

BRO. J. D. HUGHES, writing from Norwalk, Iowa, says: "Much of the travel is done through fields and over ditches from two to four feet deep. It traveled considerably early in December. It is frozen hard this morning, making a dry and slippery road. Our meetings, generally, all Winter have been well attended, (considering the weather), and the very best of attention at all of them."

THE Catalogue of the Cassel Library will be issued as soon as all the books are received, classified and shelved. The packing of so large a number of books cannot be done in a short time, and Brother Cassel has been packing industriously, and shipping three or four boxes at a time. It takes three weeks for the boxes to reach this place. Twelve boxes have been received; others are on the way.

"THE Voice of Seven Thunders" is the title of a very harmful little tract that is being circulated in some parts of the Brotherhood. The author pretends to be a member of the church, but was ashamed to put his name to his production. The tendency of the tract is evil, for it aims to set aside gospel principles long held sacred by the church. As no one has yet "fathered" the thing we will say no more about it for the present.

LAST Friday morning about fifty of the College students and six of the professors concluded to set a good example for the citizens of Mt. Morris. They all procured shovels, and in the midst of a heavy snow, went to shoveling snow from the walks in all directions. In some places the snow was six feet deep. It was hard work but the party enjoyed it largely. It was excellent exercise for them, besides it was setting a good example for those who fail to keep their walks clean.

JUST how far our brethren may consistently go in holding office under the Civil Government, has given rise to some controversy. But it is generally agreed that we should not accept positions requiring us to violate our non-resistance and non-swearing principles. Outlandish positions should not be accepted, while positions requiring a brother to administer the oath to another, should be studiously avoided. James says, "Swear not at all." If it is not right to swear, it is certainly equally wrong to administer the oath to another.

THE Orphan's Home, in Southern Illinois, has been located on the farm of the late Eld. Joseph Hendricks near Cerro Gordo, Ill. The location is good. For further particulars see another page of this issue. We wish the Brethren abundant access in their good work, believing that by wise and careful management, much good may be accomplished. If being the first institution of the kind among us, it will require time and patience to bring it to anything like perfection. Much, however, will depend upon the skill and ability of the Manager that may be selected.

IT is reported that there is a bill before the New York legislature which proposes to legalize the lottery and other gambling devices at church fairs. We think it high time when the churches petition the world for permission to gamble! Why not ask the legislature to pass a law allowing churches to establish whisky saloons and levee gardens in the interest of religion? Yea, why not ask the permission to steal cattle, and sell them for the benefit of the church? What is religion coming to? It would seem that when the world gets into the church it makes an institution worse than the world itself.

AT an election held for church officers in Antietam District on the 22nd of February, the following brethren were chosen, B. E. Price, Minister, and Matthias Hoffman, John S. Oller, B. F. Barr, Joseph Emmert, Deacons. The church made a good choice, as all are firm and steadfast members, and we have every confidence that the brethren elected to these important offices will do their whole duty in the vocations to which they have been called. Elders D. P. Saylor, C. G. Lint, and R. H. Miller were present, and assisted in conducting the election. Bro. E. B. Price is a brother to our elder, David E. Price.

THE boarding hall of the College narrowly escaped burning on the night of the 2nd inst. Our Book-keeper, B. F. Peterburgh, was at work in the office, just opposite the College buildings, and about 8 P. M. started home, and on the way saw a light near the roof at the north end of the building. He communicated his observations to Bro. D. L. Miller, and the two went to the scene, and just in time for a few minutes more the flame would have been beyond control. A great storm prevailed at the time, and the fire once under headway would have swept it all before it. Flues and chimneys should be examined and made fire-proof.

A SISTER writes as follows, indicating that she has great love and Christian courtesy: "I am sorry to trouble you when I know you are busy and worn down, but there is a little error I wish to have corrected. We are all liable to make mistakes, and I do not think it right to be too hard on our tired, over-taxed editors, who are laboring so faithfully to furnish their subscribers with one of the best religious papers published. We all prize the *BRETHREN AT WORK* so highly, which makes the disappointment so great when it fails to come. With many kind wishes, and a hearty God speed for your success in your new home, I will close, wishing to be remembered as one of the very least."

MRS. HITT, of this place, was buried last Friday. She was born in 1811 in Pennsylvania, and with her husband, Elder Thomas S. Hitt, moved to this part of the country in 1839. Her husband was the leading spirit in founding the Rock River Seminary (now Mt. Morris College), and had the corner stone of the Boarding Hall over forty years ago. He was for many years the agent and manager of the institution. Mrs. Hitt and her family have always been warm friends of the school, and especially has this been true since the property has fallen into the hands of the Brethren. Her sympathies and her best wishes have been with them in their arduous labors. Her life was filled with deeds of kindness, and she has gone to her reward. Her funeral at the M. E. Church was largely attended. The College students and professors attended in a body. Among those who attended the funeral was her son, Robert B. Hitt, Secretary of Legation, Paris, France. We are rejoiced to state that the family of Mrs. Emily Hitt, tender grateful acknowledgments for the sympathy and kindness extended to them by the people of Mt. Morris during her illness.

Religious Essays.

OLD TUNES

BY ELIZA H. MORTON.

No tune so sweet as ancient tunes;
No music half so dear
As that which comes from aged lips,
And trembles on the ear:
"Rock of ages, cleft for me,
Let me hide myself in thee,"
Every measure full of trust,
Casting out all fear,
Gushing freely from the heart,
Every word a tear:
"Rock of ages, cleft for me,
Let me hide myself in thee."

The hymns that mother sang in days
Forever past and gone,
Still breath of home and tenderness,
Of youth's bright, happy morn.

Life's tumultuous waves may beat,
Winds and storm-gusts roar;
Ark of refuge is the rock,
Christ, forevermore:
"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

Like well-worn, sunny paths,
Familiar, often trod,
The sweet old music leads the mind
Up to its Author, God.
At eventide, when shadows fall,
And bright stars fill the sky,
Then thoughts, like doves returning home,
Pass every trial by:
"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known."

O grand old hymns of tender chords!
E'en like a breath of balm
Ye check the fever of the soul,
And all its tumult calm.

Ofit when afar from God astray,
A wanderer on the wild
And barren hills of weary earth,
A homesick, lonely child,
Then like a river rippling on
Comes oft-repeated strain,
And, with its words of melody,
Gives life and hope again;

"Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee."

Many a voice is silent now,
That in the long ago
Hummed that sweet tune with trusting heart,
In accents soft and low;
But still the music ne'er can lose
Its power the soul to thrill;
The prayerful murmurs of the hymn
Are singing, pleading still.

Another tune to memory dear,
And oft with rapture sung,
The love of God to mortal man
Proclaims with mortal tongue:
"Come thou fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise."

Fount of joy and love forever,
Fount of earthly bliss,
Many a soul has found in Jesus
Lasting happiness.

The note of praise to unseen Power
Comes floating from afar,
Adown the ages of the past,
Like gleaming, shining star:
"Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

When hearts are tender with God's love,
Then hymns of early years
Make pulses throb with feeling deep,
And melt the soul to tears.

Then "sing them o'er and o'er again,"
The tunes we love the best,
So solemn, soothing in their flow,
Beautiful songs of rest,

—Herald and Review.

For the Brethren at Work.

GOOD NEWS.

BY D. P. SAYLOR.

M. M. Eshelman, greeting:—

DEAR Brother: It will be cheering to you, as well as to all the godly readers of the B. AT W., to hear of the order, zeal, and prosperity in the Brethren church of Beaver Dam. In the early part of the Winter the brethren baptized a sister that the seceders had baptized soon after they had locked the Annual Meeting committee out of the house the sainted Elder John Garber had built for the German Baptist Brethren. When this sister learned that she could not associate religiously with any but the faction at Beaver Dam, she found that she was not in the church of the Brethren, and at once was baptized by the Brethren, and is now a sister in the true church.

On Sunday, the 6th of February, the brethren baptized a very worthy and respected sister, and on Tuesday, the 11th, John Saylor, senior brother to D. K. Saylor of Beaver Dam, was baptized. John, the senior of the family, being a man of good sense, became prominent in the community in which he lived, and as it frequently happens such men, he got into a religious stand still, and made no profession of religion. His wife, however, being a zealous sister, he attended meeting. Of late he was

somewhat troubled with heart affection, and a month or so ago he had his chest hurt by being crushed against the wall by a horse. John now began to feel the need of a Savior, and he turned himself to the Lord who had mercy upon him, and he at once felt that "he that believeth and is baptized shall be saved"; he sent for the brethren. When they arrived they found his brother, D. K., there, who had come to see his afflicted brother for the first time in four weeks of his afflictions, though they live but one mile apart. But John did not regard his brother, though an elder in the Beaver Dam faction, a proper adviser in his case. He invited the brethren into an adjoining room and made his desires known to them, and on Friday, the 10th, he was baptized. As soon as this was done he felt that Feet-washing, the Lord's Supper, and the Communion were among the *all things*, and his soul longed after him. So on Tuesday evening, the 15th, a Love-feast was held at his house, at which thirty-one members communed. Among them was a brother who had gone with the expelled members and had communed with them last Fall; but he said he did it ignorantly, being deceived. He said he wanted to be in the church, and being told by the seceders that they were the church, but now finds himself out of the church, as he cannot commune with any of the Brethren church. Well may he have felt himself out of the church, for so he was; and the brethren received him into the fold, and communed with him. There are three more applications made, and a number just ready to make the application.

If the brethren who have been deceived by this wicked spirit of rebellion will think as this dear brother did—"I can commune with none but these, and I cannot present my certificate of membership to any church in the Brotherhood"—they will surely know that they are out of the church. And all should know that this faction belongs to those of whom Peter says, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a

man is overcome, of the same is he brought in bondage." 2 Pet. 2: 17-19. How true! There is no scripture in the Bible that applies so well to anything as does this to the faction. How great are the swelling words of vanity.

PRAYER.

BY A. S. ROSENBERGER.

"Pray without ceasing.—1 Thess. 5: 17.

PRAYER is the medium by which we address our adorations, confessions, supplications, and thanksgivings to God. It has been a divine requirement of God's people in all generations. Hence whenever engaged in, with earnestness and confidence, God's gracious promises always follow, though they may not be immediate. But we should not be despondent if our prayers are not answered in the manner desired. God's ways are not our ways. We ought under all circumstances to say in the language of the Savior: "Not as I will, but as thou wilt." We see David praying that his child might be restored to health, but when it was taken away he at once became reconciled to the wise dispensation of God's providence: "not as I will, but as thou wilt;" a sense in which all our prayers will be answered. We have the subject presented to us in our motto as an imperative command; therefore we are under obligations to observe, and I am fearful that it is one that is very much neglected by professing Christians. Nothing can be more rational or consistent than the faithful exercise of this duty. It is a divine injunction that men should pray always and not faint. Luke 18: 1. Having Christ as our example, we have many instances in the Scriptures in which he engaged in fervent prayer—yes he prayed until his sweat became as great drops of blood falling to the ground. Luke 22: 14. Hence if it was profitable or necessary for the Son of God to engage in prayer, why should we poor unworthy creatures hesitate or question its efficacy, seeing as we do our needs of God's assisting hand to aid us in resisting the many temptations and trials we have to encounter in this life?

Thus we are led to remark that the object should be God alone through Jesus Christ as our mediator. All other is useless and not only so, but blasphemous.

As to the nature of this duty it must

be remembered that true and fervent prayer does not consist entirely in repetition of words or of posture of body, or great flow of oratory; but a sincere outpouring of our desires to God, accompanied with confessions of our sins and humbly imploring for pardon for the same, as also by intercessions and thanksgiving, thereby expressing our heart-felt gratitude to God. If we have sincerely surrendered our minds and all to God we can thus open our hearts before Him, forgetting as it were embarrassing influences with which we may be surrounded. There are several different kinds of prayer which we are to engage in; and the language of our subject would suggest the first, which we will denominate: Ejaculatory, by which the mind is directed to God in emergencies, thoughts arranged in short sentences spontaneously springing from the mind. We have many instances in the Scriptures of this form of prayer. Rev. 7: 24. It is worthy of our notice when we remember that it is a species of devotion that can receive no impediment from any external circumstance. It is one of the principal excellencies of this form of prayer that it can be practiced at all times and under all circumstances—upon the busy street or in the public sanctuary; and it occurs to me that this would be one of the many places that it could be engaged in with profit: let our minds go out in sympathy with that of the minister, who is trying to point out the ways of holiness to us. Those that have had no experience in talking in public know not how much assistance it is to them, (especially one young in the work) to know that his hearers are in sympathy with him. And this is manifested by close attention, with an approving countenance or an occasional nod of the head. In time of affliction we can engage with profit in this form of prayer; it soothes the troubled mind and allays that anxiety that accompanies some forms of diseases. I have often observed the calmness with which a Christian will endure afflictions, as the Lord wills, it will be right. But on the contrary, the sinner in time of affliction is uneasy, and the physician is constantly entreated to employ every means for his recovery. How anxiously they await his arrival to learn the progression in his case. These are no fancy sketches. We have often witnessed the contrast. In time of temptation and of danger while traveling by

sea or land we can have our minds directed to God in this form of prayer, and thus it will excite trust and dependence in God and thus shelter us from yielding to many temptations.

The second form of prayer we call your attention to is that of secret or closet prayer. It derives its name from the manner in which Christ commanded it to be performed, (Matt. 6: 6) himself setting us the example, (Luke 6: 12) hence well worthy of our imitation, and it has been the practice of the saints in generations. Dan. 6: 10, Acts 10: 9. We look upon this form of prayer as being of much vital importance and engaging in it denotes sincerity and earnestness and desiring something special at God's hands, for no one will engage in it for selfish ends or to display talent, and if engaged in properly there is no possible way by which self can be honored. It is the direct command of Christ for us to pray in secret, and with the command is the promise. Hence we should not neglect to be obedient, and thereby avail ourselves of the glorious promise.

Dear reader, have you ever approached God in secret and offered your heart to him? If you have not, neglect it no longer. You will find it much profit, and it will soon become a great pleasure instead of a cross. One very appropriate time we think of now would be just before going to the sanctuary. Who of us enters our closets and entreats God for his assistance, that our worship under contemplation may be profitable? I trust that many, if not all of us, do. If we do so in sincerity we will come together in a proper frame of mind to honor God, as well as build each other up. If we thus did there would not be so many criticisms made in regard to the oratory of the minister. I cannot refrain from relating an instance which came under my notice, and which illustrates the efficacy of this form of prayer as exerted over others:

A devoted sister once called upon me to accompany her to the city to have a surgical operation performed. I did so, and on our arrival the surgeon was consulted as to time for operation. The surgeon, the sister and myself were together in the room. Just before going to the operation table she requested to remain a moment in the room by herself. We stepped out, and in a moment she came out, and passed through all

well. In conversation with the surgeon afterwards he remarked that there was a stimulus in him in that difficult operation that he never experienced before, and that he loved to have to do with Christian people. Let us then attend to this divine injunction, for it will inspire us with peace, defend us from our spiritual enemies, excite us to obedience, and thereby promote our real happiness. Care being taken that the insinuation of company, the cares of the world, the insinuations of Satan, or the indulgence of sensual objects do not prevent us from the exercise of this duty.

Family prayer is another form not to be neglected. True, there is no absolute command for this in God's word, yet from hints and deductions and examples, we may properly infer that it was the practice of our forefathers. We think that this is what Joshua had reference to when he resolved, as for him and his house, they would serve the Lord. O that all the heads of families in this land would make this good resolution and carry it out practically. Who of us that have been reared up in Christian families when, family prayer was as constant as the evening meal, cannot look back with profit upon those scenes of worship? I can speak from experience on this point. The voice of that kind father (who has long since gone to rest), kneeling and imploring God's blessing, often rings in my ears; and to the many good and kind instructions I received around that altar do I attribute my first thinking of my duty and obligations to God. O parents, let us not neglect this important duty any longer; erect an altar and dedicate it to God. It will satisfy domestic comforts. It has a tendency to promote order, decency, sobriety, and religious principles in the family.

There are many objections raised to this form of prayer, but we bear mentioning any, save one, (as they are too frivolous) and that is embarrassment. Dear reader, are you afraid to address your child or neighbor about worldly affairs? You readily answer, No; because you are familiar with them. Are you acquainted with your God? If you are, truly you will feel as easy and composed in holding communion with your God as you are in conversing with your neighbor or members of your own family. It is a matter of cultivation, and if we are strangers in this life we will be strangers in heaven.

As to the time of engaging in family prayer, it is a matter that must be decided by each family for itself. God will hear earnest prayer at any time—morning, noon, or night.

Social prayer is another exercise Christians are to engage in. It is denominated social because it is offered by a society or collection of Christians convened for that special purpose. We think that much profit is derived from this exercise; it has a tendency to cultivate that love and union which should and does exist between all God's true followers. We think that it should be encouraged among those that are sick, or those that on account of infirmities of age are hindered from attending the public worship. We receive much encouragement in this from the promise contained in the language of the Savior, "When two or three are gathered together there am I in the midst of them." Matt. 18: 20. We see the benefit among the primitive saints of mutual supplications or that they often associated socially together. Mal. 3: 16, Acts 12: 12.

We notice lastly public prayer, in which the minister or some one leads audibly in prayer, and the audience or those interested acquiesce at the close by amen audibly or silently. We find the patriarch engaged in public prayer, also the Jews in their synagogues. Ex. 29: 43, Luke 1: 10. Jesus Christ himself often engaged in public prayer. We see him at the tomb of Lazarus imploring his heavenly Father's assistance. The apostles attended to it, as well as repeatedly commanded it to their followers. Acts 11: 43, Rom. 12: 12; also in our text. We are thus lead to see the efficacy, as well as the need of earnest prayer. By and through it God has promised to hear his people. O that we all would engage in it more than we do. I feel that we are in perilous times, and I think that many of our blessed fraternity feel the same; hence the great need of earnest prayers. When we meet in our social circles let us not forget God. There are too many professing Christians, who should be an example to others, congregate together, (and many times on the Sabbath day), and engage constantly in worldly matters, and if called on to speak a word for Jesus or lead in prayer they cannot. Let us not, when we associate together, talk of the faults of one another, but speak kindly of one another. Let us

cultivate that love and affection for our brethren and sisters that Christ had for your suffering humanity. If we arm ourselves with that mind, all of our difference will be swallowed up in love and a light will emanate from us that will illuminate those around us, and they will be led to its influences, and thus be constrained to unite with the great and good work. We will not then be "progressionists," "old orderists," or "middlemen"; but all one in Christ, praying for one another's good. Then let us take the advice of the apostle, and always pray, and in everything give thanks.

Covington, Ohio.

For the Brethren at Work.

TRIFLES.

BY JENNIE HARMON.

TRIFLES are not to be despised. Our life is made up of littles. Every day is a little life, and our whole life is but a day repeated. Moments are the golden sands of time, and how careful we should be to improve them, that our lives may be useful.

Springs are little things, but they are the sources of large streams. A helm is a little thing, but it governs the course of a ship.—A bridle-bit is a little thing, but see its use and power.—A word, a look, a frown, all are little things, but powerful for good or evil. Think of this, though they are only mere trifles. Pay that little debt and redeem its promise. Little acts are the elements of true greatness. How often we can give a kind word, or perform some act of kindness, which to us seems like a very small thing indeed; but it may be a great help to some one, for

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

And which, if they are given with a cheerful heart, are appreciated far more than greater deeds done unwillingly. Little acts are tests of character or disinterestedness. They are the straws upon life's deceitful current, and show the current's way. The heart comes all out in them. They help to make the immortal man. It matters not so much *where* we are as *what* we are.

The real heroism of life is to do all its little duties promptly and faithfully, no matter how distasteful they may be. There are no such things as trifles in the biography of man. Drops make

up the sea, and small sands the desert. Acorns cover the earth with oaks, and the ocean with navies. Sands make up the bar in the harbor's mouth, on which vessels are wrecked; and the little things in youth accumulate into character in age, and destiny in eternity. If you cannot be a light-house be a candle. If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the wayside of life, singing merrily all day long, and all night, and giving a cup of cold water to every weary, thirsty one who passes by.

"Heaven is not gained at a single bound,

But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to its summit round by round."

He who travels over a continent must go step by step. He who writes books must do it sentence by sentence. He who learns a science must master it fact by fact, and principle after principle.

Of what is the happiness of our life made? Little courtesies, little acts of kindness, pleasant words, genial smiles, a friendly letter, good wishes and good deeds. What more could we ask to make us happy? Some may, once in a lifetime, perform some heroic action, some great deed; but the little things that make up our lives and make us cheerful, come every day and hour. If we make the little events of life beautiful and good, then is the whole life full of goodness. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.

"If a straw," says Dryden, "can be made the instrument of happiness, he is a wise man who does not despise it." And many might obtain a great deal of happiness and much good if they would not neglect "mere trifles" as they call them. Look to the little things

"Little drops of water,
Little grains of sand,
Fill the mighty ocean—
And form the solid land."

Is it not strange, that, in the face of these facts, men will neglect details? That many will even consider them beneath their notice, and when they hear of the success of a business man who is, perhaps, more solid than brilliant, sneeringly say that "he is great in little things." Is it not the "little things" that, in the aggregate, make up whatever is great? Is it not the countless grains of sand that make the beach; the trees that form the forest; the myriads of almost invisible stars that whiten the heavens with the milky way? So with character, fortune, and all the concerns of life; the little ones combined form

the great bulk. If we look well to the disposition of these, the sum total will be cared for. It is the minutes wasted that wound the hours and mar the day. It is the pennies neglected that squander the dollars.

The majority disdain littles, and it is apt to be thought indicative of a narrow mind and petty spirit to be scrupulous about littles. Yet from littles have sprung the mass of great vices and crimes. In habits, in manners, in business, we have only to watch the littles, and all will come out clear. The smallest leak overlooked may sink a ship. The smallest tendency to evil-thinking, or evil doing, left unattended may wreck character and life. No ridicule should dissuade us from looking to the littles. The greatest and best of men have not been above caring for trifles, some of which have to do with every hour and every purpose of our lives.

Mr. Morris, Ill.

From the Calhoun Co. (Mo.) Sentinel.

THE MORMON BOOK.

BY JOHN MURPHY.

[This letter I wish published in all the Brethren's papers. As the last surviving testimony (so called) to the truth of the book of Mormons it is very old. As the letter says, I often wished to visit John Whitmer, who lived within ten miles of me, but deferred it till he died.]

MR. EDITOR:—I have been some time past waiting for an opportunity to report a conversation which took place between myself and Mr. David Whitmer, one of the surviving witnesses to the book of Mormons. I had hoped to have a talk with his brother John, but death intervened. I had business in Richmond last June and thought I would interview Mr. Whitmer. I met him on the street near the court-house, and told him my business, and he invited me to the livery stable conducted by him and his son. After we were seated in the office room the following conversation took place:

"I am an Irishman, and live in Caldwell county. I have seen the book of Mormon. I have seen your name and your brother John's as testimonies to the book of Mormons. John is now dead, and you alone are left to satisfy my desire of knowledge concerning these things."

"It is warm here, come down to the office of our livery stable." When seated he asked me for the points concerning which I wanted information.

"First of all I heard you saw an angel. I never saw one. I want your description of shape, voice, brogue and the construction of his language. I mean as to his style of speaking. You know that we can often determine the class a man belongs to by his language."

"It had no appearance or shape."
"Then you saw nothing nor heard nothing?"

"Nothing in the way you understand it."

"How then could you have borne testimony that you saw and heard an angel?"

"Have you never had impressions?"

"Then you had impressions as the Quakers when the spirit moves, or as a good Methodist in giving a happy experience, a feeling?"

"Just so."

"I think I understand you about the angel, but how about the reformed Egyptians writing on the plate, discovered by Mr. Smith in the cave in New York? How did you know that was Egyptian, and that the book of Mormon is a correct translation—this book in English so much talked of?"

"Being impressed with the truth and reality of it."

"In the same way in which you were impressed with the angel?"

"Yes."

"Do you know any other language or languages than English?"

"No."

"Do you know anything of mesmerism or ventriloquism? Is it not possible you were imposed upon? You look to be honest."

"I do not know anything of these things."

"You have perhaps read the history of Egypt, how the Carthaginians were descendants of Phœnicia and how the Israelites sojourned in Egypt, and the probability of the old Egyptian being akin to the languages or idioms of Palestine, how the Persians ruled for a time in Egypt, how Alexander and the Greeks ruled afterward, the Romans next and last of all the Arabs. Now all these languages are known to linguists in the great Universities of Europe and what need of a miracle to decipher. The hieroglyphics are more ancient and the way to read them is discovered; and I do not see the need of an angel's visit to teach us how to read them nowadays. You thought doubtless that you were impressed for good, but have you considered the precedents for murder taught in the first chapter of Nephi. I stated the circumstances of Nephi being commanded by God to murder his uncle at night in the streets, outside the walls of his house in Jerusalem." Then he said that that looked bad, with such a tone that I thought he had never before observed this wickedness in this book, witness and recommended by his angel and himself to the world. He had an honest look, and my impression, which I think to be as good as his or his angel, is that he ought to reconsider and contradict his former testimony to a delusion, or perhaps a cunning scheme being a fact which has resulted in so much woe to many, and as he seems to be nearly eighty years old, he ought not to delay.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM.

Baptism into the name of each person of the Holy Trinity.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." Isa. 41: 21.

BUT we submit a few more classic examples. Plutarch, giving a reason for Gabbas not making Oho his heir, says, "Knowing him to be dissolute and prodigal, and *whelmed* (*baptismenon*) with debts amounting to fifty millions." Life of Gabba. xxxi. Was Oho baptized into "Jebis amounting to fifty millions," by one action?—one dip?

Again, Plato, born 420 years before Christ, speaking of Celenias, "confounded with the sophistical questions and subtilties of the professional disputants," says, "And I, perceiving that the youth was *overwhelmed* (*baptismenon*), wishing to give him a respite," etc. Euthydemus, or the Disputer. Chap. vii. Was Celenias overwhelmed with their sophistries and subtilties by one action? See Conant's Baptizein. pp. 64, 65. We could multiply examples similar to these, but deem it unnecessary. Mr. Ray says: "It is a fact that no examples in classic Greek can be found where the Greek verb *baptizo* means more than one submersion." *Baptist Battle Flag*. Vol. 4, p. 97. Was not the pessary to be submerged first into "breast milk," and secondly into "Egyptian Ointment?" etc. It is a fact that no example in classic Greek can be produced where the Greek verb *baptizo* does not admit either of increased or repeated action, and is therefore frequentative. The following examples which I take from the *Septuagint*, exhibit the relative use of *bapto* and *baptizo* in sacred Greek: "He dipped (*bapso*) his finger in the blood." Lev. 9: 9. "Shall dip (*bapso*) them and the living bird in the blood of the slain bird." Lev. 14: 6. Thus when a thing is to be dipped *once* *bapto* is used. Naaman dipped (*baptizato*) himself seven times in Jordan. 2 Kings 5: 14. We see here where the action is to be repeated *baptizo* is employed. Mr. Ray says: "It is a fact, that no example in sacred Greek can be produced when the word *baptizo* means more than one submersion." *Baptist Battle Flag*. Vol. 4, p. 97. It is a fact that no example in sacred Greek can be produced where *baptizo* is employed when *only one dip* is intended. The Restitution says, "Ruth was invited to dip (*bapto*) her morsel in the vinegar, an act often repeated during the meal. Ruth 2: 4." Vol. 23, 47. Was the act often repeated with the same "morsel"? If she did dip repeatedly it is not most likely that she dipped a *different* morsel each time? Single immersionists often dip repeatedly just in this way when they dip (*bapto*) a number of persons but dip each one only once, so that they nevertheless come short of the frequentative force of *baptizo*. But the Restitution says "We find *bapto* connected with an action to be done seven times," viz.: "dip his finger in some of the blood and sprinkle it seven times." Lev. 4: 6, 17. See also 14: 16, 51. Vol. 23, No. 47. The blood was sprinkled (not dipped) seven times. Dip (*bapto*) is never qualified in any of these examples by the expression "seven times." I am sorry indeed for our opponents that they are driven to fight us with such sophistical

tricks. But the Restitution insists that this position is correct. It says, "Undoubtedly the priest dipped his finger in the blood seven times, or just as often as he sprinkled it." Vol. 27, No. 40. If he did each dip was undoubtedly entirely disconnected from and independent of the other dips by reason of the sprinkling process which intervened while Naaman's seven dips were all connected together and mutually dependent on each other for the validity and effect of his one administration, so that you see it was after all a "unit process" and not a number of disconnected dips. "R. H. S." quoting Eph. 4: 5 "one immersion" says, "that little numeral settles the matter, just as the numeral 'seven' settled the case of Naaman, when he was told to dip, or baptize himself seven times in the Jordan." *American Christian Review*. Vol. 21, p. 218.

Ans. "one" (*en*) in Eph. 4: 5 is an adjective describing the substantive "baptisma" which comprehends in itself the result of all that is expressed in the frequentative "*baptizo*," while "seven times" (2 Kings 5: 14) is an adverbial element qualifying the verb "*baptizato*" whose actions make up *en baptismania*. That's the difference. *Bapto* and *embapto*, its compound, occur only six times in the New Testament Greek, and never of baptism. The following are the examples: Matt. 26: 23, "has been dipping (*embapso*) his hand." Mark 14: 20, "dipping in (*embaptomenos*) with me." Luke 16: 24, "That he may dip (*bapso*) his finger." John 13: 26, "shall dip (*bapso*)" and "having dipped (*embapso*) the sop." Rev. 19: 13, "garment dipped (*bebammemon*)" in blood." Here we see the application of *bapto*, while *baptizo* is said to occur eighty times, and wherever the ordinance of baptism is referred to, it, with its cognates and corresponding substantives, is employed. This being the case I maintain that the apostle's language, "one baptism," when understood, only supports our position.

NOTE. "*Bebammemon*," here is quoted by Origen in one of his homilies on John, and more probably from older and more reliable readings, as "*Errantismenon*," which seems to be the more correct rendering, as it evidently corresponds with Is. 63: 3.

J. W. S.

THE MINUTE GUN

BY ADDISON HARPER.

NO person can fully appreciate the thrilling effects of the sound produced by the discharge of the canon, as it rolls on the vast ocean, warning the seamen of the fact, of a ship in distress. We were nearing the coast of North America, the wind was blowing a heavy gale from the N.W., the sea was running high; the sun in all his beauty and majesty was peeping as if from the edge of the great ocean; its rays were seen as reflected upon the clouds as they were passing by—how grand the scene! As the vision surveys the vast ocean, and the mind contemplates God in all his glory and power, how small we are, and yet our Father's watchful eye surveys the immense distance; none escapes his vision.

Many years have passed by, many scenes have I passed through, but none has had the effect upon my mind, and been planted so deep in my memory as the one witnessed on the day in

which I heard the sound produced by the discharge of a canon, as it came rolling over the vast ocean, proclaiming the sorrowful tidings of a ship in distress. We scanned the great ocean as far as the vision could reach; the ear like a thing of thought waited for a return of the sound. Again it comes; we returned an answer—relief is at hand. As the sound went rolling over the great deep, proclaiming the glad tidings, that relief is at hand, oh with what anxiety, hopes and fears we waited for the coming of the ships. Ere long the white sails were seen far in the distance, and soon she was along-side. We learned the fact they were out of provisions; the crew was starving. Soon our boats were lowered, and provisions fuished in abundance. There was mutual rejoicing; they rejoicing for the food and we rejoicing because we were able to supply them.

We went on board, and as we handed them the bread that supports their frail and perishing bodies, with eager hands and tearful eyes they accepted, and prayed for our happiness; truly this was a scene that beggars description. They went on their way rejoicing.

And now, dear reader, this soul of ours wants the heavenly food,—that bread of life that comes from heaven. Our heavenly Father with his all watchful eye penetrating the vastness of his creation, who knows all his prodigal children, are waiting for the signal gun at sea, for we are all truly out on the great ocean of time, tempest tossed, starving for the bread of life. Return that there may be rejoicing in heaven and on earth.

MORALITY AND CHRISTIANITY.

BY C. G. LINT.

THERE is much said and written, for the purpose of drawing a line between these two characters. There are some however that make no distinction between them. We however claim that there is a difference. A man may be a moral man, and yet not a Christian, while a Christian must have morality connected with his Christianity. In order therefore to draw the distinction between the two characters we make this statement, and before you dismiss it ponder it well: What constitutes a moralist? We answer his not doing evil. The moral law says: Thou shalt not steal, nor murder, etc., now the not doing these things is what makes men moralists, the doing of them makes them immoral. The moral man's base for morality is, not doing evil. Now to be a Christian we must do all that is given or commanded us to do; for instance we are commanded to repent and be baptized, now this must be done, we must exercise faith, we must be baptized. Now if the would-be Christian would do with these commands what the moral man does with the moral precepts; that is, not do them, he would never become a Christian. Hence we say the moral man is so, because he does no evil and will remain a moral man and die that way and that without hope. But the moment he begins to do good by doing the commands of God in Christ Jesus, he adds that higher, nobler, and more expressive name Christian to his already virtuous life, and thereby becomes an adopted heir of the heavenly mansions.

To be a moral man we must not do evil. To be a Christian we must do good and obey the commands of God as in Jesus.

Home and Family.

MARY C. NORMAN SHADON, MINN. EDITOR.

THE WAY TO HEALTH.

THE only true way to health is that which common sense dictates to man—live within the bounds of reason, eat moderately, drink temperately, sleep regularly, avoid excess in everything, and preserve a conscience void of offence. Some men eat themselves to death; some drink themselves to death; some wear out their lives by indolence, and some by over exertion, while not a few sink into the grave under the effects of vicious practices.

All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of nature; all the medical science in the world cannot save him from a premature grave with a suicidal course of conduct; he is planting the seeds of decay in his own constitution, and hastening the destruction of his own life.

When the hands and feet hasten to obey the dictates of the heart, when generous impulses are quickly followed by generous actions, when to plan a kind act is to perform it, and to think a comforting word is to utter it, then is benevolence performing her double work; she is blessing both giver and receiver, the one with a larger heart, more earnest desires, more generous impulse; the other by the very present help, or affliction, or sympathy of which he stands in immediate need; for if directly we act out a desire, we strengthen it.

God hath many sharp cutting instruments, and rough files for the polishing of his jewels; and those he especially loves and means to make the most resplendent, he hath oftenest his tools upon.

If the arrow of prayer is to enter heaven we must draw it from a soul full before, prayer is nothing without earnestness and resolution.

Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves; they find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no being save one can blot them; they are noted in the memory of God.

They have best learned the meaning of the Scriptures, who apply them as a reproof to their own faults, and a rule to their own practice.

They who make the glory of God their end, the word of God their rule, the spirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that the Lord goes before them as truly as he went before Israel in the wilderness, though not so sensible.

M. C. N.

For the Brethren at Work.

TRAINING AS ESSENTIAL AS TEACHING.

BY MARY J. STEES.

MANY parents who are faithful and earnest in teaching their children, are made to wonder why their hopes and efforts have been in vain. After many years of a diligent teaching, their sons grow up wayward and their

daughters idle. Just now methinks I can hear some good old father and mother say, "We have tried to teach our children the way, yet now they will bring our gray hairs in sorrow to the grave. Where did we fail to teach aright?"

Dear fathers and mothers, the precept is not: Teach a child the way he should go, but "Train up a child." The difference may not be obvious, yet it is great. When you teach a child you merely communicate ideas; impart knowledge; explain words; urge onward; and if it be prolonged it loses its spirit.

But, on the other hand, when you *train* a child, you form his habits, develop his power, show him methods which, when practiced, win his liking and whet his appetite for a greater progress.

Hence, training is the chief element in the bringing up of a child; yet teaching and training essentially go together. For instance, what teacher of the voice and the instrument would expect his pupil to execute a piece of music without first having his voice trained to the notes, and his hands trained to strike the right keys, though all teaching and illustrations had been given. What artist would expect his pupil to draw a beautiful landscape, perfect in every way merely by explaining or teaching him the theory? Again, what preacher would expect his son to fill his (the preacher's) place in the pulpit by merely teaching him what is required to fill this occupation? None of course; for a judicious and systematic training is required for the accomplishment of any art or profession.

Then is it not enough, when we consider family education, that teaching and explanations about economy, industry, honesty, courtesy, gratitude, benevolence and the like, are given; but training in these is equally necessary.

From the Golden Center

THE LITTLE WOMAN.

MISS Mary Rutherford Garrettson, late of Rhinebeck, daughter of the Rev. Freeborn Garrettson, who lately passed away to her heavenly home, bequeathed \$20,000 to the Church Extension Society, \$7,000 to the Rhinebeck Churches, \$1,000 to the supernumerary preachers of the New York Conference, and \$6,000 residuary to the Missionary Society. And this she has done, after giving her surplus above expenses almost wholly to the Church till she was eighty years old. Wildercliff, her home on the Hudson, has been purchased by a relative. Miss Garrettson was a remarkable character in many ways, and used her extraordinary talents in the service of her Master. Her deeds will live after her.

A good story is told of her. She was very small of stature, and Bishop Asbury on one of his rounds called upon her father, who was then a presiding elder, and took the interesting little girl upon his knee and began talking to her as to a little child. "Little girl, what is your name?" and she told him. "Little girl, can you read?" she answered that she could, and ran and got her Greek Testament, and sitting on the old man's knee, read to him from the original Greek. The venerable bishop was somewhat dumbfounded at her precocity and asked, "Little girl, how old are you?" She answered that she was ninety, whereupon the astonished man said, "Little girl, will you

please get off my knee?" Few had more ready command of the Scriptures in their original language than had she; though in that day it was generally considered altogether wrong for women to spend their time in study. Their work was held to be in the household duties, and it was a scandal for a woman to know too much. Happily our sister saw that time pass away, and now women are free as men to learn all they can.

MANAGING LITTLE FOLKS.

IT is useless to endeavor to make a child control his temper if you give way to your own; to tell him to be truthful while you are not strictly so; to inculcate neatness while careless of your own dress. The little folks are keen observers, and will not respect you unless you are worthy. Be careful not to impose unnecessary instructions—to forbid nothing without reason. It is well to infuse into every child's mind the wholesome principle of self-respect; to teach him that certain things are to be avoided and others cultivated; not because you say so but because of his own dignity and social position. So should they be taught in their earliest years that certain things are for their good; that gentleness, unselfishness, and neatness, are not only admirable in themselves and pleasant in their family circle, but they make their possessor welcome in the outer world, and are excellent capital to begin life upon.—Exchange.

A touching incident was related recently by Dr. Mutchmore at the fourth anniversary of the S. S. of the Collegiate Free Church in Paia. A little girl of their school was on board the Narragansett on its fatal trip. As soon as the danger was evident, she fell upon her knees and asked God to save her. The captain saw her in prayer, rushed to her, and taking her in his arms, said: "Whoever else may be lost, you shall be saved," carried her to the life-boat and sent her safely to the shore. The school held a special thanksgiving meeting for her rescue. This is the school and church started by Rev. Dr. S. A. Mutchmore with the \$4.30 in silver pieces, given him by a little girl when dying, who made him promise to build a church for poor people. The church has been erected in the four years, without debt. The school started with forty-two scholars; it now numbers 505.

Were half the pains, which is often taken to cultivate the voice in song, bestowed upon its tones as used in speech, social intercourse would gain a very great charm. We hear harsh, metallic voices, nasal voices, high-pitched voices, and voices that are cracked, a discord running through their cadences. No body can be where a number of ladies are gathered without being struck by the lack of culture which is evidenced by disagreeable voices. A sweetly-modulated voice, in conversation, is delightful and restful.

"Doctor," said Mrs. Pepper to her pastor, "do you think that a little temper is wrong in a woman?" "Certainly not," replied the gallant clergyman; "on the contrary, it is a good thing, and she should be careful never to lose it."

Brethren at Work.

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The Editors will be responsible only for the general tenor of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncharitable language, but present their views "with grace seasoned with salt."

Subscription price, \$1.50 per annum. Those sending right notes and \$12.00 will receive an extra copy free. For each additional name the agent will be allowed ten per cent, which amount he will please retain and send us the balance.

Money sent by Postal Orders, Registered Letters and Drafts properly addressed, will be at our risk.

Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

MOUNT MORRIS.

BRETHREN living in the eastern part of the United States have requested us to say something about this place as they contemplate a change of location and want to know something concerning the conveniences of this place. As they desire to know what it is, we shall not attempt to write its history but hold it up as it appears to us after being here one month.

It is located 108 miles West of Chicago, on the Chicago and Iowa R. R. and seven miles West of Rock River. Being on the edge of a great timber belt, fuel can be had at reasonable prices. The population is about 1000. Water good and sufficient for all who are here or may come.

The most attractive institution is the college. This was opened by brethren Stein and Newcomer Aug. 20th 1879 with about 60 students, which number was increased to 205; by the close of the first school year. The second year 260 were enrolled; and up to the present time nothing serious has occurred to injure its reputation and standing for usefulness. There is perhaps less ostentation and false modesty displayed in one year at this school than at any other similar place in all the country. If there be any advantage in having our children under the care of Brethren, then the school may be set down as one of them.

The chapel in the main building is used for meeting purposes by the Brethren, so that the students and members in turn have a place to assemble to worship God. This is indeed a convenience.

The Abram Cassel Library will soon be thrown open to the public, and containing as it does, a vast fund of information of a rare character, people who love knowledge may readily conclude this a peculiar blessing and advantage.

The country round about is one of the most beautiful in the West, and ranks foremost in

productiveness and wealth. So far as we have been able to ascertain the citizens around Mt. Morris are of the solid, substantial kind—good farmers. Those of Mt. Morris with whom we have associated are also kind and sociable, ready to communicate and entertain. True there are "lame" ones here as well as elsewhere; and the indolent and the unruly come forward with their claims, seeming to think that they must be maintained with those who labor. But such are every where plentiful enough, and we cannot get away from them unless we go out of the world.

Dry-goods, groceries, lumber, &c., are about the same here as in Chicago. That which is needful for man and beast abounds, and he who by thrift and energy will lay hold need not suffer for want of food or raiment.

Should any one come here with a view of tipping publicly, he will find his chances cut off; for our town is not despoiled and disgraced by saloons and beer gardens. The people vote them out! For business activity the point is a good one. We have observed that on some days, the streets are well filled with teams, thus denoting business activity and energy on the part of those who have to buy and sell. Any man with a determination to labor and deal honestly will fare well.

In certain trades and occupations there are good openings, and we invite mechanics to give us a call. A dealer in meats would find this an excellent field, and the machinist could find something to do in Mt. Morris. Physicians and editors seem pretty plentiful; yet there may be room for more.

We think we have a healthful town. Located as it is on an elevation, the waters move off rapidly, so that we are not afflicted with malarial diseases.

We want good, peaceful brethren and sisters to move in here. Those who are not busy-bodies—love not strife—are willing to help bear burdens,—live holily, justly and mercifully, will be heartily welcomed. We are for peace. We love peace. God has thus far blessed this church with peace and holy devotion to gospel principles, and we want to see them maintained. Loud cries for so called "progression" are not heard in this land; but gospel advancement in harmony with gospel light and gospel freedom are highly cherished and welcomed. The church is under the care of brother David E. Price; and is noted for its integrity, solidity and general harmony. The members are not wont to lie to God. When they promised before men and God to renounce Satan with all his pernicious ways, and to live holy before the Lord, they do so by complying with the doctrine and order of the church. Few indeed say they will conform to the order, and afterwards stubbornly refuse, thus showing that they both say and do. You thus see what is encouraged here. We want you to know that this church is united. The "dainty hat" has not divided it; because there are no preachers here who introduce, advocate and urge it. Nor are the sis-

ters bringing it up, wrangling over it, making it a bar to christian fellowship.

If you are ashamed of the Brethren's customs, manners and associations, you will not be happy here; but if you love the Brotherhood, prefer the Brethren to all others, love their order, peace and simplicity, come. For declaring these gospel principles, we expect a shower of mud from the regions of the corrupters.

M. M. E.

TEMPERANCE IN KANSAS

LATELY the State legislature of Kansas has done a good thing in passing strict laws against the improper use and sale of intoxicating liquors. It is doubtless the best set of regulations on the liquor question in the United States. No one but a druggist can keep intoxicating liquors for sale, and he not allowed to sell only for medical, mechanical or scientific purposes, and not then, if for medicine, unless the party purchasing furnishes a prescription from a regular physician authorized by the court to give said prescription. These prescriptions are filled in the Court House and kept two years. The druggist must keep a book in which he enters all liquor sold, when, whom to and for what purpose; this book is to be kept open for public inspection and may be examined by any one who wishes to do so. Each druggist must have a permit from the judge of the court before he is allowed to sell or handle any liquors, and must also give heavy bonds. The physician has to do the same. A violation of this law incurs a very heavy penalty.

We are of the impression that the steps taken by the authorities in Kansas will bring to that State a good class of citizens that will be a credit to any state in the Union. It will also drive from her a class of persons who render neighborhoods and villages miserable dens by their drinking and carousing habits. Many of these will at once move into Missouri, hence will drive that State to the necessity of passing similar laws in order to secure the good and get rid of the evil. If Missouri will take this step then Illinois and Iowa must do likewise, and so on till all the states have fallen into line.

The law takes effect May 1st. We are thankful that the State to which so many of our brethren are moving is making such a good record. Older States should follow her example.

J. H. M.

In the English Episcopal church of Yokohama, Japan, it was announced a short time since, that a special service of prayer for missions had been appointed. Great pains was taken to have a full meeting. The day arrived. The people assembled early, to hear only that it would be impossible to pray for missions that day, because the prayers had not arrived. It was all due to the negligence of the Bishop of London. There is a droll humor about this that our good neighbor, *The Churchman*, we are afraid, will fail to quiet.—*Herald of Truth*.

BURNING THE BIBLE.

A FEW weeks ago our statement in regard to the Catholics burning the Bible was called in question, and not having access to our library we were compelled to rely upon what little evidence there chanced to be on the table. Since then we have been favored with a few books from the "Casal Library" that enable us to give additional proof in support of our former statement.

In the year 1842 the Roman Catholics had a protracted meeting in Champlain, New York, and during its progress they gathered all the Protestant Bibles they could procure and made a public bonfire of them. This statement was published by most of the papers in the United States, but was soon afterward denied by Bernard O'Reilly, a Roman Catholic priest of Rochester, N. Y. This denial was also extensively published in the papers. Finally the citizens of Champlain held a public meeting and appointed a committee of four persons to prepare for publication a full and truthful statement of the Catholic priests burning the Bible in their town. For the satisfaction of our readers we give the following extract from the statement prepared by the committee:

"About the middle of October last, a Mr. Teltout, a missionary of the Jesuits, (who bear the name of Oplats as we understand) with one or more associates, came to Corbeuse in this town, where the Catholic Church is located, and as they say in their own accounts given of their visit in the *La Minerve* (which we send you,) by the direction of the Bishop of Montreal.

On their arrival they commenced a protracted meeting, which lasted several weeks; great numbers of Catholics from this and the other towns of the county attended day after day; after the meeting had progressed several days, and the way was prepared for it, an order was issued requiring all for the Bibles, or Testaments, to bring them in to the priest, or lay them at the feet of the missionaries, (to use their own language in *La Minerve*.) The requirement was generally complied with, and day after day Bibles and Testaments were carried in; and after a sufficient number were collected, they were burned. By the confession of Teltout, as appears from the affidavit of S. Hubbard, there were several burnings, but only one in public. On the 27th of October, as given in testimony at the public meeting held here, Teltout, who was a prominent man in all the movements, brought out in the house of the resident priest, which is near the church, many Bibles as he could carry in his arms at three times, and placed them in a pile, in the open yard, and then set fire to them and burned them to ashes. This was done in open day, and in the presence of many spectators. The number burned altogether we are not able accurately to ascertain; more than a hundred no doubt; perhaps two or three hundred.

The Canadian Catholic population of this county has become, since the rebellion in Canada in 1838, very large, amounting probably to some thousands. In this town alone there are more than a hundred Catholic families. For several years our different town Bible Societies have been in the habit of supplying those of them who could read, with Bibles, in common with other destitute families. In 1841 there was a thorough supply of the Canadian as well as other destitute families in most if not all the towns in the county. In this town alone about sixty Catholic families were supplied with French Bibles. During the meeting the President of our town Bible Society, learning that the Catholics were carrying in their Bibles that they might be burned, took

with him Silas Hubbard, Esq., a respectable lawyer of this town, and waited on the Priests at the church, and requested, that inasmuch as the Bibles had been given by the different town Societies, they should be returned to the donors, and not destroyed. Teltout, with whom they had the interview, replied to their request by saying, that it was out of their power to comply, for they had burned all they had received and intended to burn all they could get."

The reader will find a full account of this affair in a little work entitled, "The Burning of the Bibles" by John Dowling.

We next quote from a little work, entitled "Rome's Policy Towards the Bible," published by James M. Campbell, of New York, in 1844:

"The means by which the enemies of the Bible had formerly employed to suppress the circulation of Wicliffe's version, were again resorted to. In the autumn of 1537 a visitation of the London diocese was held in order to purge it of anti-papish books and doctrines, and some of Tyndale's friends who had been conspicuous in the work of circulating the Scriptures, were imprisoned from February until August in a dungeon in Oxford, where three of them died in the space of one week in consequence of the cruel privations which they had suffered. In the year 1528, a large number of the copies of the N-w Testament were publicly burned at Paul's Cross, by order of Bishop Bonner." Page 35.

"Tunstall repaired in person to Antwerp, and bought up all the copies of the New Testament which were for sale; on the fourth day of May, 1530, these copies were all publicly burned in St. Paul's church-yard, together with a large quantity of heretical books." Page 36.

In the year 1538 steps were taken to print the whole Bible in the English language; the mechanical part was executed in Paris. The work had progressed to the end of the printing when the priests interfered. Coverdale, one of the translators, fled for his life, leaving behind twenty-five hundred copies of the Bible, "which were publicly consigned to the flames in an open square in Paris." Page 49.

We think the above is sufficient to prove former assertions made by us in regard to the Roman Catholics burning the Bible. Much more might be given if it was doubtless well answer for the present.

J. H. M.

THE FAST AGE.

BUSINESS men rush headlong into speculation without studying the law of supply and demand, depending on their wit and cunning for success. Men who should devote years to the human system and the *materia medica*, suddenly conceive the idea that nature designed them for physicians; whereupon they down with tools, abandon the plow, or bid good by to the school-room, borrow a few medical works, attend a course of lectures during the winter and by the time the snail comes crawling out in the Spring these "fl-d-gling" doctors may be seen hanging out their shingles announcing their willingness to heal the sick and care for the dying. Preachers who scarcely ever refer to the Bible and certainly never dig deep for the truth, make up their sermons from "scraps" and newspaper tales which invariably have d-ath, graves, and tombstones in them, go before the people and claim their sympathies, prayers, and pocket-books.

Superintendents of Sunday-schools and teachers waste no oil in their midnight vigils, "since it has come to pass" that every Sunday morning when they come from their slumbers, they find a printed program for the day's work on the table. They need lose no sleep or time, nor deny themselves of visiting some place of "innocent amusement", since all they have to do, in appearing before the class, is to draw the lesson paper out of a side pocket, and after reading their title clear to mansions in the skies, hand the "paper" over to their eager pupils and declare, "children! them's our sentiments gotten up by a select committee"—fare ye well.

M. M. E.

THE WEATHER.

WINTER is still with us. February 10th, was the heaviest snow that had fallen up to that time. The railroads were blocked for several days, and some of the wagon roads are not yet opened. On the morning of the 27th, the sun shone brightly, the snow began to melt, and we all felt that our long dreary Winter was drawing to a close. But about ten o'clock the sky suddenly became over-cast with dark clouds; the thunders roared, the lightning flashed, and the rain, which fell in small drops at first, increased till it came down in a perfect deluge upon the earth, melting the snow at a rapid rate. During the afternoon we had several severe hail showers and considerable sleet. In the evening the wind changed to the north, and a severe snow storm set in and continued, with unabating fury, all the next day (Sunday), so that but few persons ventured out. The railroads were again completely blocked, at some places to the depth of sixteen feet. By Wednesday a few train- were able to pass over a part of the roads, but on Wednesday evening commenced the most fearful snow storm of the season: it snowed over fifty hours, filling the lanes and blocking the roads worse than before.

It is now Saturday evening; have had little mail this week, and not any since Wednesday. There are no trains on the roads, nor do we think they will be able to run regular for several days. These heavy snows and long delays will greatly interfere with the mails. On an average about five feet of snow has fallen during the last three weeks, all of which is still on the ground, and should it go off with a rain or rapid thaw, much damage will be caused by high waters and floating ice.

J. H. M.

The papers say that during the last month there were days of dense darkness in London. Those who have never been in London during a fog, have no idea of its gloom. At noon the gas blazes, in all counting-rooms; the railway stations are lighted up exactly as at night; along the banks of the Thames, thieves and highwaymen rob and assault with impunity; men walk off the quays into the docks; many accidents occur from collisions in driving; jeweller's windows are smashed, the precious contents bagged, and the robbers vanish around the corner; on such a day many wretches find life insupportable and leap from the bridges to end their existence, into the cold and dirty Thames. On February 12th, a London paper said: "We have not seen daylight for a week."

THREE ACTIONS IN BAPTISM.

WE believe that when we shall appear before the Son of man at the final gathering of "all nations," our inheritance of the kingdom shall not depend on the question whether we have been baptized by three actions, or only. According to Matt. 23:35-46, we shall be subjected to a different test altogether—a righteous life, and not a formal observance of ordinances. This subject is at present receiving so much attention through the pulpit and the press, by a certain class of people who contend for three actions, as though the salvation of souls depended entirely on the mode of baptism, that it becomes necessary for us to notice it occasionally, in order to prevent some of our readers from falling into the same error; and it is only for this reason that we notice the subject at all—*Herald of Truth*.

REMARKS.

According to the above, baptism will not even so much as be named at the final judgment. If a proper observance of the ordinances will not be required, then we ask: Why in the name of reason did Christ command such things? Is not the communion an ordinance? Will that be ignored in the final judgment? If baptism is to be observed at all, it certainly should be observed as commanded. Paul told the brethren at Corinth to keep the ordinances as he had delivered them unto them. They had no right to change them. If we are to contend for the faith as it was delivered unto the saints, we certainly must contend for the faith they had in baptism. The baptism they had was that taught by Christ in Matt. 28:19, which is a three-fold immersion of the body. Single immersion, pouring and sprinkling, are too young to be regarded as the apostolic method, hence we cannot contend for them.

J. H. M.

HOW NOT TO PREACH.

SOME of the styles of modern preachers were recently portrayed by Dr. Hurst, of Madison Seminary, in this wise: "It takes ten minutes on some Sabbath mornings to annihilate Huxley, ten minutes more to knock Farrar's 'eternal hope' to pieces, ten more to do away with Ingelsoll, and about five to close up on the 'Second Coming.' What is going to become of the poor burdened soul who has drifted into the service with his bereavements, and broken future, and penitent feelings?"

Sound sense is this. It is time that preachers realized that they are neglecting the Gospel when firing away at enemies unknown and invisible to most of their congregations. Such discourses are but a waste of time and ammunition. And what is the use of a man firing at a thing that is beyond the range of his gun? It would be far better for the cause if he would confine his efforts to that which demands his attention. He should carefully search into the spiritual wants of his congregation, and if possible, adapt his discourses to the needs of the people. Preach the good old story of the Cross; preach the Word in its power and simplicity, and thus edify and strengthen the people.

J. H. M.

THE PERPETUITY OF MORAL BEING.

For the Brethren at Work.

BY C. H. BALSBAUGH.

WE must live forever—*nolens volens*. Eternal life, in the specific Scripture sense, cannot belong to the sinner because it is the life of God, and that is infinitely more than continuity or existence. The phrase "eternal life" is not once found in the New Testament, as signifying *endless being*. It invariably means *that*, and not *simply to be*. The sinner, as a sinner, has an endless future before him. Death will neither terminate his existence, nor change its quality. Heaven and hell are undated. The fuel of the "everlasting burning" is gathered in this world. Every evil thought, desire, word, act, contributes to the "damnation of hell." The inner being especially, if dominated by sin, prepares the person for the endless "weeping and gnashing of teeth," and "the blackness of darkness forever." The ceaseless activity of thought, imagination, passion, lust, flesh-born cravings, carnal hungerings and gratifications, rivet the chains of perdition around the soul. The occupancy of the mind and feeling by the Holy Ghost, is the root of vital godliness, and the antepast of the upper Paradise. So the possession of the interior life by the prince of darkness, the government of mind, desire, purpose, emotion, by the spirit that centers in self, is the essence of Beelzebub, and the mundane installment of remediless corruption and woe, eternal exclusion from heaven, and the forever augmenting agonies and horrors of hell. Every thing in man, and God, and the economy of redemption, combines in the ratification of the solemn and awful truth that we carry in our essential make an eternal destiny. We can neither destroy nor escape ourselves. Sin corrupts and perverts but does not annihilate. The fact of Eternity is in us. The very elements of the divine constitution are also the constituents of our moral being. The fallen angels have retained all the essential elements of their original nature. Not a faculty is lost, or can be. This makes hell, hell indeed. The same faculties which in their right use constituted their bliss, now, in their God-dishonoring activities, make their hell—an ever-deepening, ever-widening, ever-intensifying hell. And just such a hell awaits every sinner. The objectivity of hell may not change. The flaming Tophet that receives the ruined denizens of Heaven, is the hell of to-day. Not so with the hell within the hell; that is never stationary. Sin in this life is self-propagating. This is its necessary and eternal character. The torment of to-day among the damned, is like a gracious respite, compared with the torment a millennium hence. Moral being cannot pause; it must soar or sink by the force of its inherent constitution. No being can recover himself from a radical lapse. Once in sin, forever in sin, save by the atonement of Emmanuel, the in-coming, in-working, and in-staying of the Holy Spirit. In hell these have no office.

God was made flesh, and made restitution on this side of the grave. To suffer an amount of agony equivalent to the moral injury of transgression, is impossible to a sinner. The simple fact of the incarnation for this very end, effectually negatives such an idea. Hell is the place for damnation, the dungeon whose midnight gates are bolted inside and outside, with all the elements of the Divine nature and our own. Hell is self-locked as well as God-locked. Its woe and despair and torments are not arbitrary. "The law of sin and death" is the law of eternity. Conscious wrong relation to God and our primeval being, will be the oil of the endless flame. O, sinner, have you not hell enough in the prospect of hell? Will not the stings of conscience you so often feel suffice? Are you so greedy to sin that you must have your momentary pleasures even if the flames of the bottomless pit and the undying worm scorch and flay and gnaw you forever and ever? O, the madness of your folly. O, the dire ruin you are courting every time you do wrong. O, awful and hopeless eternity with God and Christ and the Holy Ghost for your Omnipotent antagonists; with devils and lost souls for your associates and tormentors; and your own guilty, burning, self-executive conscience God and devil in one! You must live, O sinner, beyond the grave, and your sins will go with you. At the bar of God you will be the chief witness against your own soul, and your own sentence will emphasize the verdict of your Almighty Judge, and seal your fate. In the flame-eyed presence of the Omniscient heart-searcher, you will offer no vain excuses for your neglect of Christ and preference of sin. Here you mock and sport at the gracious "come" of the God-man. There you will instantaneously obey the thunderous judicial "GO." You must *be*, you must *live*, you must *feel*, you must *remember*, and that forever and forever, and still forever, and this will be the hell of hell. "I beseech in Christ's stead, be ye reconciled to God." The door of Heaven is open, the arms of Christ are extended—COME.

The Boston *Watchman* has the following on a matter much discussed in these days: "In the great cities of America the art of preaching the Gospel to the poor is in danger of becoming one of the lost arts. 'What!' says some one, 'have you forgotten our mission chapels?' No, we do not forget them, though we thus speak. These chapels do good, and if there were ten of them for every one, we should have less fear. But the New Testament ideal is not that rich people should build mission chapels for poor people, but that rich and poor should meet together in gospel churches."

God's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant, and Apollos water. He furnishes the wind, but we are to spread the sails. He gives, but we gather. Prayers and diligence, dependence and activity, harmonized in the Scriptures, and are only inconsistent in the crudeness of ignorant and foolish men.

Our Bible Class.

J. S. MOHLER, EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 23:30, with his burial and resurrection as to the time he was in the grave? Please give the harmony.

P. C. LONG.

In seeking more light on the Scriptures, I ask for an explanation through the BETHRENS AT WORK, on the following passage: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 1:9. Especially, why did Michael contend with the devil for the body of Moses?

Sister NANCY STEES.

There has been a question presented to me which I am not able to answer, and wish some one to explain through the B. AT W. to-wit: How can a man with a large family obey the command "fasting," and keep it concealed from the family? The Gospel says that we should not let our left hand know what our right hand doeth.

S. W. YEST.

Will some one explain Rev. 2:6-15. Who were the Nicolaitans, and what were their deeds and doctrines?

A Brother.

When did God set up a kingdom on earth; on the day of Pentecost, or before that time?

JAMES M. NEFF.

THE BUILDING OF GOD.

I would like some one to explain Rev. 3:18, which reads as follows: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye-salve, that thou mayest see." JOHN Y. SNAVELY.

THE above admonition was given to the Laodicean church. A church that was favored with this world's goods; whose members were rich, whose hearts were filled with earthly things, and as a result, they failed to realize their dependence upon God, and give to Him the glory and honor, they should have done. They felt that they stood in need of nothing—just as thousands of rich professors do to-day, whose whole dependence is on their wealth. The Saviour has truly said, "How hardly shall they that have riches, enter into the kingdom of God!" Mark 10:23.

But, as to the application of those terms—"gold," "white raiment," "eye-salve," etc., to our spiritual manhood: "There is a natural body, and there is a *Spiritual* body." 1 Cor. 15:44. The *Spiritual* body has its wants as well as the natural body. The wants of the natural body are supplied by earthly things, such as *gold*, by which to secure a living; *raiment*, by which to be clothed; *eye-salve*, to aid our vision. All these things are good in their place, and afford us the comforts of life; but the person who has no other riches, will fail when those fail, for they only minister to the natural body, and the natural body we know must die.

The *Spiritual* body is designed to live forever. That it may be developed in the image of Christ, and be eternally happy, its wants must be supplied. The *gold* may mean the riches of

God's word, contained in his promises. Paul says: "And that he might make known the riches of his glory."—Rom. 9:23. Again, "O the depth of the riches both of the wisdom and knowledge of God."—Rom. 11:33. Again, "And what the riches of the glory of his inheritance in the saints."—Eph. 1:18. Further, "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."—Eph. 2:7. The word of God is to the *Spiritual* body, what the natural bread is to the natural body. "My words are spirit, and they are life," says Christ.—John 6:63.

The *Spiritual* body needs to be clothed upon, as well as the natural body. Hence the admonition, "white raiment" that they might be clothed. As natural nakedness implies shame, thus spiritual nakedness implies greater shame. Jude 1:13 says of certain lewd characters in the church: "Foaming out their own shame." Again, "That the shame of thy nakedness do not appear."—Rev. 3:18. Further, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15. "White raiment" is the same as "fine linen," and spiritually, means the pure and unspotted life of the Christian. The Revelator says, in referring to the purity of the church: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19:8.

Our life ought to be such, as to constantly reflect honor upon our Creator. We must keep ourselves unspotted from the world. When our life is such, we keep our garments pure; and even the world will admire our fidelity to the cause of Christ.

"Eye-salve" is used naturally, to anoint our eyes when partial blindness has obtained, that our vision may become clear. It is thus, spiritually: After we have become enlightened by the Spirit of God, we may again, like the Laodiceans, through the deceitfulness of riches, become spiritually blinded by the God of this world. In that case, we need "Gospel eye-salve," to see clearly the vanity of all earthly things, our own nothingness, helplessness, and entire dependence upon God.

It is our impression that a good stock of "Gospel eye-salve" ought to be kept in every family, and daily application of it made, that our blindness might be removed, and our *Spiritual* vision become brighter and brighter, unto the perfect day.

J. S. M.

DON'T WAIT UNTIL HE IS DEAD.

BY DANIEL VANIMAN.

MARY had special regard for the Master, and gave expression to her feelings by breaking the alabaster box of precious ointment, and pouring it on him while he lived and could appreciate and approve her love, instead of waiting, as was the custom, until after death. So highly was this act appreciated by the Master, that he said "it should be told for a memorial of her wherever this Gospel should be preached." The disciples expressed indignation at it, regarding it as a useless waste; making an argument against her in favor of the poor. Jesus replied: "The poor ye have always

with you, but me ye have not always." Brother or sister, have you a faithful minister who is laboring hard to build up the cause you love, often under great discouragements? Don't save the precious ointment until he is dead; he needs your sympathy, encouragement, and help now. Think too of his companion, who is left to tug and toil alone with pressing cares of the family upon her, while he is absent. Don't wait until after she is dead; she needs words of sympathy and encouragement now. Your arguments that it will make them proud, spoil them, etc., are altogether too thin and weak. Break the box now. Husband, have you a wife who has for years been toiling hard to care for you and your children? Spare her! O, spare her all you can. Tell her now, how much you appreciate her faithfulness, and prove it by keeping a good tenner, avoiding harsh words, and rendering needed assistance. Have you been in the habit of neglecting cleaning the mud off your boots before entering the house, spitting on carpets or floors, or filling spittoons with tobacco juice for her to clean up? Then stop and think. Remember this relation will soon end. Before long the hearse may stand at your door, waiting to carry off the best friend you have on earth; then will the house and all the world seem vacant and desolate as never before. Don't wait until she is dead; break the box now.

Wife, have you a husband who has toiled through heat and cold to provide for the family, perhaps often discouraged and perplexed with business affairs while battling against adversity? Your power to cheer him, lighten his heart, and nerve him up to meet the trials and temptations of life, is great. It stands you in hand to make home as agreeable and pleasant as possible, by preserving a sweet temper, by words of sympathy, approbation and encouragement in all that is good, and by loving acts and kind entreaties, to discourage and persuade from that which needs reform. Remember your greatest power over him lies deep down in the principles of love and winning affection. Possibly the hearse will stand soon at your front door for him, while you may be left to weep over neglected opportunities for lightening his heart, brightening his prospects, and increasing his influence by rendering the proper sympathy, encouragement and help. Don't wait until he is dead—break the box now.

VIDEON, III.

In my explanation of "Baptism by Fire," in the second paragraph, tenth line from top, we read: "Hence we would suppose," etc. This ought to read: "Hence we would not suppose." The adjective *not*, is left out. It may have been my error, but as it stands, it spoils my explanation—it confuses it.

J. S. M.

"These six things doth the Lord hate; yes, seven are an abomination unto him; a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."—Prov. 6:16-20.

Whenever Christians countenance anything which the word of God condemns, they place a stumbling block in the way of others, which will hinder them from coming to Jesus for salvation.

Correspondence.

From John Fritz.—I left home on the second day of this month for Diller, situated in the North-west corner of the Ocoee Reserve, and on the R. V. R. R. Arrived at Diller on the evening of the 4th inst., and soon found a few brethren, namely: D. R. Kelley, Isaac Fry, and others. They are located in a nice—and I think—good country. Met with the Brethren and others on the 6th, in public worship. Arrived home on the 10th instant. I shall soon move to Diller.—*Exeter, Neb., Feb. 18.*

From Stephen Johnson.—Our journey home was attended with some danger. East of Chicago the water was high. At midnight we made one transfer on account of a bridge being washed away. West of Chicago we were snow-bound on the train thirty-eight hours. We preached on Sunday the 13th in the car, to a very attentive audience of about seventy persons. We formed a pleasant acquaintance with many of our snow-bound friends, who gave us an affectionate farewell when we parted. May the Lord bless them. We arrived safe home on the 15th, and felt to thank the Lord for his preserving care.

From Addison Harper.—Having arrived at home and finding my family in usual health—thanks be to a kind Heavenly Father for his kind protection. I will here give a condensed account of my visit to Northern Illinois. Arrived at Lanark on the 27th November, 1880. We continued meetings over Sunday, and the following Sunday. December 4th, we attended a large council meeting which lasted over two days and a half. A number of adjoining Elders were present. The object of the meeting was to settle the misunderstanding between J. H. Moore and S. Z. Sharp, in regard to the *Children at Work*. The financial part of the case was left to a committee of five brethren, who after hearing both sides, rendered a decision which Bro. Moore accepted, but Bro. Sharp rejected. The church as a whole then took the moral part of the case into consideration, and acquitted Bro. Moore of every charge brought against him. As Bro. Moore was acquitted, and Bro. Sharp not accepting the decision, the case was left just where it stood before. The next morning we learned that Bro. Eselman proposed to buy the *Children at Work* of Bro. Sharp, and he accepted the offer, the brethren settling the matter between themselves. Commenced meetings at Arnold's Grove December 9th, ending on the 12th; Hickory Grove on the 13th, ending on the 16th; Rock Creek on the 17th, ending on the 20th; Milledgeville on the 21st, ending on the 23d; Shilun on the 24th, ending on the 26th; Yellow Creek on the 27th, ending on the 29th; Wadman's Grove on the 30th, ending on the 4th of January; West Branch January 5th, ending on the 7th; Silver Creek on the 8th, ending on the 12th; Pine Creek on the 13th, ending on the 15th; Rock River on the 16th, ending on the 23d.

During my visit to Northern Ill. I held meetings in the chapel of the Mt. Morris College. As this institution is eliciting considerable in-

terest in the Brotherhood, I have concluded to advance a few thoughts in regard to it. I hold it highly important that before we either condemn or approve, we should have the necessary information to base our decision upon. It is in my opinion, the misfortune of the world, to be led too much by passion, and too little by reason. In judging of this institution, as we should judge anything else, let us appeal to facts, and not to passion. Certainly we cannot condemn any institution because it teaches knowledge of a very high order, calculated to develop and expand the mind, or lay the foundation on which to build a higher order of intelligence. We would much deplore seeing the minds of the rising generation fettered and bound; that it should go forth "thunder-toned shalt go, and no further." No, my Brethren, let us investigate this subject as rational men, weighing well in the balance of reason, and the result will be an intelligent conclusion. There are so many institutions of learning of every grade and character, turning out scholars in harmony with the teachings of the different schools in which they were taught, that we can readily see the fruits of their different teachings—good schools producing good scholars, and bad schools producing bad scholars. We have thousands of schools which I call schools of crime, turning out criminals who are preying upon society; a curse to themselves and a curse to society. We much deplore the existence of these schools, and would rejoice to see all those schools supplanted by such as I saw at Mt. Morris—a school where the songs of Zion are heard in the early dawn; where the knee is bowed before the Almighty God, and the prayers of thanks ascend to the giver of all good; where plainness and simplicity of dress are taught; where the mind while young and tender, uncontaminated by bad influences, learns to lip the name of God, and to reverence that holy name. Scholars turned out from that school will be a shining light and benefactors to mankind. We need not be afraid of the quantity of knowledge we may obtain, if it be the right quality. Ever shun that knowledge—or in other words that association,—which will debase our moral status; but never fear that knowledge that will advance our moral and religious status, and elevate us intellectually, let the standard be as high as it may. So long as the College at Mt. Morris is conducted by sound Christian and moral principles, we do not fear any bad results. Should a change for the worse take place, discontinue the patronage, and it will stop the wheels. My dear brethren of Northern Illinois, I shall remember with pleasure my visit among you. It will ever be a green spot in my memory; your kindness was so uniform. My thanks are due to you all. Neither do I forget my sisters in the bonds of the Gospel of peace, so please accept my sincere thanks. A word to my brethren in Southern Illinois: I am very sorry I had to disappoint you, but I found having preached for nearly two months every night, with the exception of three, and during the day with ten exceptions, that I was admonished to take rest. If spared I will pay you a visit.—*Roy Co., Mo., Feb. 6.*

From Geo. W. Cripe.—Dear Brethren: As an item of news I will say that our quarter-

ly council passed off very pleasantly and profitably to all, on the 8th of this month. Good attendance, and matters all satisfactorily disposed of. We were made to rejoice to see our members so anxious to attend meeting. It gives the poor preacher much encouragement when members all turn out and assist in the great work. While in Bro. D. N. Workman's congregation, Ohio, a short time ago trying to preach Christ, I met with much of this kind of encouragement. Bro. David attended all our meetings except two, (being called away to attend church meeting), and gave all the encouragement he possibly could, by encouraging members to attend, which they did, both day and night. There was one case especially, that deserves notice. One poor blind brother that attended about every meeting, lived about two miles distant from the church. O to see that dear wife (a sister) walking, leading her dear husband by the hand, and finding a front seat for him, so he could hear. We had to think of the blind and lame that pressed forward to the Savior to be healed, while he was here on earth. We had to say shame to the Christianity of many of to-day, with all the blessings of sight and wealth, opportunities and facilities for attending church, but for fear of a father or some other silly or foolish article of dress becoming soiled or ruined, will at the expense of their soul, stay away from Christ and the church. May the Lord bless all his faithful children, and make us all willing to make the necessary sacrifice that we may meet in heaven, is our prayer.—*Pettit, Ind., Feb. 17.*

From B. F. Moomaw.—To the churches composing the First District of Virginia. The District Meeting for this year is appointed to be held at the Peters Creek Meeting-house, in the county of Roanoke, on the 5th and 6th of May, and it is desirable that all the churches shall be fully represented.—*Bonsacks, Va., Feb. 22.*

From Enoch Eby.—Having a desire to visit my children, as well as many others in Iowa, I left home on the 29th of January, en route for Waterloo. Had four meetings in their new meeting-house in the city, with very good interest. Some gladly received the Word and were baptized. I then went to Rock Grove church, stayed two weeks, but could not do much there (save a good church meeting) not because of their unbelief but because of the snow banks. From this point we had intended to go to Cherokee county and also Grundy county on our return, but on account of snow we were forced to abandon the idea, and as the little church at Rock Grove has had its share of trials and troubles such as are common to man, we tried to aid them as best we could in reconciling some of their matters, and the clouds all seemingly vanished, and their way seems clear now; hope by watching and prayer it may always remain so. We also met Bro. Wm. Hipe, from Fillmore county Minn., a ministering brother who by the way has fair prospects of moving into this district. We then took our leave of the Brethren at this place, and not feeling well, and much threatening for more snow we boarded the train fully decided to return home immediately and not stop with our dear Brethren at Green, Butler coun-

ty, as we promised to do if health and good weather permitted, but when I arrived at Waterloo, I was informed that I could not get through, consequently, after resting a day or two, I consented to comply with their most earnest solicitations and hold a few meetings. One more was then hurried in the beautiful waters of the Cedar River, clear as crystal, and I do not remember that I said anything about baptism, neither do we learn that Philip did to the Eunuch, yet he says, "see here is water what hindereth me to be baptized," but he preached Christ and so we tried to do, and every one that preaches Christ according to the Gospel, will have the penitent believer to baptize just as the apostles had, for similar causes produce similar results, modern evangelism to the contrary, notwithstanding. I have never read of one of Moody's converts being baptized. Let the reader compare the result of his preaching with the apostle, and then form his conclusions. I would yet remark that the church in Waterloo will need assistance very much, as two of its ministers are leaving for the present, and an Elder, sound in the faith and general order of the church, is much desired and greatly needed. I believe the church in general would be willing to submit to order, if they had some one to teach it, both by precept and example. There are in the city about sixty members, and there are two or three little churches some distance off, making in all about one hundred members. There is a very desirable location quite near the meeting-house, and also in the country if more desirable to the purchaser. The church is in peace and union, and zealous in the cause of the Master. Can not some brother, such as above alluded to, make it suit to move there at least a few years? I shall ever remember with thankfulness their kindness toward me, and the pleasant and interesting meetings we had while among them. At home again. Praise the Lord — Lena, Ill.

GOOD NEWS TO THE HOMELESS.

At a meeting of the Board of Managers of the Brethren's Orphan Home, of Southern Illinois, held with the brethren of Hudson, Ill.; the Locating Committee being all present, the meeting was opened with devotional exercises. The Locating Committee then announced that in their judgment, all things considered, that the farm of the late Eld. Jos. Hendricks, was the most suitable for the contemplated Home, and it was then

Resolved, That the Locating Committee be duly instructed to purchase eighty acres of said farm, situated one and one-half miles South-west of C-rro Gordo, Mason county, Ill.

BY LAWS OF BRETHREN'S ORPHAN HOME,
SOUTHERN DISTRICT OF ILLINOIS.

NAME.

1. Brethren's Orphan Home.
2. This institution shall be owned and controlled by the Brethren of the Southern District of Illinois.

MANAGEMENT.

3. It shall be under the management of a Board of Trustees, consisting of brethren of good standing in the church, who shall be elected by the Delegates of the District Meeting,—one each year,—and no one shall serve

more than five years unless re-elected. Number one shall serve one year from this District Meeting; number two, two years; number three, three years; number four, four years; number five, five years; and the present Board shall determine the number of each by lot.

VACANCIES.

4. In case any Trustee shall die, move out of the Southern District of Illinois, or for any cause lose his good standing, or membership in the church, the remainder of the Board shall at their first meeting, elect another to fill the vacancy.

SUPERINTENDENT.

5. The Trustees shall place the Home under the immediate care of a Brother or Sister, as Superintendent, who shall be required to keep a strict account of all receipts, expenditures, etc., and make a full report of the same at the District Meeting of each year. In no case shall the institution be allowed to run in debt.

OBJECT OF CORPORATION.

6. The object of this corporation shall be to sustain and conduct an asylum for the care, support, and education of minors, who by reason of the loss of one or both parents, or from any other cause are not otherwise provided for, and members of the Brethren Church who have scripturally become church charge.

WHO MAY BE TAKEN.

7. Children who are of sound mind may be taken, between the ages of one and ten years. Half-orphans when received, may be returned at any time by parent or guardian, while paying at the rate of from four to six dollars per month; when payment ceases, all further control is lost by parent or guardian, and they become the same as whole orphans.

TABACCO.

8. The Trustees shall prevent the use of tobacco by orphans under their control. Trustees, and all in the institution, to set a worthy example before the children.

WHO WILL NOT BE TAKEN.

9. Church members will not be received from churches until such churches favor this institution with liberal donations, or satisfactory compensation.

PRIVILEGES.

10. Church members received into this Home, shall be entitled to all the privileges of the church in which the Home is situated, so long as they maintain Christian deportment. Should, however, any member or members become refractory, and refuse to be counseled by Trustees, then such members shall be returned to their respective churches from whence they came.

AMENDMENTS TO BY LAWS.

11. These by laws may at any time be amended by a majority vote of Delegates of District Meeting, on motion of Board of Trustees.

Resolved, That David Kuns, C. C. Gibson, and Stephen Shively be appointed temporary Trustees, to hold and control said property until next District Meeting.

Resolved, That the present Trustees inquire into having this institution incorporated, and if necessary, have it done during the present session of the Legislature.

Resolved, That these by-laws be accepted as a whole, for presentation to District Meeting.

Resolved:—That said Home will be opened as soon as it can be got in readiness, and timely notice will be given by Trustees through the press.

Resolved That each church that favors the Brethren's Orphan Home, appoint two sisters to solicit bedding and other articles which will be necessary in the Home, and a brother to forward the contributions to the Treasurer—Bro. David Kuns, Moline, Piatt county, Ill.

Resolved, That the Secretary have the proceedings of the meeting published in the BRETHREN AT WORK, Primitive Christian, and Gospel Preacher.

THOMAS D. LYON, Sec.,

Hudson, Ill., Feb. 28.

REPORT OF DISTRICT MEETING.

THE District Meeting of the Middle District of Indiana, held February 9th, in the Upper Deer Creek congregation, Cass Co., Ind. na, recognized and assumed charge of all missionary labors in her territory, by appointing the following named brethren: Christian Lesh, S. M. Aukerman, John Snowberger, Solomon Ekenberry and the writer, as a Board to take the general supervision of everything pertaining to missionary work in the District, for the ensuing year and report to next District Meeting; assured that by the blessings of God, and the combined efforts of those who are favorably disposed, more will be accomplished in effecting a general dissemination of the Gospel of our Master, than will be done through individual efforts. The Board thus appointed met and organized, choosing Bro. Lesh Moderator, Bro. S. M. Aukerman Treasurer, and the undersigned as Secretary. The Board then proceeded according to instructions from District Meeting, to select four brethren well established in the faith and practices of the church, as Evangelists, to travel and preach in unoccupied territory within the district; hold meetings for isolated members, when convenient. If in the providence of God a sufficient number can be congregated together, new organizations may be established, the evangelist holding themselves at all times amenable to the Board, subject to the decisions of District Meeting. The brethren chosen for the great work are Abraham Ruebhart, David Neff, J. R. Crumrine, and Joseph Amick.

The next duty was the appointment of solicitors in different congregations, to solicit means wherewith to carry on this work as authorized by District Meeting. It is especially desired that those solicitors lend us their hearty co-operation. Bear in mind the injunction, "What thy hand findeth to do, do it with thy might." By order of the Board.

ARTHEAS SMITH, Sec.

EIGHT MILE CHURCH.

OUR Quarterly Council Meeting passed off quietly on the 5th day of February. Members in love and union. Appointed our Communion Meeting to be on Wednesday the 11th of May next, commencing at five o'clock in the morning, at the residence of the writer, ten miles North-west of Ottawa, one and a half miles from Centropolis, and eleven miles South-west of place of District Meeting. A general invitation extended to all; especially to ministering brethren coming to District Meeting. Those coming by rail will be met at Ottawa, and conveyed to place of meeting.

DANIEL BARNHART.

Centropolis, Kansas.

Health and Temperance.

S. T. HOSSEMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Hosseman, Dunkirk, Hardin Co., Ohio.

A SIGN BOARD.

"I will point you a sign, run-seller,
And hang it above you door,
A better and lower sign-board
Than ever you saw had before.
I will point with the skill of a master
And many shall pass o'er to see
This wonderful piece of painting,
So like the reality.
"I will point yourself, run-seller,
As you wait for that poor young boy,
Just in the mood of his childhood,
A motley a jester and jay.
He has no thought of stopping,
But you greet him with a smile;
You seem so little and friendly,
He pauses to chat awhile
"I will point you a gain run-seller,
I will point you as you stand,
With a bouncer glassed in eyes
Hoarse as a lion's roar
He roars, but you urge him;
"Drink" he pleads and not this one;
And he lets the glass and drains it,
And the hellish work is done!
"And next I will point a drunkard,
Only a year has been,
And into this hellishness expiring
The fair young eye has grown.
The work was quick and rapid—
I flung him as he lies
In a torpid drunken slumber,
Under the wintry skies.
"I will point you the form of the mother,
As she kneels by her darling's side,
Her beautiful boy that was dearer
Than all the world beside.
I will point the shape of a villain,
Labeled with one word—'Lost'!
I will point all this, run-seller,
And paint it free of cost.
"The sin, and the shame, and the sorrow,
The crime, and the want, and the woe,
That is born there in your run-seller,
No hand can point, you know,
But I'll point you a sign, run-seller,
And many will pass o'er to view
This wonderful strange sign-board,
So terribly, fearfully true."

HAPPINESS.

BY REBECCA SNAVELY.

HAPPINESS is something we all desire, then it is worth striving for. The wealth it produces is far greater than that of gold, for if we possess the wealth that true happiness produces we are then in possession of a jewel that cannot be taken from us by stealth. And its beautiful perfume of pleasure is dispersed on all who come in contact with us; all will feel its fragrant influence; all admire its perfume and are benefited thereby, and they are neither disagreeable nor objectionable to any, therefore it is safe as well as desirable for us to become wealthy in this direction. And if one hundredth part of the time and labor that is spent in obtaining the wealth of gold, would be spent in producing

and retaining happiness at home and to mankind in general; what a grand result we would behold; how much misery would be crowded out; how much wretchedness would be quenched; how many a sad heart would be cheered and enlivened; how many cast down creatures, that are now pining for the want of that most beautiful gem, would be raised up and embraced in the fond arms of happiness, and kissed by her gentle lips of ease, and nourished by her food of contentment and pleasure, and thus encourage the growth of happiness on and on to more and more perfection!

We all possess some influence; and that influence will either diminish or increase happiness; O, may it be our every aim to increase all the happiness possible, at home, away from home, every-where and always. Perhaps there is no other want more keenly felt than that of true happiness. Procuring happiness in this life only should not be our aim, but let us live in such a way as to secure real happiness in the world to come; then we can have true happiness, but there we can have real happiness. May that be our happy lot.

From Zola's Waterman.

THE FROZEN SHIP.

IN the year 1775, the captain of a Greenland whaling-vessel found himself at night surrounded by icebergs, and "lay to" until morning, expecting every moment to be ground to pieces. In the morning he looked about, and saw ashore near by. He hailed it, but received no answer. Getting into a boat with some of the crew, he pushed out for the mysterious craft. Coming alongside of the vessel, he saw through the port-hole a man as a table, as though keeping a log book. He hailed him, but got no answer. He went on board the vessel, and found the man sitting at the log book frozen to death. The last date in the log-book was 1762, showing that the vessel had been drifting for thirteen years among the ice. The sailors were found, some frozen among the hammocks, others in the cabin. For thirteen years this ship had been carrying its burden of corpses, a drifting sepulchre, manned by a frozen crew.

There had been life in that ship once; and courage and activity, and zeal, and promptness, and ready obedience to the word of command; but all this was past. The Arctic chill had come upon them, the stupor of death had touched them one by one, until the last solitary watcher yielded to his fate and all were dead!

Are there not churches that are in a similar plight? They have sailed away from the open sea of blessing and prosperity, and the sunny latitudes of faith and humility; they have drifted into the frozen regions of pride, worldliness, and sin, impelled by love of gain, or by a vain curiosity to explore the secrets of divine wisdom; they have passed the realms of warmth and life, and floated into the icy wastes of death and desolation. And one has grown stupid, and another, and another; and the death chill has fastened on them. The very marrow in their bones is frozen up; one another has died; until no trace of life, or power, or zeal, or activity, is left. A dead ministry and membership, a dead captain and dead crew, are all that remain. Corpses, frozen stiff, man

the doomed vessel which drifts unguided amid the terrors of eternal snows.

Christian voyager, beware of the Arctic regions of pride and worldliness and dead formality; beware of the deadly slumbers of the frigid zone. Speed away to summer climes; live near the Lord, who is a sun and a shield, and whose favor is life, and whose loving kindness is better than life.

NEITHER ILL NOR THIRSTY.

A MAN of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner table than wine and spirits were produced, and he was asked to take a glass of spirits and water. "No thank you," said he, "I am not ill." "Take a glass of wine, then," said his host, "or a glass of ale." "No, thank you," said he, "I am not thirsty." These answers produced a loud burst of laughter.

Soon after this, the temperate man took a piece of bread from the side-board, and handed it to his host, who said it saying that he was not hungry. At this the temperate man laughed in his turn. "Sorely," said he, "I have as much reason to laugh at you for not eating when you are not hungry, as you have to laugh at me for declining medicine when not ill, and drink when I am not thirsty."

CURE FOR HYDROPHOBIA.

A GERMAN forest keeper, sixty two years of age, not wishing to carry to the grave with him an important secret, has published in the Leipzig Journal a recipe he has used for fifty years, and which he says has saved several men, and a great number of animals from death by hydrophobia:

The bite must be bled as soon as possible with warm vinegar and water, and when this has dried, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva, and relieve the patient from all present or future danger.

Hygien should be considered essential to education, and should be taught early so that its principles may become a part of every day life. We teach children grammar that they may know how to speak correctly. Arithmetic that they may know how to calculate correctly in their business transactions, but more important to them than either is a knowledge of the laws of life and health, that they may know how to avoid disease, and eat, drink, sleep, bathe, breathe, in short, live correctly. This knowledge does not come by instinct more than a knowledge of grammar does.

What a habit we have of crediting all our ills to Providence! We are never willing to admit that our own inactivity, folly and self-love has wrought out the dire results over which we mourn. We only see the shipwreck of our lives; we only hear the voices of the storm, and instead of owning that it was our indifference and unskillful navigation that brought our craft upon the rocks, we fold our hands and cry out blindly, "Strange and mysterious are thy ways, oh Providence!"

GENERAL AGENTS FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

E. T. Roseman, Dushkit, Ohio. John Furney, Athens, Kan.
Webb Rye, Leo, Ill. Daniel Vaniman, Vinton, Ill.
Jesse Calvert, Warsaw, Ind. J. S. Flory, Leavenworth, Colo.
W. C. Trever, Mt. Morris, Ill. John Metzger, Cairo, Ga.
S. M. Jeter, Carroll, Mo. J. W. Southwood, Don, Ind.
John Wills, Mulberry Grove, Ill. D. Brewer, Astoria, Oregon.

THE "Problem of Human Life" received.
We are more than pleased with it.

T. C. WOOD.

ORDERS for "Stein and Ray Debate," coming in encouragingly. Let the good work of canvassing go on. Read terms in next column.

THE *Inter Ocean* says that a great amount of money has been stolen this winter from letters. The Government has arrested quite a number of thieves, and recovered some money. The safe way is to send by post-office order, registered letter, or drafts. We prefer drafts on Exchange Bank, Larnark, Ill.

We are so crowded with work that our new catalogue of books has been delayed. We send out one of our old ones this week. Look it over carefully and see if you can find some good book for yourself or friend. We cheerfully recommend "Pulpoisage of Plan of Salvation," and "Scripture Manual."

ABOUT all the material for the "History of the Danish Mission" is at hand, and the work of printing has begun. We will soon be able to announce the price. Bro. Hope's trials are touching; and the hardships of Bros. Eby and Fry, and their wives, will for the first time come to the knowledge of their friends. They never complained, but others knew their sufferings, and now tell it. The work will be interesting to thousands.

TO OUR WORKERS.

WE believe the work of canvassing should be kept up all the year. A constant vigilance should be exercised in order to put good reading matter into the hands of the people. As an inducement to spend a little time in increasing the B. at W. list, we make the following offer, open to all.

1.—For five names and \$5.00 we will send the BRETHREN AT WORK eight months, and to the sender, a copy of the forthcoming work on "Danish Mission."

2.—For ten names and \$10.00 we will send the BRETHREN AT WORK eight months, and a copy of the "Stein and Ray Debate," in cloth binding. Price of work, \$15.00.

3.—For twelve names, and \$12.00, the BRETHREN AT WORK eight months, and the "Stein and Ray Debate," in cloth, and "History of Danish Mission."

We shall open a corner on the 15th page, entitled "Our Workers," and each week will announce how many names each one sends. For prospectus and sample copies, address:

BRETHREN AT WORK,
Mt. Morris, Ill.

Our Book Table.

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1. The name of the book. 2. The name of the author. 3. And unless advertised by us, the address of the publishers.

Good Books are safe companions. He who distributes them among the people is a public benefactor. Parents, supply your children with good books, and direct their minds into channels of usefulness. In after years when their minds are well stored with useful facts, they will bless you for supplying them with these advantages.

"The House We Live In."—By Daniel Vaniman. This is a tract, setting forth the reason why we as a church practice what we do. It gives the Scriptural reasons for the ordinances as we practice them, in short, concise language. It is *multum in parvo*. Price five cents, post paid, or ten cents for forty cents.

Agents Wanted—To canvass for "Foundation of Success and Laws of Trade," a book that everybody wants. It is a book for the farmer, merchant, mechanic, young man, young woman, old man, and old woman. Good pay given to agents. Send for terms. Address:

WESTERN BOOK EXCHANGE,
Mt. Morris, Ill.

Take Notice.—Anyone sending \$1.75 before the 1st of May, will receive one copy of "Stein and Ray Debate," and one copy of "Rapp's Calculator," price 50 cents. This is \$2.00 for \$1.75. Or for \$2.75 if sent in before the 1st of May, one copy of "Stein and Ray Debate," and one copy of "Problem of Human Life." Here you get \$3.50 worth of books for \$2.75.

"Historical Chart of Baptism."—We still have a few of these charts left. It shows how the successors of the apostles could have learned of each other, and thus transmitted the primitive mode of baptism. It is in the form of a chart, printed in colors; is handy for framing, being both instructive and ornamental.—By J. H. Moore. Sent post-paid for 25 cents.

ANY one with a little industry and perseverance, may secure any of the above premiums. Now is the time to add to your library. Remember that each subscriber who pays before May 1st, will also receive a copy of the "History of the Danish Mission." This work is worth many times its cost, and will be appreciated by all lovers of truth, and especially those who have given their money and prayer to spread the Gospel in Denmark. Address all orders to

WESTERN BOOK EXCHANGE,
Mt. Morris, Ill.

Don't Forget that your library will never be complete without the "Problem of Human Life." It strikes at the very root of false theories which no man before dared dispute. The author is a man of the greatest courage, which he vividly displays in staking his reputation on the truth of his position. He proves every thing as he goes. He shows how the greatest scientists of the day contradict themselves. He writes to us that he has not laid

up a single dollar of the many thousands he has received for books sold, showing that he has not been working for money, but for the enlightenment of the human race, which indeed is the noblest work in which man can engage.

"Scripture Manual."—Price \$1.75, post-paid. This book should be in the hands of every minister. Parallel passages of the Bible are conveniently arranged under proper subjects, so that a minister in speaking on a theme, has an abundance of proof before him. It is purely Bible; contains no notes or comments, but an excellent index of subjects. The Western Book Exchange, Mt. Morris, Ill., will fill your order promptly.

PREMIUMS | PREMIUMS |

Now is the Time to Work.

For \$1.50	ONE copy "Stein and Ray Debate," and one copy of "History of Danish Mission."
For \$3.00	TWO copies "Stein and Ray Debate," and two copies of any 15 ct. pamphlet found on our list.
For \$4.50	THREE copies "Stein and Ray Debate," and three copies "True Evangelical Obedience," by J. W. S.
For \$6.00	FOUR copies "Stein and Ray Debate," and one copy "Bible School Exercises," by Carl Peters.
For \$7.50	FIVE copies "Stein and Ray Debate," and one copy "Close Communion," by London West.
For \$9.00	SIX copies "Stein and Ray Debate," and any 75 cent book found on our list.
For \$10.50	SEVEN copies "Stein and Ray Debate," and any \$1.00 historical, scientific, or religious work.
For \$12.00	EIGHT copies "Stein and Ray Debate," and any one dollar and twenty-five cent religious, scientific, or historical book.
For \$15.00	TEN copies "Stein and Ray Debate," and any one dollar and fifty cent book on our list, or an extra copy of "Debate," in cloth.
For \$18.00	TWELVE copies "Stein and Ray Debate," and any two dollar book found on our list, or an extra copy of "Debate," in leather.
For \$21.00	FOURTEEN copies "Stein and Ray Debate," and any two dollar and fifty cent book found on our list.
For \$23.00	FIFTEEN copies "Stein and Ray Debate," and any \$3.00 book found on our list, and two copies "History of Danish Mission."
For \$25.00	SEVENTEEN copies "Stein and Ray Debate," and two copies "History of Danish Mission," and any \$3.50 book found on our list.
For \$30.00	TWENTY copies "Stein and Ray Debate," three copies "History of Danish Mission," and any \$4.00 book or two \$2.00 books, found on our list.
For \$37.00	TWENTY-SEVEN copies "Stein and Ray Debate," six copies "History of Danish Mission," and \$6.00 worth of books selected from our catalogue.
For \$50.00	THIRTY-FOUR copies "Stein and Ray Debate," seven copies "History of Danish Mission," and \$8.00 worth of books selected from our catalogue.

Address,
WESTERN BOOK EXCHANGE,
Mt. Morris, Ill.

Matrimonial.

HOWELL-BOYER—Feb. 27, 1881, by Eld. J. D. Haughtlin, at the residence of the bride's parents in Norwalk, Iowa, Bro. Nathan H. Howell of Dallas Co., Iowa, and Miss Rachel, second daughter of Bro. Joseph and sister Susan Boyer.

PRICE-SPIGLER—Feb. 24, 1881, by Eld. E. F. Forno, at the residence of the bride's parents Mr. Jacob H. Price and sister Lillie M. Spigler, both of Ogle county. E. C.

BENZ-WOLF—Mar. 2, 1881, by Eld. S. Yoder, at the residence of the bride's parents Mr. Henry Benz to Miss Mary K. Wolfe. H. Benz.

KIMMEL-SHOEPAKER—Feb. 22, 1881, by J. W. Beer, at the residence of the bride's parents Bro. C. B. Kimmel and sister M. Ellie shoemaker, all of Ansonburg, county, Pa. J. W. BEER.

LIBE-KENZ—Feb. 24, 1881, by Eld. Herb. B. at the residence of the bride's parents Mr. W. F. Libe to Miss Mary A. Kenz, all of Washington county, Iowa. H. BEN.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Bro. 14-13

Obituary notices should be separate from everything else, written on the side of the page, and brief. Do not elaborate the details, but give simply the most important facts. The following continue all the points generally proper to mention: 1. Name of deceased, 2. Date and place of birth, 3. Date and place of death, 4. Duration of illness, 5. Name of family, 6. Name of church, 7. To whom, when and where buried, 8. Name of the church where and where. In burial when and where. 11. Funeral services when and where, and by whom conducted.

WIDEMAN—In the Yellow River church, Ind., January 31, 1881, of catarrh in the head, John C. Wideman, son of brother Charles and sister Anna Wideman, aged 17 years, 9 months and 1 day. Funeral services by brother Jacob Witmore from Job 9: 12. CHAS. WIDEMAN.

SOLLENBERGER—In Lower Cumberland, Feb. 19th, 1881, Catherine Elizabeth, daughter of brother Israel and sister Catharine Sollenberger, aged 7 years, 9 months and 26 days. Funeral discourse on Ecclesiastes 8: 8. B. GARNER.

BAUMAN—In Laporte City, Iowa, Feb. 13, 1881, of inflammation of the bowels, infant son of J. C. and Abyssina Bauman, aged 2 years, 4 months and 9 days. L. B. BENKLEY.

SMOOTS—In the Sugar Creek church, Dover township, Tus. county, Ohio, on the 27th of January, 1881, of lung fever, brother George Smoots, aged 43 years, 10 months and 3 days.

He leaves a wife, two children, brothers and sisters to mourn his loss. During his last moments by his request, several beautiful hymns were sung, the last of which was "Over on the golden shore." Funeral services improved by the writer. PETER KOLLAR. (P. C. please copy.)

METZ—In the Sugar Creek congregation, January 7th, 1881, Jacob Metz, aged 61 years.

He was born Jan. 7th, 1800. Married to Catherine Gieselman Jan. 25th, 1828. They lived together nearly fifty-eight years, raised a family of eleven children, six of whom preceded him to the grave. Bro. Metz was a faithful and consistent member of the church for fifty-six years, and forty years of that time a deacon. He died in the triumph of a living faith. Funeral services by the writer. A. H. PUTERBAUGH.

THE WESTMINSTER "SOCIAL."

CLOSING OF A GOOD WORK.

"Be that of greatest worth is fairer,
Of most them by the most slender,
So Holy Writ in babes hath judgment shown,
Who a judge's leave have taken
Great deeds have shown from simple souls."

About the beginning of 1877, the necessity of a more intimate association took hold of the minds of a few of the little band of brethren and sisters residing in Westminster, within the boundaries of the Meadow Branch congregation. At the head of this undertaking was one who two years since passed peacefully and pleasantly over to the silent majority. Her's was the leading spirit; her Christian example the banner of encouragement to all who were associated with her.

The first meeting, (which afterwards took upon itself the name of "Social"), was held at the home of her husband—a brother in the church—whom it is also pleasant to remember, joined her with a willing hand and heart in the enterprise. The exercise consisted mainly of singing, reading a selected chapter, followed with brief comment and discussion. Nature was not always extravagant with her gifts; all men as we know are not equally intelligent and endow. Not every man can preach; and so here in this small company it so happened that no one felt strong enough to ask aloud on bended knee Divine assistance. We have the assurance, however, that the wish of the heart need not always be declared. He who sees its utmost recesses and who cues for the sparrows, manifested His presence, and has, we believe, shown it in a substantial manner. Order, one of heaven's first laws, was in our beginning shown to be a necessity. Some six or eight families only composed the brotherhood in our circumscribed community. At regular and previously stated intervals, each of the families gave welcome to the membership. Quite a number, not of the brotherhood, but connected by ties of relationship, with those who were members, or were in sympathy with the cause, were also attendants, and assisted in contributing to its success. The interest awakened induced our country friends to request a meeting with them. It consequently happened that quite a number of the "socials" were held during the Summer months with our country brethren and sisters. When these meetings began it was not supposed that they would result in anything more than advancement in Scriptural knowledge and pleasant companionship. These perhaps would, with some, have been considered sufficient, but it soon became apparent that we had "banded better than we knew." God gave increase—He had heard the silent prayer. The advisability of the purchase of a house of worship very soon suggested itself. A large and handsome structure built but a few years previous by the Baptists, was offered for sale. Authority for its purchase was granted, and by the help of brethren and friends abroad and at home, it was soon in our possession. In one season a Sunday-school, now numbering over one hundred pupils, was organized, nearly all the teachers and officers of which were members of the "Social."

And now, having a house of worship, one of the best owned by the Brethren, and a Sunday-school wherein our children are taught the Word, it seemed to a majority of the "Social" that our work was done, and as a society of particular assemblage, we should discontinue its exercises. To nearly all it seemed too evident that to a great extent the Sunday-school supplied the place of the "Social," whereupon on Sunday evening January 2, 1881, at the comfortable house of Brother and Sister Warner, its last meeting was held. Here, too, it may not be out of place to say, the first election of Sunday-school officers took place, less

than two months before. Hymns appropriate to parting were sung, and a pleasant review of the past indulged in by those who had gathered in at this, the last meeting of the association. Before adjournment it was suggested that a statement giving in brief an account of the "Social" origin and work be published, after which suggestion and promise of compliance, the parting hand was taken.

And now to conclude the result of this pleasant task, may we not with propriety compare our beginning to the mustard seed, and our flourishing happy school, to the musical birds that lodged in the wide spreading branches of the developed tree.

Westminster, Md.

COMMITTEE.

FROM A. W. REESE.

We held our first public services in the Warrensburg church on last Sunday, February 20th. Discourse from 2 Cor. 5:20 by writer and S. S. Mohler. Quite a well-sized audience in attendance, which, considering the snow and ice on the roads, and short notice of the appointment, was quite encouraging. The people gave good attention throughout the worship, and seemed interested in the doctrines of Christ as set forth by His ambassadors. We trust that the Lord will greatly bless and nourish this little vine planted in the wilderness. Pray for us brethren, that our hands may be strengthened, that we may have grace to walk in the light. We are greatly encouraged at this time, by the presence of strange brethren among us looking for homes in our midst. Bro. Nathan Voss, from Ohio, has just purchased a farm of 160 acres within two miles of the meeting-house, for \$4,000. We hope other dear brethren will move in and help build up the walls of Zion among these people, and thus the Brethren church become a power in the Western land—"Mighty through God to the pulling down of strong-holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought unto the obedience of Christ." So shall sinners be "reconciled to God," saints comforted, and the Israel of God be built up in their most holy faith.

Warrensburg, Mo.

FROM T. J. KOLB.

Bro. R. H. Miller came to us on the 14th inst. Preached in the Double Pique Creek meeting-house until the evening of the 19th. Bro. Miller delivered some very interesting sermons, but owing to the inclement weather and condition of the roads, our congregations were not as large as they would have been had the weather been fair. Bro. Miller is a great deal thought of here, not only by the members, but all who know him have learned to love him. We hope to see him again before long. No additions to the church at present, but we know some who are considering the matter, and our prayer is that they will turn in with the offers of mercy before it is too late.

Double Pique Creek, Md., Feb. 20.

Temperance men wishing to find settlements where no liquor can be sold, will be interested in the decision of the United States Supreme Court in the case of the Colorado Springs settlement. Building lots were sold there with the condition annexed that intoxicating liquors should never be vendored or manufactured on them, and this condition having been violated by a grantee, who attempted to open a bar-room, suit was brought to overrule him. His defense was that a man had the right to do anything not prohibited by law on his own property. But the Supreme Court has decided against him, and has adjudged his title forfeited by his breach of the condition in his grant.

BRETHREN AT WORK.

\$1 50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, March 15, 1881.

No. 10.

Editorial Items.

We are not free to do wrong, but to do right.

D. A. ROWLAND's address has been changed from Greenville, Pa., to Oregon, Ill.

WHEN writing for publication, please do not underline it, it makes it too difficult for the compositor to read.

Also, Dr. Brubaker, a very prominent physician of As, Ind. Ohio, fell dead on his porch a few weeks ago.

GREAT men, like the common class, are only human, and have their petty weaknesses and faults like the rest.

Bro. Keiser, of Roanoke, Ill., has been visiting and preaching some for the Brethren near Mansfield, this State.

This Louisville debate is to be printed. The *Preacher* thinks it will be ready for filling orders by the next Annual Meeting.

BROTHER Hillery's health is very much impaired, and he is now in Kansas seeking a location with a view of moving there.

The addresses of J. C. and A. B. Whitmore are changed from Fostoria, Ohio, to Longly Station, Wood Co., same State.

The address of W. B. Sell has been changed from Durlington, Greutry county, Mo., to Gaynor City, Nodaway county, Mo.

Bro. J. I. Over held some good meetings in Lanark last week. The members there were very much pleased with his preaching.

Edw. Hanger, brother Bashor's opponent, in the contemplated debate at Danville, Ohio, May 24th, is a member of the Newlight church.

In order to encourage the coming of Protestant missionaries into Brazil, the Emperor has offered to pay the expenses of their transportation thither.

Bro. Boserman lately visited Ashland, Ohio, and speaks well of the place and members. He thinks the school at that place is in a good working condition.

Mrs. George Myer, 92 years old, residing in Juniata county, Pa., is probably the only mother in this or any other county who has nine sons, all of whom are ministers.

Last week we began sending the B. and W., and everything run smoothly until we had about half the papers sent, then our machine broke, and we had to "staple" the remainder.

A LETTER received from Lalette county, Kansas, informs us that the snow there was all gone before March 1st; the ground was then in a good condition for spring work on the farms.

We have secured one of Ambler's Patent Letter Files, and all letters, whether of a business, reprovable, or praiseworthy character, as well as receipts and bills can be found in an exceedingly short time. We are determined to do our part in preventing mistakes, and if they do occur we can readily ascertain by whom made.

BROTHER and sister Ward, from Monocacy church, Md., arrived here the morning of the 10th, and have concluded to make their home in this church. Roads for more, so come along.

It required one week to clean the snow from most of railroad tracks in the part of the State. In portions of Iowa, Wisconsin, and Minnesota the trains are not yet able to move regularly.

Our friend from "Faith Home," Springfield, Mass., writes: "May the Lord bless you in your new home, and may the paper be filled with God's own words that it may not turn into him void."

This *Moral Reflector* of North Manchester, Ind., has been consolidated with the *People's Journal* of Hagerstown, Md. We hope the new firm may find much good work to do, and great success in journalism.

Bro. D. B. Gibson has returned home from Indiana, completely prostrated, and thinks unless a change for the better occurs soon, he cannot long remain on earth. He has our sympathies and prayers in his afflictions.

SINCE the Maple Grove Colony has published that they have provisions enough to do them till they can raise another crop, it is proposed that we make extra efforts toward raising more funds for Bro. Hope and the Danish Mission.

THE persons were baptized in the Molineux church, Ohio, at the series of meetings recently held there by the aid of Bro. S. T. Boserman. We are glad to hear of sinners forsaking their old and bitter way for the new and sweeter.

Mrs. Sherwood, of Lunara, Ill., has just returned from a trip to New Orleans. He says the weather is delightful there: grass nice and green, and flowers in bloom. He thinks it would be a delightful place to live in the winter season.

SOME of the snow banks near Beatrice, Nebraska, this winter were twelve feet high. So says Brother Vandyken in the *Primitive*. He thinks it probable that some have perished, and that others will suffer before they can get out for something to eat.

FROM Wednesday till the next Tuesday morning is a long time for a printing-office to do without its regular mail. Well, that was our fate during the last snow storm here. But when the mail did come there was a pile of it and we enjoyed it finely.

THERE are in Chicago ten Baptist churches which are needlessly near each other, and in another part of the city ten Presbyterian churches correspondingly situated. It is now proposed that a Baptist and a Presbyterian church exchange properties, and it is thought that the exchange may be carried out.

It would save a great deal of useless writing on the part of anonymous correspondents if they would remember, that, according to the rules of all well regulated newspaper offices, communications not accompanied with a reasonable name go directly to the waste-basket in less time than it takes to read this item.

Edw. Peabecot, of Brooklyn, says that "in the early church 3,000 converts were made by one sermon and now it takes about 3000 sermons to make one convert." It usually takes about 3,000 modern sermons to tell so much Gospel as Peter told in his one sermon on the day of Pen-

tecost. The popular preachers, as a general thing, do not preach gospel enough to convert the people.

Bro. M. F. Snavely, of Kearney, Neb., writes: "My cousin, his wife, and two sons, of Ohio have arrived here. The parents are both members of our church. I have the great joy of telling you that uncle Samuel Forney, of Richland County, Ill., has sold out and is going to move here in about two weeks, if the Lord will; and there will be great joy, as we can have meeting and Sunday-school."

BROTHER Quinter is writing a series of articles in reply to a Quaker Tract which claims that Christ did not teach water baptism. As the apostles were commanded to baptize others, and as Christ has reserved to himself the privilege of baptizing with the Holy Ghost, it therefore follows that the apostles did use water baptism, or else did not baptize at all. But we do know they did baptize, hence the use of water.

It seems settled now that the revision of the New Testament will not be given to the general public before May next. The reason of the delay, we presume, is that the Convocation of the Canterbury, with which the revision move originated, being a legal as well as an ecclesiastical body claims the right to examine and pass upon the work before it is given to the public. Its delay is very much regretted, and it is thought may lessen the demand for it when the work is thrown in the market.

BROTHER Daniel M. Miller returned from Wisconsin last Wednesday evening. In consequence of the great snow storm he found it difficult to get from point to point on the railroad. He reports good meetings and several applicants for baptism at Woodstock, among them some very prominent citizens of the place. The snow was four feet deep on the level, hence he was compelled to close the meetings, promising to return when the weather would permit.

THE last *Primitive* contains a lengthy article on "Charitable Institutions among the Brethren." This subject is receiving much attention of late and we hope it will ripen into noble and worthy acts in the interest of charity. As people advance in Christian intelligence they should increase in benevolence toward their fellow-being. But while we give our spare means to build up charitable institutions, let us not forget to practice charity at home. We have the poor among us, and it is our duty to take care of them.

THE Brethren in Southern Illinois, without making much noise about it, have moved steadily along in their Orphan Home project. Success, so far, has crowned their efforts. They have commenced a good work, one that should be a credit to the superior claims of Christianity. It might be well for other districts to imitate Southern Illinois in this respect, for the world is wide, opportunities are numerous and humanity is suffering so that there is plenty of work for all without interfering with the claims of others.

Bro. D. S. T. Holtzclaw, of North Manchester, Ind., (March 3) writes: "Our home ministry by the aid of Brother Jacob Swell, of Collamer, Ind., David Neff, Roan, Ind., Whitmer Arnold, Sumner, Ohio, and others of the ministerial staff, have been holding meetings in our district during the winter, telling the people of North Manchester and vicinity of the danger in living and dying out of the Lord.—Yes, and a hundred and one things did they tell us necessary to inherit the kingdom prepared for all those that love Jesus and do his commandments. They have cast the bread upon the waters to be gathered in days hence. This was witnessed by many on last Sunday, as two young daughters were made willing to forsake sin and were baptized to walk in newness of life."

Religious Essays.

BREAD UPON THE WATERS.

Mid the losses and the gains,
Mid the pleasures and the pains,
And the hopes and the fears,
And the restlessness of years,
We repeat this promise o'er—
We believe it more and more—
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands.
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail;
Bread cast upon the waters
Shall be gathered at the last.

Soon, like dust, to you and me,
Will our earthly treasures be;
But the loving word and deed
To another in his need,
They will be forgotten be!
They will live eternally—

Bread upon the waters cast
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay,
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture if we hear
Thousand voices ringing clear—
Bread upon the waters cast
Shall be gathered at the last.

For the Brethren at Work.

SECULAR ADVERTISEMENTS IN THE FREE METHODIST.

BY O. Z. HARROUN, JR.

FIRST, as a member of the Iowa Conference which adopted the report, and one of the committee which presented it to the conference, I am still of the sentiment expressed in the report, notwithstanding the powerful (?) as sault of the critic with his "logical sword."

Furthermore, I endorse the position taken by brother Mendenhall in his reply, and opine that our critic felt that brother M.'s position was well taken, for in his reply thereto, he steers quite clear of it. The advertisements objected to are those invited to the columns of the *Free Methodist*, by a standing announcement in the upper right-hand corner of the first page.

In both his articles our opponent fails to touch the principal objection urged by the conference against secular advertisements, making no effort to show wherein the conference was in er-

ror. Until this is done the conference will doubtless look upon all criticism as only beating the air.

The flourish of the "logical sword" or the most artistic touches in painting an imaginary pilgrim will have little effect, unless by them is discovered something tangible and real.

When the conference adopted its report on publications, (although the Associate Editor of the *Free Methodist* was present,) there was no person to inform it that the design of the *Free Methodist* was to serve every interest of its patrons, (especially those belonging to the F. M. Church) incident to their remaining on *terra firma*, as the brother implies in his first article. It was believed that the only design was to serve the religious interest of the denomination whose name it bears.

While the conference recognized the fact that the capital invested in the paper was private property, yet, it also recognized an equally important fact, that the occasion of its being invested in that particular enterprise was furnished by the church, and from the first has professed to be, and for years has been recognized by the church as its official organ. Therefore, the church has a right to be heard upon the subject, giving expression to its views as to the character of that paper which is its official organ. For myself, I should exceedingly regret to see an official paper published by authority of the General Conference, and it contains two to three columns of secular advertisements. Better by far either raise the subscription price or cut down its size, or both, that it may be self supporting, than to have the church and the world quite so intimately associated.

A few years ago, during the Iowa State Fair which was held at Cedar Rapids, on Iowa Avenue, not far from the Union Depot, this insignificant sign was read: "Methodist Restaurant."

May not the General Conference, an annual conference or a circuit, as such, traffic in secular business, as consistently as for the official organ of the denomination to thus engage? Surely the net gains thus received would be a considerable help in providing missionary and superannuated funds. Is not such an object as worthy as that offered in defense of the insertion of secular advertisements in the official organ of the church? Yet it appears to us that

if either of the bodies referred to were thus to engage, there would be some vigorous protests entered against such a departure from the path of consistency and duty.

We have known persons who thought they could "educe gold—go from the temporal to the spiritual," as easily in cutting cord-wood, plowing corn, or any other ordinary work on the Sabbath day, as in remembering "to keep it holy." If the constitution of moral possibilities is such that one person can, then all may; therefore if all may, why should the church object to the doing of ordinary work on the first day of the week, (or why should the Bible) simply because some will otherwise mix in too much of secular moods and worldly meditations?

The course of action should not be adopted with reference to possibilities which may be realized by a few, so much as what in the constitution of things will be the possibilities with the many. Whatever our very devout pilgrim on blank circuit may do in "educing gold from secular matters, our critic admits that "every body knows how easily secular thoughts crowd in upon the religious," and that by experience.

But we do not believe in adding either to the number or the strength of temptations, but diminishing both when it can be done consistently. If "religion does not propose to translate us physically from the sight of earthly things," neither does religion require the thrusting of secular things into our spiritual reading and heavenly contemplations. In the language of the report criticised "we pronounce all secular advertisements in periodicals of a purely religious character (especially the official organ of a denomination,) entirely out of harmony, and detrimental to the object of their publications."

Cedar Rapids Ia.

For the Brethren at Work.

COME WEST.

BY A. W. REES.

SINCE the appearance of my article in the BRETHREN AT WORK, entitled, "The Macedonian Cry," I have received numerous letters from brethren in Iowa, Illinois, Indiana, and Minnesota, asking for further information concerning this part of Missouri, as to quality of soil, adaptation to various

sorts of crops, prices of lands, health, etc., etc. I have made it a special point to answer these letters promptly, within two or three days at furthest from their reception. As I do not now reside in Warrensburg, but on my farm two and a half miles south east of the city, it is sometimes a day or two before I have an opportunity of sending off my mail matter.

I hope all of the letters I have written to the brethren have, ere this time, reached their destination. If such, unfortunately, should not be the case the fault is assuredly in the mails and not with me. Brethren, please note this, and if you have heard nothing as yet from me, write again and I will promptly reply.

I have thought, in view of the general desire manifested on this subject, that I would say a little more about these matters through the columns of the **BRETHREN AT WORK**, thus enabling me to reach a much larger number of our people who may think of coming West, than I could possibly do in any other way.

In the first place, then, I cannot too earnestly urge upon all who contemplate coming to Missouri, to make their arrangements *soon*. The chief reason for prompt action is the fact that real estate is rapidly advancing in price.

People who read "The Macedonian Cry"—scarcely two months ago—would be surprised at the rise in land within that short period of time.

The country is full of land buyers, and real estate is rapidly changing hands. Men here who own small farms—40, 80, and 120 acres of land—and who have young families growing up, are selling out and going farther south where wild lands can be bought at cheaper rates, and where wild grass is more abundant. These small farms are being picked up rapidly, either by new comers, who want such sized farms, or by the old settlers whose lands these small tracts join.

At the present writing I know of a very desirable farm three miles from Warrensburg, (on a public road) well improved, 400 acres in the tract, 160 of it in cultivation, good house, barn, orchard, plenty of stock water, etc., that can be bought for seventeen dollars per acre. I am confident that it will not be long before this place will be "snapped up" by somebody.

Many ask me about schools, church privileges, etc. We have the best of common or public schools in Johnson county, and a number of flourishing churches of the Brethren here. The Warrensburg church, of our denomination, organized at my house last Fall with seventeen members. Since then we have built a new meeting-house—a neat and comfortable building 28x40—situated near the public road, two miles south of town, and about a mile and a half from my residence. We expect to hold our first public services in the new meeting-house, the Lord willing next Sunday, Feb. 20th, and in future on the first and third Sundays of each month. We hope, by the blessing of God, ere long, to have others cast in their lot with us, and thus go forward in the great work of building up our adorable Redeemer's cause in this part of the moral vineyard. Far be it from us, brethren, to hold out inducements, for you to come among us, which would give you too flattering an idea of the country, and thus lead to disappointment and dissatisfaction on your part in the future. We have tried to give a faithful picture of the country as it seems to us, after more than a quarter of a century's residence in it.

We are gratified, indeed, to see that our beloved brother George Barnhart endorses what we said. And we doubt not that all the dear brethren in the Southern District of Missouri will bear testimony to the correctness, in the main, at least, of our report.

We hope many dear and faithful brethren and sisters will find it to their interest to come to South-west Missouri, and help us in the good work. Our dear brother and fellow-laborer in Christ, A. Hutchinson, has also given you his views of this part of Missouri. Many of you know him personally, and we might say, without flattery, that "his praise is in all the churches." Read his article in **B. at W.**, if you have not already done so. We would then repeat our former "**Macedonian Cry**"—Come over, brethren, and help us. In many parts of the East the churches are crowded and members could be spared to come to us, and they could improve their worldly condition, and do a better work for the Lord here than there.

I was greatly struck with Bro. J. H. Moore's late article on the best and cheapest method of mission work. I

can heartily say **Amen! AMEN!!** to that. Colonize! that's the idea! Settle together in communities; let your preachers go into the adjoining neighborhoods, and declare "that form of doctrine once delivered to the saints." So, ultimately, "the whole lump shall be leavened" and many precious souls brought home to God. Then "shall Zion rise and shine," and many shall go up to her solemn feasts.

Finally, a word or two as to the material advantages of our country. Corn and wheat are the principal crops. Thousands of acres are annually planted and sowed in these staple cereals, and with a ready market at our very doors. Warrensburg has a grain elevator and three large steam flouring mills, running day and night. I am reliably informed that these grind every day over one thousand bushels of wheat. Buyers here generally pay from one to three cents more for wheat than they do in Kansas City, sixty-five miles west of us.

In short, the soil here produces abundantly whatever will grow in this degree of latitude: corn, wheat, oats, barley, rye, flax, millet, timothy, clover, etc. Potatoes and all sorts of vegetables are produced abundantly here.

The country is healthy; schools and churches abound, the climate is mild, and all sorts of dry goods, hardware, groceries, farming implements, etc., can be purchased here about as low as they can East.

Now, brethren, if any of you feel like coming out to see us, why come right along, and we will do all we can to make you feel at home among us, whether you come to stay or only to prospect.

So may the Father of our Lord and Savior Jesus Christ be with you and us, helping us to live to his honor and glory, and when done with this mortal life, may we all attain unto immortal bliss.

For the Brethren at Work.

PROTRACTED MEETINGS.

BY M. C. WEAVER.

LAST Winter we had four such meetings; one at each meeting-house in this district, and a large number united with the church at each meeting. We think much good was done. We do not believe there has been any

more trouble than there would have been if the same number had been taken in at our regular meetings. But we are quite certain many joined who would not if the meetings had been of the regular order, because they would not have become aroused as in this way; and this interest is felt even yet, and to a great extent by those outside the church. Our meeting-house is almost always full of attentive, listening people, which was not the case before.

Our country is full of Liberalism and Universalism; and a sermon once in three or four weeks is not sufficient to convince a believer in such doctrines of the truths of the gospel, for he will not be likely to attend. But if he knows there will be preaching at a certain place day and night for a week he will be likely to go out for curiosity, if nothing more, and one good lively meeting makes him want to come again until it may be he who "came to scoff remained to pray." Members of other denominations naturally want to go to their own meetings on Sunday; and if there is meeting through the week at our churches they will be apt to come, and if they hear something they minister fails to speak of they will go home sometimes and "search the Scriptures to see if these things are so."

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Was it his manner to reason with them on the Sabbath day only, or was it his manner to go into their synagogues to reason with them? Read the whole of the 17th chapter of Acts, and we think all will believe he preached sometimes without waiting for the Sabbath. In the next chapter the Lord told him to "Be not afraid, but speak and hold not thy peace;" and he continued there a year and six months, preaching among them; and we believe if a few persons had come together, desirous of hearing the Word preached, he would not have waited till the Sabbath to gratify them.

Let us see what Peter thought of protracted meetings. We believe he had a good opinion of *one* in particular, (Acts 2). After seeing the great additions of three thousand souls he did not quit preaching for fear such a revival would result in pride or be likely to bring trouble in the church, but he continued daily, teaching in the temple,

and the Lord added unto the church such as should be saved. Some say, "many are being brought into the church by excitement and will not stay long." Let us see if there was not some excitement at Jerusalem: "And fear came upon every soul." "And they sold their possessions and goods and parted them to all as every man had need." We would think a man was very much excited if he would act that way now. A little excitement is necessary to cause a hardened sinner to stop and think. Let us take the example of the greatest preacher of all—Christ the Head of the church. Did he wait till the Sabbath to teach men and women the way of salvation? There can certainly be no harm done by preaching Sunday or week day (or every day in the year for that matter) if the Word is preached in its purity. We cannot be told too often of our duty. Nor can we be told too often of the rewards and glories awaiting all those who live soberly, righteously, and godly in this world. Neither can the sinner be told too often of the danger in putting off his soul's salvation till a more convenient season. We fear no trouble from what our preachers say in the church, only let us all be careful what we say and do when out of it, especially those who are to be "examples to the flock," and then the more preaching the better it will be for all concerned.

THE DEVIL'S WORKMAN.

BY JOHN W. BROOKS.

"Woe to the inhabitants of the earth and sea, for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time."

AS the world is the devil's workshop, he has every facility for carrying on an extensive business.

"The carnal mind is at enmity with God," but is in perfect harmony with the devil, and is subject to his will: and as there is so much carnality in the world, it is no wonder the devil is so successful in getting so many to engage with him—to work in his employ. He has work for all, and suitable to all who wish to engage with him, and lets each one work at the occupation which he naturally likes, but all who work for him will only receive a part of their wages as the work progresses, being "the pleasure of sin for a season," but

the balance will be promptly paid when the work is done. The wages of sin is death.

The devil is compared to a roaring lion walking about, seeking whom he may devour. The lion is called king of beasts, but not on account of his great bravery so much as of his cunning and subtle disposition and power. He takes his prey at unawares; but has been known to cower and tremble before the stern gaze of man. The devil is termed "the prince of the power of the air." He is very subtle and artful in his movements in "seeking whom he may devour"; but when he meets the stern gaze of those who know his evil design he will cower and flee from them. There is one thing certain: we are either working in the service of Christ or the devil; there is no neutral ground, neither can we serve two masters. "Ye cannot drink the cup of the Lord and the cup of the devils: ye cannot be partakers of the Lord's table and the table of devils." Therefore, we should know just where we belong—where all men belong. "Ye shall know them by their fruits." "The fruit of the spirit is in all goodness and righteousness and truth." "Try the spirits."

Now the devil has in his employ some of the best intellects in the country for deceiving the youth and unsuspecting; they are disseminating their poison from the rostrum, from the press, and, I am afraid, sometimes from the pulpit. But we need not be surprised at this; "For the Jews require a sign, and the Greeks seek after wisdom, (earthly). But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness." And Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness.

If present indications tell anything, we must conclude that popular Christianity and infidelity are so near one and the same thing, in reality, that we can scarcely tell the difference, only infidels openly denounce the Bible as the inspiration of God, while popular Christians do so by lowering the standard of the Gospel to a level with the world; i. e., the world has its picnics, shows, festivals, etc., so do popular Christians. "Be not conformed to this world, but be ye transformed by the renewing of your minds." Rom. 12: 2. The world

encourages church picnics, shows, festivals, shows, etc. by their money and attendance, and popular Christians encourage such things of the world in the same way. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" "And what concord hath Christ with Belial, or what part hath he that believeth with an infidel." Come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 14, 15, 17. They have a form of godliness, but deny the power thereof by their inconsistency in trying to serve two masters,—Christ and Belial. Why just think of the performance in the Academy of Music in our metropolis a short time ago: A 20,000 dollar preacher "bidding God speed" one of the noted infidels of our time, by extending the right hand of fellowship and eulogizing his oratory. "But birds of a feather should flock together, and it is getting so that men will do almost anything for notoriety, and of course the Brooklyn divine must not be outdone; "but like Diotrepes, loveth to have the pre-eminence among them." And in this age of progression there are a good many just such, whose "sky is broad enough, and studded with stars enough" to embrace the whole infidel world and doctrine. The devil's work is more successfully carried on through the press than most any other way. His doctrine is, Go where you please, do what you please, and live for one world at a time. He runs a publishing house in New York which publishes a paper under the assumed name of "Truth Seeker," and through this medium alone they are disseminating enough poison, blasphemous, and obscene literature to make saints fear and demons laugh. They are extensively circulating infidel books and tracts, retailing at second hand the objections to the Bible, offered by Voltaire, Gibbon, Hume, etc., with their sarcasm sneers and sophistry, together with all their medium improvements of the Darwin, Haeckle, and Co's infidelity; they are very exulting in the progress they are making in converting so many of the DD., LL.D., according to their infidel science. But we think their exultation will be of short duration, for one has risen up who will throw all "Athens into an uproar," and the god (false sci-

ence) whom they ignorantly worship is declared unto them. Wilford's "Problem of Human Life" will effectually do the work. It is high time that materialistic—evolution—infidels were looking to their "craft." Acts 19: 25, 26, 27.

But the devil is not going to be idle; and if his forces are routed—if his camp is broken up in one place he will strike in another. He has been pretty successful in getting into human organization, and has tried to creep into the church of Christ; but he is so easily identified that he scarcely makes his appearance till he hears a "Get thee hence Satan." "The gates of hell shall not prevail against it." Brethren, let us keep a lookout; the devil will be around to make suggestions as to how we should live, that if we are in the church and our names on the church register we are safe and nothing else to do; and I am afraid there are too many of us who follow his suggestions, especially in this one particular. This is no time to be sleeping; the enemy is at work, and the world is getting too desperately wicked and "white for the harvest." We are going through the world the last time, and whatever is left undone is forever undone. Christ was tempted, but he overcame hell, death and the grave. His grace is sufficient for us. Let us often pray, "Lead us not into temptation."

LIVELY STONES.

BY J. P. LILLIGE.

WE are represented in the Scriptures as stones, and are to be lively stones. If we have tasted that the Lord is gracious we will have a desire to see the work of the Lord move on; we do not want to see the cause of our Redeemer stand still. We are to be lively and aid all we can to build up the church, of which Christ is the chief corner-stone. Sometimes brethren are lively in working against the church, and the order of the church; nothing the church has or does is right. They put forth all their efforts against those principles which are taught by the church and the gospel. I often feel pained to see a disposition in members to contend against the church. O we long to see the day when all will work in union and love. May the Lord give us strength to overcome all the evils of the world. But we must be vigorous

in spreading the gospel, both by precept and example. We all have a work to perform; every stone in this building has a place to occupy. The preacher is to go and preach and the church (that is the members of the church) is to send them, not merely to tell them to go, but aid in providing all the necessary means which the preacher and his family stand in need of. We, as lay members, must aid the preacher in living out the principles in which he is trying to teach. Yes if we were all lively stones in this work we would accomplish a great work. We all can do something in spreading the gospel and the principles as understood by the church of the Brethren.

MERCY AND JUSTICE.

BY GEORGE D. ZOLLERS.

Soft as the dews of night from heaven,
The words of life and love are given,
Mild as the evening z-phyr's blow,
Pleads mercy ere the night of woe.

Far in the past through rolling years,
We see our Savior bathed in tears,
Our Israel's race in deepest gloom,
Unconscious of their dreadful doom.

Their hearts with cruel malice burned,
And even the tears of heaven were spurned,
In robes of sanctimonious pride,
They railed upon the crucified.

So sin the bane of all mankind,
Concealed the light and made them blind,
Till came the desolating surge
And swept them o'er destruction's verge.

The cedar-courts—the shrines of gold,
That salam beautified of old,
The temple granite,—the nations' pride,
When vengeance frowned its glory died.

Ye heralds rise the nations warn,
Before Jehovah's ire burn,
Though sinners stalk in pomp's pride,
And spurn the Savior crucified.

Call them ere mercy's wooings cease,
To gather 'neath her wings of peace,
Ere comes the dread and avenging hour,
When Justice shall disclose her power.

Franklin, in a speech in the Constitutional Convention, in favor of opening its meetings with prayer, said, "I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men."

If God command, you have no right to ask for a reason; all you have to do is to obey; He says, "I will be glorified."

For the Brethren at Work

PROSPECTIVE DEATH.

BY JOHN ZUCK.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalms 90: 12.

ONE of the most important events that takes place in the history of man, is his death. It is important because it occurs but once, and from which there is no escape. It is important, too, because he thereby passes into another sphere, and what has been left undone then, with respect to his life, character or future happiness, will be left undone forever. Taking such a view of that solemn change, it is no wonder that the sacred writer should direct his mind heavenward, calling on the Lord to "So teach us to number our days, that we may apply our hearts unto wisdom." In treating this subject we will notice

FIRST—GOD'S INSTRUCTION—"TEACH."

We believe that God has taught, does teach, and will continue to teach man, as long as man is permitted to remain in his great classroom—the world. But to be as brief as possible, I will at once notice a few of the avenues of His instruction.

{ Nature—His creation.

First kind { Providence—His care.

{ Revelations—His word, or will.

In these three books God teaches us to number our days. In the book of *nature*, he points out on nature's page, that man's body is of the earth—earthly; that it grows indirectly from the earth; that all vegetable and animal life has its origin and preservation from the earth, and must according to the fixed laws of nature, return to the same again.

The next book which we will call the reader's attention to is the book of God's *providence*. If we would keep a memorandum of the various methods of God's dealings with man, we would soon have a large history, treating on such topics as drought, floods, various kinds of storms, famine, pestilence, with the various forms of pain, sickness and death. The phenomena of the heavens above, the earth beneath, teaches man to number his days, and apply his heart unto wisdom.

Again, God's *revealed will*—His holy word,—teaches us to number our days. "Man that is born of woman is of few days, and full of trouble." "All flesh is as grass." "It is appointed for man once to die." "Watch, for in an hour when ye think not, the Son of man cometh." "Our life is as a vapor that soon vanishes away." "My days are swifter than a weaver's shuttle." All such teaching, calls upon us to set our houses in order, that we shall die and not live. The certainty of death, the brevity of life, teaches us to number our days. "Be ye also ready," "Prepare to meet thy God." Next we notice

SECOND—THE MANNER OF GOD'S TEACHING—"SO TEACH."

- { 1. Love—affection.
- { 2. Persuasive—goodness.
- { 3. With great forbearance.

While the Lord stands pointing out to us the number of our days, he so teaches that we can understand; nothing ambiguous is presented. When we look back and behold the number of our days, we cannot help see-

ing how God has loved us; how affectionate and kind, how mild and gentle; how long He has borne with our dullness, our negligence, and apparent stupidity upon our part to apply our hearts unto wisdom, yet His good spirit pleads for another year to be added to our days, perhaps we will then apply our hearts unto wisdom, and bring forth fruit to God's glory. God's teaching is simple, yet thorough, and while he gives it with mildness, tenderness, and in love, yet he determines what he says. While his first method is extremely persuasive, his second is no less coercive.

THIRD LESSON TAUGHT—TO NUMBER OUR DAYS.

True, the man of God says: "The days of our years are three score years and ten; and by reason of strength they be four score years, yet is there strength, labor and sorrow; for it is soon cut off, and we fly away."—Psalms 90: 10. By this we are not to understand that we shall live sixty, seventy, or eighty years, but rather that this is the maximum under ordinary circumstance, and years beyond these are extraordinary. The lesson that we have been taught is, that we should number our past days, and see how much we have done in those days for the Lord; whether they have been spent in his service. We may have much to accomplish yet, to fit us for heaven and heaven's society, and we may have but few days to do it in. We should make haste, and delay not to obey the Lord in all things whatsoever he saith unto us. We have numbered the days of the infant, the youth, the middle aged, and the old and feeble, and find that all are more or less careless, negligent and forgetful, of the "sweetly solemn thought: to-day I'm nearer to my home than e'er I've been before,"—perhaps, too, "much nearer than I think."—Hymn 703.

FOURTH—OBJECT OF GOD'S INSTRUCTION.

The design of our instruction is, that it may be useful to us in life, a comfort to us in death, and a grand and everlasting enjoyment in heaven. The object is that we should become wise unto salvation, "apply our hearts unto wisdom,"—the wisdom of God.—This application is a heart work, avork of the soul, and for the soul's salvation.

Dear reader, come let us take a good example, and wise "And that from a child thou have known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15. Here is an example worthy our imitation, "Fear God and keep His commandments," Solomon says, "The fear of the Lord is the beginning of wisdom." To be safe and make sure work, knowing that God is no respecter of persons, therefore apply your hearts unto wisdom now. To-day if you hear his voice, come to Jesus,—come now. "Seek first the kingdom of God," that you may enter into his glory and joy in death.

The elevation of the Christian is seen in that God is his father, Christ his elder brother, the Holy Ghost his guide, angels his companion, and heaven his eternal home. O who would not sacrifice the whole of earth for such dignity of character, such blessed relationship, such eternal glory!

For the Brethren at Work

TO YOUNG MEN.

BY J. Y. HICKERSON.

YOUNG men, have you a fixed purpose in life? Have you ever stopped and looked back to see upon what road you are traveling? If you have not, do so at once. You cannot stand still in this progressive world. You cannot sit down by the roadside of life as does the little boy on his way to school in the pleasant month of May. You are not permitted to sit down on the road of life; the great wheel of time will push you on and on through your sojourn here below. And what an example to those around us!—to be pushed through life and have no set purpose.

Young men, wake up! Do not sit down in discouragement because the world is advancing so rapidly; consider that there is plenty of room at the top of the ladder. You must remember that you some day are to fill the places of your fathers. Consider the responsibility awaiting you. You are then to set examples for the young in those days; and they will follow your ways as the American follows the ways and manners of his nation. Let us wake up to our duty and educate ourselves in such a manner that we will not only be approved of men but of God. Let us go forth with energetic principles as Brutus if asked to kneel and kiss the earth; as Nelson, to snatch the laurels from the hands of Victory while she is hesitating where to bestow them. But, though the young man be energetic in his undertakings, (although he may be in possession of a full amount of manliness) yet there is one thing he lacks to make him an example for the young, and that is *godliness*. Without this great and essential point he is an angel based without the pearly gates. His worldly goodness and prospects compared with those of God's chosen are as a drop of water compared with the great deep. The man who spends his life for worldly honor only, finds his head dotted with the silvery threads of time, and he sees the evening shadows of life falling fast.

For the first time he looks back over a life spent for the honor of men, and he passes off the great stage of life, with future prospects as dark as a day without the sun, or a night without the moon or stars. And as he enters the river of death all is as gloomy as a Summer without flowers, or an Autumn without fruit. He cannot say to those who stand by his bedside, "Do not weep for me, for I am going home." He cannot list the name of Jesus. He cannot say, "I am going to meet a dear father or a mother who has gone before." His parting scene is a sad one; no more to meet with the dear ones gone before; no more to mingle his voice with that of a dear sister or brother. Sad—sad thought! Let us throw away our worldly honor and cling to that which is life everlasting—"The name of Jesus."

No man, in his wits, would choose to go to the gallows, because it is a smooth, pleasant way to it, nor refuse the offer of a palace and a throne, because it is a rough, dirty way to it; yet such absurdities as these, are men guilty of in the concerns of their souls.

Home and Family.

MARY C. NORMAN SHARON, MINN. . . . EDITOR.

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow;
Give me, the boy who'll say
That when a good deed 's to be done,
"Let's do the deed to-day."
We may all command the present
If we act and never wait;
But repentance is the phantom
Of a past that comes to late.

Don't tell me of to-morrow;
There is much to do to-day
That can never be accomplished
If we throw the hours away.
Every moment has its duty;
Who the future can foretell?
Then why put off till to-morrow
What to-day can do as well.

Don't tell me of to-morrow;
If we look upon the past,
How much we have left to do
We cannot do at last.
To-day!—it is the only time
For all on this frail earth—
It takes an age to form a life—
A moment gives it birth.

DAUGHTER AND WIFE.

A BAD daughter seldom makes a good wife. If a girl is ill-tempered at home; snarls at her parents, snaps at her brothers and sisters, and shirks her ordinary duties, the chances are, ten to one, that when she gets a home of her own, she will make it wretched. There are girls who fancy themselves so far superior to their parents, that the mere privilege of enjoying their society in the house, ought to be all the old people should have the assurance to ask. While their mothers are busy with domestic duty, they sit in the easiest chair, or lie on the softest sofa, feeding on cheap and trashy novels, and cherish the notion that they are very literary individuals. The household drudgery is too coarse for such fine ladies as they. The business of their parents is to provide them with nice clothes, and be content with admiring their handsome appearance in the intervals of labor. Girls of this sort are very anxious to be married, that they may escape the disagreeableness of a home where they are held more or less under subjection, therefore, they are smiling enough to eligible young men, quietly soothing down the frowns which alone they give to the members of their own families. A caller who does not have a chance to see how they behave as daughters, may be excused for fancying them loving and lovable beings, but one who does see it is foolish if he commits himself by offering marriage to a girl of this sort. She is not fit to be a wife of a worthy man. If she will not assist her mother in domestic labor, and badgers the servants, is she not likely to be equally slothful and ill-tempered when she marries? If she now thinks herself too fine to work, is it safe to expect that her views as to that matter will radically change if she becomes a wife?
M. C. N.

A promise is a just debt, which you must take care to pay; for honor and honesty are the security.

PERSECUTION.

"YEA and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). The apostle tells us that all who live godly lives in Christ—will have persecution to endure. Notwithstanding Christ is just as able to help us live holy, consecrated lives amid persecutions as though we were in the easiest position possible. God, in his omniscience, knows how to adapt his help to our circumstances. If we develop our characters into Christ-like beauty, it makes no difference whether we be in ease and luxury, or hardship. The great important thing is spiritual loveliness. If we would be true and noble, we should be willing to submit to any training and discipline; our hardships and trials, if we bear them patiently, will develop in us the likeness of Christ. The tree that grows where storms sweep, is stronger and grander than the one that grows in the quiet vale. It is no heroism to live patiently where there is no troubles and trials, or nothing to disturb. But if we can live patiently amid all persecutions, that is victory. This is our work; no one can do it for us, no, not even God. We must aim our way through struggles to all noble attainments. He that overcometh is made a pillar in the temple of God. Brethren and sisters, never give up, though you make crooked lines, and with tears of regret blot your page, endure to the end, and trust Christ; he will help you in every time of need. Christ knows that his believers cannot be completely happy in this world; he knows this world well, for he lived in it himself. He bore the contradiction of sinners in it, and he knows that his followers must expect a similar treatment. The softest nest we can find is not without a thorn. This is not our rest; we have no continuing city here. We are exposed to a thousand temptations; we are liable to a thousand misfortunes, but God, in his mercy, is able to succor us. May the grace of him who has favored us with his holy gospel, keep us in all holy conversation and godliness and at the great day, own and crown us heirs of eternal glory.
M. C. N.

GERMAN PEASANT WOMEN.

THE peasant women, the mothers who are to form the minds of the next generation, are apparently more degraded than the men. They go everywhere—in the sun, with no covering for the head, and often none for the feet; knowing the use of a bonnet no more than the most unkempt negroes on the poorest "quarter plantation" of fifty years ago. Their universal accompaniment, all over Germany, is the everlasting hamper on their backs; not a basket, a true hamper, which holds two and a half bushels. And it is usually full of something from green weeds for the pig, the baby, or firewood, to manure for the patch ground. The only exception to the universal hamper is a hooped vessel, shaped like an inverted churn, about a yard high, and holding about a half hour barrel. Near Eisenach the other evening my attention was caught by a man's shouting to a stalwart laborer, who was walking twenty yards in front of me: "Heimrath! The man was attempting to add a young woman to shoulder her hamper. It was beyond his

strength and hers. He needed the aid of this other man. The two men together managed to get the enormous load on the young woman's back, and they then came out of the field all three together, the woman smiling her thanks very good humoredly; one of the men carrying the rakes, the other his pipe; the woman carried the hoe also. All three seemed to think the distribution perfectly proper. The food of these poor people is the coarsest and scantiest that will sustain nature. Sour rye bread, buttered with lard, potatoes, buttermilk, soup on desert days, a morsel of meat on Sundays.

WHAT A SHOEMAKER DID BY STUDY.

Most of our readers have heard of "the learned blacksmith" (Elihu Burritt), but "the learned shoemaker," though not nearly so famous, was in his way, quite as remarkable a man.

Charles C. Frost, a learned shoemaker, recently died at Battleboro, Vermont, aged seventy-four years. He received a common school education, and learned his father's trade. Suffering from dyspepsia, he was advised to walk one hour every morning and evening in pursuit of the field study of botany, of which he was very fond.

He sent to London for a standard work on botany, and on its arrival discovered that it was written in Latin, a language of which he was ignorant. He bought a Latin grammar, and in six months could read his new book as easily as if it were written in English. In the same manner he mastered French and German, and his scientific studies soon caused him to be widely known to savans.

He received the degree of A. M. from Dartmouth and Middlebury colleges. He devoted a part of every day (Sabbath excepted) to the study of the languages and sciences, and at the time of his death was well versed in geology, mineralogy, entomology, zoology, conchology, meteorology, and botany, especially the latter, to which he devoted his particular attention; and in the department of cryptogams, he became a leading authority.—*Youth's Companion*.

BADLY CHEATED.

A man near Bennington, Vermont, is not distinguished for liberality either of purse or opinion. His ruling passion is a fear of being cheated. The loss, whether real or fancied, of a few cents, would give him more pain than the destruction of a whole navy. He once bought a large cake of tallow at a country store at ten cents a pound. On breaking it to pieces at home, it was found to contain a large cavity. This he considered a terrible disclosure of cupidity and fraud. He drove furiously back to the store, entering in great excitement, bearing the cake of tallow, exclaiming vehemently, "Here, you rascal, you have cheated me! Do you call that an honest cake of tallow? It is hollow, and their ain't near so much as there appeared to be. I want you to make it right." "Certainly," replied the merchant; "I will make it right. I didn't know the cake was hollow. You paid me ten cents a pound. Now Mr. Jones, how much do you suppose the hole will weigh?"

The above may be a little amusing, but it illustrates the very nature of covetousness.

Brethren at Work.

PUBLISHED WEEKLY.

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Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncourtly language, but present their views "with grace seasoned with salt."
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BRETHREN AT WORK,
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WHAT WILL BRING PEACE?

TO needlessly excite alarm is cruel to those who feel and receive its affects, but to comply with the prophet Joel's instruction: "Blow ye the trumpet in Zion and sound an alarm in my holy mountains;" is the faithful minister's duty. He can not avoid this if he would; God requires him to sound the alarm; and now when there seems to be much agitation in the Brotherhood, and fears of separation, the question of proceeding wisely, both in writing and in counseling, is certainly highly important. We love the Brotherhood; we have evidence that thousands, yea tens of thousands love the Brotherhood, and would deplore any act by which one soul would lose love for the Brotherhood. We are not alarmed in the sense of being terrified, for God will provide—He will lead surely and gloriously; but we are pained that a want of confidence is manifested by some, and a disposition to "go away" encouraged. This we believe not the wiser way now; but a concentrated effort to come to a greater unity should be made. Perhaps it would be well to remember that we all need to be tried—severely tried. If "thorns" spring up among us and rend our flesh, let us endure the pain like men but be sure to give no encouragement to the thorns.

Bro Holsinger in the *Progressive Christian*, says:

"Contention is never desirable to those who have the peaceful mind of Christ. Nothing could be more conclusive in convicting a person of heterodoxy than to have it proven that he was guilty of loving contention for its own sake. One of the most essential elements of the Christian character is love, peace, harmony. To him bliss can be attained alone by peace with God and all mankind.

Especially is peace the foundation of church fellowship. Nominal church relations afford no comfort to an honest person unless it be based

upon communication of spirit. The word tells us that "If we walk in the light as He is in the light, we shall have fellowship with one another." When we al, loving the same kind Savior, walk in the light of his word, we may have fellowship with one another. If one walks in the light of another, we can have no fellowship; it would be lordship and servitude, superior and inferior.

The only remedy for the church is by compromise upon God's Word. And we announce ourselves as eager for the abridgment upon that basis. O that it could be announced throughout the length and breadth of our land that the Brethren had no creed but the gospel of Christ, and that all her elders and ministers were striving to do the will of Christ alone; that they cared to know nothing among us but Christ and him crucified! What a day of rejoicing that would be! What a proclamation of liberty to an oppressed people! And what a season of prosperity would follow in the wake of withdrawing conflict. Swords would be beaten into plowshares, and spears into pruning hooks! The Lord hasten the happy day.

But upon the Word alone can a union be affected, as nothing else is worthy. The decisions of Annual Meeting are not worthy, for they are just as competent now to make ordinances as men ever were since the days of inspiration. We can not unite upon the views of the fathers, for the fathers of 1881 are as infallible as those of 1840, and no more so.

Brethren, let us throw away all prejudice and preconceived opinions, and start out afresh, as did the Brethren of Sch wartzau, in 1703, forsake all traditional teachings, "and covenant together to walk in all the commandments and ordinances of the Lord."

We have all along plead for that peace which comes from Jesus. The "new commandment" to "love one another" is not obeyed; hence arise wars, and strifes, and contentions, and jealousies, and divisions. Bro Henry uttered a grand truth when he said, "One of the most essential elements of the christian character is love, peace and harmony." If peace be "the foundation of church fellowship," of which we have no doubt, then let us seek peace on peace principles and maintain the basis of that fellowship. But unless the material used in that foundation be of God, the foundation will not be an abiding one.

"The only remedy," says our Bro, "is by compromise upon God's Word." Has not the church, as a body of believers, ever tried to settle all disputes by the Word of God? Here and there errors of judgment may appear, but the question is, could you and I have done better? We do not believe the church of the Brethren recognizes, uses and accepts the A. M. decisions as a creed. General Conference, which is the only body authorized by the members of the church to speak, has never declared its action a creed—never demanded that its decisions be preached, held up before the people as a summary of Christian belief. The church requires its ministers to preach the Gospel—the whole Gospel and nothing but the Gospel. It does not require ministers to preach the Minutes of A. M. or District Meetings, or local councils but the Word of God. The

people are instructed to hear the word, believe it, obey it, and be happy. This is the demand of the church—it is the demand of heaven, and more than this is superfluous and beyond the duty of man.

But what are the Decisions of A. M. Generally the judgments of the general Brotherhood as to the conduct of members. The Gospel is preached to the sinner; he believes it, obeys it, comes to the church; but pretty soon he becomes unruly, is warned (1 Thess 5: 14) but refuses to hear. The case is taken to A. M. which decides according to the best light it has, and that settles it. The decisions are not to be preached as a matter of belief to the sinner; but they are the judgments of the church on a member's acts. Will Bro. Henry deny the right of the church to correct a refractory member? If this right is not given the church, then upon what principle is heaven's government based? If the best government ever set before man is powerless to govern of what use is government?

We believe it has ever been, and now is, the aim of the Brotherhood to settle every difference by the Word of God. Wherein have the decisions of A. M. prevented any one from walking humbly before God? Have the decisions barred any one from prayer, praise, and the ordinances? If there be one decision of A. M. which prevents any member from worshipping the true God, meekly and humbly, or from seeking a throne of grace, prayer, praising him in song, or enjoying the holy ordinances of the Gospel of Jesus Christ, let it be pointed out and we shall heartily entreat A. M. to repeal that decision. It will not do to say that the decisions are a burden—a yoke—that is a mere declaration, and cannot be accepted without unmistakable proof. The word is a yoke as well as a law of liberty, and in this word our faith must be grounded, settled, fixed.

"The word alone" theory is simply the "faith alone" theory in another form—the old bell with a new clapper, hence no improvement in the sound. Let us examine this a little.

Suppose we put the minutes of A. M. on the shelf, and "start out afresh," what assurance will the general Brotherhood have that in five years the same plea—the same demand will not be set up? "Cross not Fox river until you get to it," replies one. Certainly not; a wise General knowing that Fox river must be crossed, prepares pontoons before he starts. But if Fox rivers are to be made for the mere sport of crossing them in order to gratify some at the discomfort and discouragement of others, we earnestly protest against cutting the channel. Or if the Brotherhood must spend time and money to erect a building just to see it kicked over every few years we also demur, for such work would savor

of folly. But we will suppose we are at A. M. and the minutes of A. M. have been set aside. We all begin to read, and in due time we come to Matthew 28: 19. Bro. Henry stands up in meeting and says, "I think the applicant should stand, and be baptized forward into the name of the Father and of the Son, and of the Holy Ghost." Bro. Saylor says, "I am persuaded the old way is the better one—the applicant to kneel and be baptized into the name of the Father, and of the Son, and of the Holy Ghost." "Amen," says the multitude. A third arises and declares his preference once into each name of the Godhead, backwards. Here are three "opinions" on the position the applicant should occupy in baptism. Now since there is no "clear" and "positive" "Thus saith the Lord" on the position the applicant should occupy, somebody—some collective body which has clear and Scriptural authority to speak—must decide. Shall Bro. Holsinger "alone" decide it? Shall Bro. Saylor "alone" decide it? Shall E. helman "alone" decide it? Shall the church at Berlin decide it? Shall some District Meeting decide it? None of these should do so; because it is a question common to all. Every member is interested in it; hence the only body to settle that question is the A. M. Does Bro. Holsinger maintain that *each individual* shall decide for himself as to position in the water? If he says the "inferences" are in favor of kneeling, I accept at once; and upon the same ground claim inferential evidence in favor of general uniformity, based on the principle of "oneness of mind."—2 Cor 13: 11. Phil 1: 27. John 17: 11. *All ordinances in the church of God require some rules prepared by the church for their observance.* Can the ordinance—the Lord's Supper—be observed without some simple rules of the church? What shall constitute the Supper? Does the gospel say, *what?* Where shall it be observed? Does the gospel say, "In the meeting-house?" Or in the barn? Or in the dwelling house? Does the gospel say anything about these things? Verily not; then the church must provide that which lacks for the observance of the ordinance. If this be a fact—and we have never seen it disproved—in the case of one principle in the arrangement for our obedience, why is it objected to in other principles which must be obeyed? Why recognize the right of the church to say *what* shall constitute the Lord's Supper, and deny the right of the church to say what shall constitute non-conformity to the world? The principles of the Lord's Supper are clearly laid down, but their application is not clearly stated. The principle of non-conformity is clearly revealed, but its application remains for the church to decide. In both we recognize the right of A. M. to speak; and we have yet to learn why the General Brotherhood in A. M. has less right to settle these questions than an individual.

Do you not know that the principles of common fractions are one thing and the rule for their application another? It seems to me

you "learned" men are able to see the difference between principles and their application in science, but fail to grasp this fundamental law in religion. Why is it thus?

Take up any duty required by high heaven from a church or a number of churches combined, and not a single step can be made towards complying with that duty until provision is made to carry it out. You may say then the word is not perfect! *It is perfect.* Its perfection is in the same sense as the earth is perfect. All the elements necessary for the growth of grain and fruits are in the soil, with air and sunshine, hence the creation is perfect; but unless we plant and sow we cannot expect to reap, and yet God has not said how we shall sow nor how we shall plant. And if our fellowship depended upon our manner of sowing, surely it would become necessary to sow alike—plant alike—all use the same kind of machinery; but as the question of fellowship (souls in communion) is not in question, each one can sow as may seem good to him. So the word is perfect; but how to sow this word—practice it in the assembly as a body, is an important question since it involves fellowship, and fellowship is based on peace and love. If thus peace and love be destroyed fellowship is destroyed; and as the word is not the cause of discord, but the refusal of some not to practice as laid down by the church, it certainly becomes us to inquire for a remedy. "The word alone" is like seed alone; it will do no one any good unless he lays hold of it; and so soon as he lays hold, he must employ manner. Bro. Holsinger, can you see clearly the difference between the Gospel as given, and Gospel applied? We think you can see this, and seeing it, will know it.

We give you our hand on throwing away "prejudice and preconceived opinions;" for they are only hindrances to the faithful Christian; out what you call "prejudices and preconceived opinions" may not really be such. If you regard the A. M. decisions as such we beg leave to differ; for we have not yet found them to be a bundle of prejudices. They are not above criticism and improvement; but we fail to see them as "preconceived opinions." Perhaps Bro. H. does not view them as such; for he does not clearly define himself. We have written this in a kind and tender spirit, believing that the times and occasion demand us to say something in behalf of our Brotherhood.

M. M. Z.

CHURCH ELECTION.

EVER since the Lusark church was organized she has done most of her voting by ballot, which method has proved very satisfactory to the entire congregation, and we believe if it were more fully adopted in other congregations there would be less cause for dissatisfaction on many occasions.

When a choice for a minister is to be made we proceed thus: Each member is told to write on a slip of paper the name of the brother he wants for his minister. Those who have neither paper nor pencil are supplied, and those

who cannot write get some one to write for them. Their votes are then gathered in a hat and handed to the elder or ministers present from adjoining congregations, who go to one side and count the votes, and then report the result to the church, after which the newly elected minister is given his charge and regularly installed. We proceed the same way when electing deacons.

But when electing a clerk, treasurer or delegates we vary a little from the above method. Instead of counting the votes privately, the hat containing the votes is handed to the house-keeper who while standing takes out the votes, one by one, and reads them aloud before the church while different ones in the house keep tally. When he is through with the reading he calls on those who have been keeping tally to rise and report the result. This is a very satisfactory way of conducting an election. It enables each member to vote without any one knowing how he votes. By having the votes read before the church each member is enabled to see that the count is made fairly. We have the first instance of dissatisfaction to see growing out of this method of voting. The one who is elected can also see that he occupies his position lawfully, while those who have received smaller numbers of votes will have no reason to complain. It enables every brother to see his standing in the church as others see it. We favor this method of voting for many reasons, but in addition to those already mentioned above we offer the following only:

There are no secrets about it; the whole thing is open and before the church; every member can see for himself just what has been done, and how it is done. We have long been opposed to keeping secrets among a few church officers; we see nothing in the scriptures to warrant any thing of the kind. If all the church work is done openly before the church it renders much better satisfaction to the members, and so far as information is concerned it places them on an equality with the officials. We think that any work which the church is required to do should be known to the members in all its parts. It is their work and they should know all about it. This method of voting has given such good satisfaction in the church at Lusark that we concluded to give it this special notice. As the Scriptures say nothing about the manner of voting the church is left to adopt whatever method she may think best. There are ways of still improving the method mentioned, but we will not mention them at this time.

ENCOURAGING.

FROM a brother who recently visited Ashland College, we learn that the school is prospering, and has before it a great field of usefulness. Five of the faculty are members of the church, four of whom are dressed as brethren, and in spirit manifest brotherly love and "good will" to all. We think brother R. H. Miller will do all he can to instill good principles into the hearts of students and we have no reason to doubt that those who are laboring with him, will fail to stand firm to the principles of the church. We want to see them succeed, as we do all our brethren and sisters who labor with hands and heart.

Bro. Bashor closed a series of meetings in the chapel a short time ago. Six were baptized—three of them are students. May great goodness characterize their lives, and the God of eternal salvation bless them abundantly with all others who love the Lord.

M. M. Z.

PREACHERS AND MEETINGS.

ONCE upon a time we were in a city that had been for years an educational center. It is natural to suppose that the people in such places would possess more than the ordinary amount of information. As it was Sunday, we concluded to attend church, for that is our custom. When our own people have no meeting we are inclined to attend services conducted by other denominations. On this occasion we selected a very popular church, one that stood foremost in the city. When we reached the house, and had seated ourselves, we took a glance at the interior of the building. It was large, and very conveniently seated. The stained windows caused the room to be filled with a soft transparent light. The walls were neatly frescoed, and the ceiling beautifully ornamented. The furniture and wood work contained no small amount of display and polish usually given by the skillful artist. Surely, we thought, the people who worship here must be refined and cultured. Their minister must be a man of rare ability, for he has nothing to do but to preach, then why would the people, owning such a costly house, employ an ordinary preacher? While we mused the house filled. Perhaps three hundred were assembled. The aged minister entered the stand and leisurely took a seat in the large arm chair in the rear of pulpit. About ten minutes were spent selecting hymns and marking Scriptural passages. Patiently the congregation waited. We began to think: why did he not select those hymns before he came from home? He had time during the week to select a dozen hymns. He should have selected his Scriptural passages at a time when in doing so he would not need to detain the congregation. There are three hundred people here; to detain them ten minutes is a waste of 3000 minutes or fifty hours—more than two days and nights. It was announced that meeting should commence at half past ten; it is now ten minutes over time—why should ministers tell falsehoods? The people were here in time.

We thought of other meetings; seven preachers sit behind the table. The time has come to open the meeting; the elder tells his co-laborers to open the services. Perhaps ten minutes are spent in getting some one up—had to select a hymn—came to meeting without even a hymn in his mind. They kneel in prayer; no one wants to lead. Services opened, some one of the seven preachers must preach. The request passes from one to the other; not one of them has any thing on his mind. What! seven preachers come to meeting and not one of them prepared to preach? They delay until it makes the cold chills run over the congregation. Finally one gets up, spends half his time telling the people that he is not prepared. Did not Paul tell Timothy to study the Word that he might know how to divide it? Paul's instruction was to all ministers. It would be better if each minister would come to meeting with a suitable hymn for opening the meeting,

if called upon, and in this way he would not be the cause of delaying the opening services. Let him also come prepared to preach. But a still better way would be for the ministers to have between themselves an understanding in regard to the Sunday when each one should preach. This understanding need not be known outside of the ministers themselves. It would enable them to be prepared for the work; they would not need to spend half of their time telling the people that they are not prepared to preach. Preaching would be much easier for them, and then their sermons would be more edifying and instructive to the people.

We wonder why ministers do not exercise as much wisdom in conducting religious meetings as they do in managing secular affairs? We do not think the meetings held by the apostles were dragged along without any life in them, nor do we see any use in doing so now. Efforts should be made to make meetings both interesting and profitable, that the people may be properly edified. J. H. M.

COUNCIL MEETINGS.

WE have attended council meetings where the business was transacted in a way that rendered the meeting very tedious and uninteresting to many of the members. In most of our churches it is customary for the ministers to occupy one side of a long table and the deacons the other. There is nothing wrong about that, but it is the bad use that is made of the position occupied that we will now refer to.

After the meeting is properly opened and ready for business, you will often see the ministers and deacons sit and talk over the case that may be before the council in a way that not one fourth of the members in the house can hear what is said. When they are through with there talking then the proposition made up among themselves is put before the church to be voted upon. These officials expect all the members to vote either one way or the other when they (the members), in fact, know but little about the case. Now this is not the proper way of conducting business. The housekeeper should rise to his feet and state to the church the case that is to come before the meeting, or else have some one to state it for him. When the case is clearly stated, so that every member in the house understands it, then it is the duty of the housekeeper to tell the church that the case is now before the meeting to be disposed of. He should require every member who has any thing to say, to rise to his feet and talk so all in the house can hear and understand, nor should he allow more than one to talk at the same time. He should put a stop to that talking across the table, and not allow any one in the house to talk unless he talks so the members can get the benefit of what he says. If one of the officers has any thing to say to the housekeeper let him get up and say it so the church can hear it. He should not allow this or that person to whisper or talk low to him about a matter before the meeting; let every thing be

done decently and in order before the church, that every member in the house may know what is said and done.

Members should not be allowed to quarrel in church meetings. Let each member have the privilege of expressing his mind on any case that may come before the meeting; others may reply but it should be in a christian spirit. If but one member is allowed to talk at a time, and no one to interrupt him, it will be found but few occasions for quarrels will arise. Conduct your church meetings in this way and the members will attend better, more business can be done in the same length of time, and then the meetings will be interesting. J. H. M.

ABOUT THE BIBLE.

JUST now there is much danger of many good meaning people becoming somewhat prejudiced against the Scriptures. There are a class who know but little if any thing of the history of the Bible. It seems to us that if each minister would properly instruct his congregation on this subject the people would esteem it a great favor. Relating the history of the Bible from its earliest period down to the birth of Christ, thence to the council of Nice in the year 325, thence through the "dark ages" to the time of printing papers, showing how the word of God has come to us in the English language, would prove almost as interesting as the noted sermon found in the seventh chapter of Acts. There are those who are not aware of the many conflicts through which the Bible has passed—are not aware of the many difficulties with which our translators have had to contend in order to prepare the text that we might be able to read it in our mother tongue, hence conclude that every attempt at a new translation is only tampering with the word of God. Some even go so far as to declare that a new translation is simply a *New Bible* &c. All this is for the want of a proper understanding of the history of the Bible.

J. H. M.

True forgiveness seeks not to humiliate the offender, but that he cease doing evil. It not only rubs out the insult, but tears up the page on which it was written. Forgiveness is sweet revenge.

There are more than ten thousand ways of telling falsehoods. A man's entire life may be a falsehood. In reality he is one thing while he is trying to make people believe he is something else.

When we are discouraged it is not always best to tell it, for by waiting a few days it may wear off.

TALMAGE says: "The whitest lie that was ever told is as black as perdition."

The law of God grants freedom to all those who will do what is right.

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Lads., Henry Co., Mo.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 12:40, with his burial and resurrection so to the time he was in the grave? Please give the harmony.

P. C. LONG.

In seeking more light on the Scriptures, I ask for an explanation through the Brethren at Work, on the following passage: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 1:9. Especially, why did Michael contend with the devil for the body of Moses? Sister NANCY STEES.

There has been a question presented to me which I am not able to answer, and wish some one to explain through the B. A. W. forum:—How can I men with a large family obey the command "fasting," and keep it concealed from the family? The Gospel says that we should not let our left hand know what our right hand doeth.

S. W. YOST.

Will some one explain Rev. 2:2-15. Who were the Nicolaitans, and what were their deeds and doctrines? A Brother.

When did God set up a kingdom on earth; on the day of pentecost, or before that time? JAMES M. NEFF.

BREAKING BREAD.

"Did Paul break bread in the evening, and again in the morning?"—Acts 20:11.

A. W. AUSTIN.

THE verse referred to reads: "When he was therefore come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed."

From the verse above we conclude that Paul broke bread but once upon that occasion, and that about, or a little after midnight. It is true the disciples met to break bread on the first day of the week, but at what hour, is not stated. Yet, other circumstances go to prove that Paul began to make his speech in the evening, for he continued his speech until midnight. We would not suppose that he began in the morning and continued till midnight. The sense of the seventh verse is such, that we are made to believe that when he began his speech, there was no cessation till midnight. Then, by the falling of the young man, there was a cessation till Paul had restored him to life again; Paul then came up. The next thing in order was the breaking of bread, then he resumed his speech, and continued till the break of day.

We are aware of an objection that might be raised against the Brethren Church, since we are pretty precise as to time—that, as Paul did not break bread till after midnight neither ought we. To this we can safely say, that Paul's time was limited, he must depart on the morrow. Further, the churches then were in their infancy, and the harvest great, and the laborers few, and many things had to be set in order. It is very clear from the narrative that Paul was under the necessity of using all his time to set things in proper order, and to meet his company who had taken ship before him. For these reasons, doubtless, the breaking of bread was observed a little later than usual. This view seems further strengthened

from the fact that a minute was made of the length of Paul's speeches, and the reasons therefor; which in other cases was not done.

J. S. M.

FIRST TIMOTHY 5: 24.

What is meant in 1 Timothy 5: 24?

A. W. AUSTIN.

THE verse reads: "Some men's sins are open beforehand, going before unto judgment; and some men they follow after." The German text reads much plainer, as follows: "*Etlicher Menschen Sinden sind offenbar, das man sie vorhin richten can; etlicher aber werden hernach offenbar.*" The phrase "are open beforehand, going before unto judgment," translated from the German would read, "are manifest that we can judge them at once." Paul was instructing Timothy how to take care of the church, and says further, "Them that sin rebuke before all, that others may fear." Again, "That he does nothing by partiality." Now, the sum of the query is this: that some members of the church sinned; it was a clear open case—their sins went before them, were manifest to all, hence Timothy is to rebuke such, not only for the sake of those who had sinned, but for the sake of others; for there may be others who have also sinned, but their sins are not of that open, clear, manifest character, but rather concealed, following after them to judgment, hence the rebuke to those who had openly sinned would have a salutary effect upon those whose sins were not yet made manifest, and cause them to fear, and thus act favorably for the purification of the entire body. We know that when sin is reprov'd, it not only acts upon those who sinned openly, but the reproof finds its way into many other hearts, and acts as a caution to all.

J. S. M.

SEARCH THE SCRIPTURES.

BY ALBERT MEYER.

THE first great question when we are told to do anything is—Why? In every day life this great question may be pertinent, but when our Father in Heaven tells us to do anything, we ought to do it without hesitating, because he is far more wise than we are, and knows our wants better than we do ourselves. Then should we not obey the command, "Search the Scriptures?" It is just as necessary for us to obey this command as it is to be baptized, and indeed, more necessary, because by being baptized you are only initiated into a great work, and the Scripture is your guide on a sea of experience. One who has his soul's salvation in view, will find it no task to search the Scriptures, as our Lord says, "Take my yoke upon you, and learn of me." He means for us to "search the Scriptures," as well as obey the rest of the commands; if we do not, we have not got all of the yoke, and when part of the yoke is gone, it is a hard task to carry the rest—like a resper minus one of the wheels, it does not do good work. This thought is sustained by Paul when he says "These (at Berea), were more noble than those at Thessalonica, in that they searched the Scriptures daily."—Acts 17: 11. So we see that "searching the

Scriptures," make the machine run easily, and we will see our sinful ways quicker, and they will be impressed more forcibly upon our minds. It will encourage us to strive after the good and noble things beyond this vale of tears, instead of worldly goods and pleasures. The more we search the Scriptures, the more we will want to. Like anything else, for instance, the more we go to meeting the more we want to go; the more we stay at home the more we want to stay at home; the larger farm we have the larger we will strive after; the more money we have the more we want—only we are more inclined to strive after the things of the world, than after the things of God; therefore we should cultivate a desire for the things of God, by "searching the Scripture," and the desire for the things of this world that are necessary, will cultivate itself without any particular effort on our part, because it is natural for us to hanker after the things of this world, for the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

CAN PRESBYTERIANS READ GREEK?

WE handed the following sentence to a Presbyterian minister, and asked him to translate it into Greek: "I indeed immerse you in water." He took it, looked at it, and handed it back to me, saying: "That sentence cannot be translated into Greek." We asked him why it could not be translated into Greek. He replied, "There is no Greek word that can translate the word immerse." I asked the Presbyterian brother if the Greeks ever went in bathing; did they ever plunge anything under water; did they ever dip anything in the water, and did they have no Greek word to describe these acts. He replied, "There is no word in the Greek language to describe the act of immersion."—A. J. Frost, in the *Evangelist*.

THE probable height of the earth's atmosphere is still a mooted question with scientists. Not many years ago the general idea placed it at less than 100 miles. Some investigators have increased the distance to 250 miles, but now comes Prof. M. Landaur, after several years of study and investigation, who places the distance at not less than 22,000. In corroboration of his calculations, he shows somewhat conclusively that the height at which meteoric matter becomes incandescent on approaching the earth, it is far beyond the distance heretofore assigned to it, and therefore there must be an atmosphere at that great distance to produce the incandescence. His theory is also strengthened by the belief of other eminent scientists who attribute the accelerated movement and the revolving of the moon around the earth, to the influence of this extended belt of atmosphere. Otherwise, these gentlemen claim the moon would revolve, as do other planets, around the sun.—*The Educational Weekly*.

THERE are two ways of reading the Bible. One way is to go through it blindly and unintelligently, in obedience to the feeling that it is our duty to read it daily. The other and better way is to read it from love of it, with a heartfelt appreciation of its truth and beauty. In this latter way, Bible truth becomes a part of our being and our history.

Correspondence.

From D. A. Norcross.—I have just returned home from church, about an eight mile walk and feel somewhat tired, but thought it good to spend a few moments in writing to you before retiring for the night. We as a little band of weak and isolate brethren meet together every two weeks, read the scriptures and exhort one another to love and good works. We had a good little meeting to-day. Bro. John J. Solomon gave us a valuable lesson of instruction. We, that is Bro's Tranter, Horner and I took dinner with him and family today—had a pleasant time. I am in hopes that you find it pleasant at your new location and may also be blessed with health and prosperity. *Shoals, Ind.*

From John Metzger.—On the 4th of March the weather somewhat stormy, some brethren and friends early in the morning came to my house: some had their axes and some had their saws, they all went to my wood pile, commenced chopping wood and some splitting until about four o'clock my wood was ready for the stove. Cannot tell what was the cause for them doing so, likely they thought the Lord's old servant was too old to chop wood. I appreciated their favor very highly. When ready to start home I told them I would pay them, but they said they were paid. They have my hearty thanks. How many will do likewise? "Blessed are the merciful for they shall obtain mercy." *Matt. 5:7.* We are all well, thank the Lord.—*Cerro Gordo, Ill.*

From J. B. Lair.—Dear brethren: Bro. D. B. Gibson of Illinois, has just closed an interesting meeting here; brother Gibson made a masterly effort here in trying to bring souls to Christ. The work that was done should have brought scores into the fold, and I am sure that it was no fault of his that such was not the case. Brother Gibson, as a revivalist is second to none in the Brotherhood, and I would predict that where he would fail there would be little use for others to try. Eight were added by baptism, one reclaimed and three before, which makes eleven additional this winter to the Antioch Church. There has been four of our oldest members removed by death within the last two months.—*Antioch Church.*

From D. A. Lichty.—**SOLUTION OF CITY MISSION QUESTION.** The city mission as it stands is, without doubt, a legitimate one; but as to the accomplishment of any marked degree of success under its present management, I have my doubts. I sympathize with the brethren who recently laid siege to the city of St. Louis. To call it a failure would be uncharitable, short-sighted and indifferent to the execution of the great commission. That very effort (not unlike the first gun fired upon Fort Sumpter) if not thrilled the great heart of the Brotherhood, has at least suggested a plan, both feasible and practicable and simple. And while we may never expect to convert St. Louis, it may be the means to present (acceptably) the gospel plan of salvation to many languishing souls in St. Louis or any other city. Right here is where we will fail every time. We

send a few humble brethren to a large and proud city to preach the everlasting gospel; we remain at home to enjoy home comfort, while those whom we send, with gloomy forebodings wind their way among the thronged thoroughfares of a noisy city in quest of a house to worship in. But a mere glance at the external magnificence, and imposing grandeur of an up town church edifice decides the question in their minds at once: that appearance of the surroundings are antagonistic to the introduction of a pure and undefiled religion according to the simplicity of the Gospel. Lastly a suburban house is secured, and not without considerable suspicion on the part of those accustomed to worship there. Now the way appears to be opened, but just here is where the difficulty begins; just as soon as the first warning note is sounded against secret orders, against sprinkling or infant baptism, or in favor of observing all the ordinances of the Lord's house, then you may hear the cry away with them, "Great is Diana's" &c., and the house is locked. Now I would suggest the very rational conclusion that without a meeting-house of our own in any and every large city, that every effort to build up a church will prove futile. As an experiment in which I have the most implicit confidence, I will pledge five dollars toward the erection of a little meeting-house in a suitable suburban locality in St. Louis, remembering that "not many wise, not many noble are called."

From Laura A. Eikenberry.—Bro. Landon West came to us Sunday February 20th, and preached three very interesting sermons at the Wheatville church. From here he went to the adjoining church to labor for them. Brother D. Younce, from Indiana, also came to that church on the 23d. He and brother West are laboring together at present. Their meetings will probably continue another week. They have been holding their meetings at Winchester in the R-form church. Saturday afternoon the little ones assembled together and brother West talked to them about Jesus. We hope the meeting will not soon be forgotten by them.—*Gratis, Preble Co., O. Mar. 1st.*

From Jas. R. Gish.—**DEAR BRETHREN AT WORK:** I last wrote you from Hot Springs, Arkansas. We left there the 24th of February. Arrived at Arkadelphia same evening about 5 o'clock P. M., found brother and sister Gephart and family in their usual health, also met brother and sister Kingsley; these four members have lately moved here from Illinois. After a careful observation I don't think that there is any place in the United States where so many people of the different states could be preached to as at the Hot Springs if we had a good meeting house there. It is a city of 5,000 inhabitants from the different states. Then there are from 500 to 1,500 visitors from every part of the country coming and going about all the time. If these people could have the true Gospel preached to them, and some converted they might, like in the days of old, go every where preaching the Word. But without a meeting-house we can do nothing there. And there are thousands of other places in the same circumstances. If our "City mis-

ion work" ever amounts to much we must have places to preach and brethren stationed to preach at these places to look after the interest of the church. In my judgement one of the most important things connected with our mission work is the church extension. Many little churches and squads of members are pining away for the want of a suitable place to meet to worship. Will our missionary boards consider this matter? We notice that other missionary workers are fully awake to the importance of this matter. Hence they watch and when ever a promising town site is layed out among the first transactions of the place they get a few lots donated to build a church. The church is soon built and they grow up with the town. One of the great drawbacks with us in the Sunny South, is we have no place to do any thing; even if we get a meeting-house for a few meetings, if there is any in interest manifested we are subject to being closed out at any time. Brethren consider this matter, and say how many brethren and sisters will give one dollar to each meeting-house that is built in connection with our missionary work. Think about it and if called upon then act promptly.—*Arkadelphia, Ark. March 3d.*

From W. S. Toney, Secretary.—**NOTICE.**—The Brethren composing the "Orphans Home" committee are requested to meet at the residence of brother Benjamin Nuff in the Squirrel Creek congregation, Wabash County, Ind., on the first day of April, 1881, for the purpose of making some advancement in establishing an "Orphans Home" in the Middle District of Indiana. The nearest rail-road station to the place of meeting is Roann, on the Eel River road.—*Walton Cass Co., Ind., March 9th.*

From W. S. Toney.—**MISSIONARY REPORT.**—The following is a report of the Missionary Funds received and expended by the Missionary Board in the Middle District of Indiana for the year ending Feb. 9th, 1881: Balance on hand from previous year, \$65.17; From the Monticello church, 7.00; Ogans Creek church, 10.30; Spring Creek church, 14.50; Santa Fe church, 5.00; Upper Deer Creek church, 6.75; Manchester church, 8.00; Wabash church, 11.00; Rann church, 3.25; Bachelor Run church, 7.00; Pipe Creek church, 2.40; Beaver Dam church, 1.50. Total, \$137.37. Expended: S. M. Eikenberry, \$2.50; S. M. Amick, 2.70; W. S. Toney, 2.00; Joseph Amick, 2.70; J. Crumrine, 5.90; A. Leedy, 8.00; A. Miller, 40.00; D. Bechtelheimer, 20.00. Total, \$88.90. Balance on hand, \$48.47.—*Walton, Cass Co., Ind.*

From S. R. Holsinger.—The Maple Grove Colony held a series of meetings commencing on the 5th of Feb., continuing two weeks, excepting one night, when the weather was too inclement. Our home ministers did the preaching and it is justice to say that they acquitted themselves like valiant soldiers of the cross. Four precious, blood-bought souls were made willing to accept salvation and unite with the children of God. May they be faithful to the Lord and be shining lights while mingling with saints and sinners here in this life. Others

were almost persuaded to be Christians. Oh, dear sinners, how can you resist God under such powerful and touching appeals from God's ambassadors? The church is in union and in a prosperous condition. We number 135 members, with six ministers and about ten deacons. Nearly everyone in our neighborhood is identified with the Brethren church. There is no preaching by any other denomination nearer than about eight miles from our church. We have had an extremely hard winter here, for this otherwise mild climate. Had much snow, which is now nearly gone, leaving the ground perfectly saturated with water. We feel confident of an abundant harvest this year. The BRETHREN AT WORK is a welcome weekly visitor which cheers us on our journey through this vale of tears. Be faithful and continue to give us wholesome food, that we may be edified and built up in our faith, and finally meet you and all the faithful in our Father's kingdom.—*Bell, Norton Co. Kan.*

From James A. Roberts.—There were twelve members living here until about one year ago, when I. J. Rosenberger conducted a series of meetings with good success. Twenty-three were added to the church by baptism, which increased our little flock to thirty-five. We feel thankful to Bro. Rosenberger for the good that was accomplished by him. We hope the Lord will stand by him and bless him in his labors, for by the help of the Lord he has accomplished great good here. We have regular preaching every two weeks. We are busily engaged at present hauling logs for our church-building. We intend building a meeting-house this coming summer, if the Lord is willing. The size will be 36x55. Bro. Rosenberger conducted another meeting for us this winter, and the Word preached we hope will be as bread cast upon the waters, that it may be gathered many days hence. Bro. David and Aaron Seibert, from Indiana, met with us on a visit. During their short stay with us they preached four sermons, from which we were greatly encouraged.—*Hamler, Henry Co., O.*

From I. J. Rosenberger.—On the eve of Feb. the 8th by solicitation, we met with the saints of Covington, O. That being the week that we were visited by the raging flood of water and ice, the weather was rather unfavorable for meeting; yet the attendance and interest opened up with encouragement. We found in the town and vicinity quite a religious interest awakened. The Cumberland Presbyterians were encouraged in a meeting that they had closed previous to our arrival. The Christian Church closed a meeting during our visit, in which a good interest was reported. We therefore found the brethren and sisters quite ready to aid in the interest of the meeting. On the 18th there were three additions, on the 19th five more; while on Lord's day, the 20th, a general season of rejoicing was had, on the return of ten additional precious souls. As the time was past in which we had appointed to return home for our own meeting, we were compelled to take leave of the loving saints of Covington, on the 21st; with whom we now record, having spent one of the happiest seasons of our life. On the 9th we performed

the funeral service of friend David Croft, assisted by a minister of the Christian Church. The deceased was one of the early settlers of the country. Financially he was very successful. His kindness to the poor was highly spoken of. But the interest of his soul is not what we desire to see. His kind, lonely and broken hearted widow, we were happy to be able to lead into the baptismal stream; also a lady visiting in the family, from Alabama, was among those added. She urgently called my attention to the wants of a sister living neighbor to her in Alabama. We were pleased to find the church at Covington, more than ever before, in a perfect state of harmony and union. Their spiritual condition seems to have been improved by spending evenings together, in private families, in social, religious exercises; especially in widowed families, or among the sick, or those who were inclined to be cold. Since we left, two more were received.

From D. P. Saylor.—The brethren of the Beaver Dam church held a council meeting in the Good Intent school-house on Saturday, Feb. 26th. Elders R. H. Miller, J. D. Troatte and S. Stoner, and ministers D. R. Saylor, E. W. Stoner, I. Brown and T. J. Kolb were present. A very good representation of members was present. Looking over the assembly the writer was forced to the conclusion that the cream and marrow of the Brethren church are the loyal ones; with such intelligent countenances there cannot and will not be any rebellion against the church. Elder Solomon Stoner, of the Pipe Creek church was elected to the oversight of the church; brethren David Stoner and Samuel Rapp were elected deacons; John Utz and Samuel Rapp were elected delegates to District Meeting. It was also resolved to hold a Love-feast in the spring and that Pipe Creek, Brush Creek and Monocacy, the three adjoining churches, furnish the regular preaching for this church. The meeting was a pleasant to be at.—*Double Pipe Creek, Md.*

From Howard Miller.—THE CENSUS.—Over two hundred schedules are on file representing over thirty thousand of a church population. These two hundred schedules represent a great many "arms" but cover their ground thoroughly. Thus Elk Lick has a side church eight or nine miles away under its care. The Elk Lick schedule covers and includes this, and thus with the two hundred odd churches comparing the Dunkard schedules with other denominations I find them as good as any. I don't intend to allow our church go in lamely any means. A great many kind words accompany the returns, and some of the Brethren's schedules are models. Remarkable as it may seem the best come from the obscure and unknown members. The so called old order were the very first to show up their schedules and made excellent returns. The Church shows a uniform growth of (guessing now) about thirty per cent.

I will gladly answer any questions you may ask concerning the work. Put your questions plainly, and in whatever language you prefer, as it is easy to get it translated, though English is preferable. I hope no brother, through ignorance or obstinacy, will run himself into

trouble over this, as it will surely come and be terribly expensive in case of a resort to Caesar. It is my object to help and avoid trouble, but not to the extent of injuring the accuracy of the work. I see brother Ebersole wants the "act" published. The law is a very comprehensive work and more than fill the paper. The reading of the civil law is a matter that we, as a people, should avoid as it is formally done in the courts. Besides when it returns to a necessity for the "act" to get the returns it involves a great expense that the learner pays. There is not the slightest necessity for it if each official does his duty in rendering to the government the things which belong to it. Whose superscription is at the head of the schedule? "Tenth Census of the United States." Therefore let us render unto the United States our account. I am glad to say that it is all going well. In case of my refusal I will publish the names and results. But I anticipate no trouble whatever. In case any member knows of any church likely to be left out, please notify me at once. In the rush of the work, for there is no let up in it, occasions arise to try my patience, but I have an unlimited stock to draw from, and no one can get up a return now that I can not show worse ones.

I expect to be called upon any day for the returns and advise prompt compliance with the law, as those who are behind from any cause will at once be called for if not represented here at that time. I would like to designate individuals who have rendered signal service in this, and at the close of the work will. Now let us have the balance of the schedules with completely filled out blanks.

PERSONAL.—Brethren having received a supplementary schedule will please return them at once, especially Nos. 9, 19, 27, 36, 51, 57, 62, 63, 71, 73, 84, 87, 91, 94, 96, 98 and 100. Don't hold either the schedules or the one sheet supplements a day longer than you can avoid.—*Lewisburg, Union Co., Pa.*

From H. M. Blue, Treasurer.—A CARD OF THANKS.—We, the members of the Maple Grove Aid Society of Norton County, Kansas, do tender our most heart-felt thanks to the brethren, sisters, and all Christian and generous public living in and around North Manchester, Wabash County, Indiana, for their liberal response to our call for help, whenever the wants of our country were presented, in the way of money sent us by the following named persons—John J. Ulery, \$69.00; George Gross-nicle, \$71.11; D. S. T. Butterbaugh, 41.50; Thomas and Sarah Leslie, 12.00. By order of committee.—*Bell, Kansas, February 15th.*

From Dorsey Hodgden.—We can say that we are prospering finely in the Master's cause. Had our church meeting the 5th inst. Everything seemed in union, and all was adjusted satisfactorily. I wish to say just here that we have appointed a communion meeting on the 2nd day of June, commencing at 10 o'clock. This will come on Thursday before A. M., and we give our brethren in Illinois and elsewhere an invitation to stop with us on their way to A. M., as a great many will come through our country on the Wabash railroad. Stop off at Huntington, and arrangements will be made to care for you. Brethren, don't forget this.—*Huntington, Ind.*

Health and Temperance.

S. T. BOSSERMAN. EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

THE YOUNG WIFE'S SORROW.

She sat within her lonely home,

Waiting for one who did not come;
Who promised to be so near her side
Should either weal or woe betide.

She thought of loved ones far away,
Of her young sisters, light and gay,
Of well-tried love of early years,
The hand that wiped away her tears.

The homestead dear, the shadowy trees,
The garden walks, the humming bees,
Her childhood haunts, how bright they seem!
Pictured in memory's living stream!

A footstep on the sidewalk passed,
Another—he has come at last!
Surely, Oh, no! it is not he;
Oh! doth he not remember me?

She seized her pen, while blinding tears,
Fell from her eyes, and heart felt fears
Of future sorrow filled her breast,
While thus her feelings were expressed:

"I am a stranger here, my love,
My friends are far away;
I've none but thee and One above,
And thou, how canst thou stay?"

"For thee I left my friends, my home,
Thou promised'st me, O'er,
That from my side thou never wouldst roam,
While life's spark should endure.

"I gave thee all my trusting faith,
And fondly thought that thou
Gave me same, for life, till death
Dissolved our marriage vow."

He comes. Her heart within her dies.
With staggering steps and blood-hot eyes,
Her husband comes. Crushed heart be still,
The vows thou made thou must fulfill.

Oft did her heart ascend in prayer
For strength, her bitter lot to bear;
God heard, and granted her request—
His presence—Christian patience—rest.

I saw her beautiful and bright;
Her dark eyes with unearthly light
Shone, while upon her cheek a flush
Appeared, unlike her girlish blush.

A few short months, and where was she?
Sweet Anna! many wept for thee,
When suddenly thy spirit fled,
And thou wert numbered with the dead.

—Our Union.

TWO TEMPERANCE SPEECHES.

A TRUE STORY.

ABOUT seventy years ago, there lived in the eastern part of Pennsylvania, a little boy named Abram H—. Like boys now-a-days, Abram liked to see all the sights; and so, one beautiful autumn day, his father took him to a neighboring village to see the soldier-drill, as it was the annual "training day." Nearly every body in those days drank whisky, even the children being taught to drink it; and in almost every cellar a big barrel of this awful stuff was kept. On these "training-days" there was a great, deal

of drinking, many of the men going home drunk. Little Abram saw these drunken men the day he went to the training; and when he got home in the evening he said to his mother, after telling her of the things he had seen: "Ma, I am never going to drink a single drop of whisky, nor use a bit of tobacco as long as I live." His mother said, "I am glad to hear you say that. You shall be my little temperance boy." This was the first temperance speech he made. Don't you think it was a good one?

About ten years after this, Abram, now a boy of seventeen, left his home and went on foot over the mountains to Pittsburg, a journey of two hundred miles. Here he hired out to a sign-painter, and began to learn the business.

It was a custom in the shop for the workmen to send one of their apprentice-boys every day for a quart of whiskey, which they brought in an old stor-jug. Of course, when Abram began working in the shop as apprentice-boy, the men sent him after the whiskey. He went two or three times, and then made up his mind that he would not go again, as he felt that it was not right. The next day, while Mr. Jones, the owner of the shop, was at dinner, one of the men handed a shilling to Abram, and ordered him to go for the whiskey, which he refused to do, saying that it was not right, and he would bring no more whiskey for them. This made the man very angry, and while he was talking very loud and threatening to whip Abram unless he went, Mr. Jones, the proprietor, came in and asked what the trouble was. Abram said: "Mr. Jones, I came into your shop to learn to paint signs, not to help make men drunkards, I am willing to do all the honorable work I can, but I will not carry whiskey for these men to drink. If I can't stay here unless I do this, why then, I will leave." Mr. Jones said nothing for a moment; then, seizing the whiskey-jug, he smashed it to pieces on the hard floor and exclaimed: "The last drop of liquor has come into this shop that ever shall with my consent. This boy has preached me a temperance sermon that I shall never forget; and I shall never touch another drop of liquor."

This was Abram's second temperance speech and what a brave, noble speech it was.

Now I want to tell you of something curious that happened fifty years after this.

Abram learned the painting business, and became a fine workman. After this, he moved to Ohio, where he lives now, respected by all who know him. About a year ago, Abram, or, as we will now call him, Mr. H—, now an old man of seventy-two, went with his wife to visit a son in Pittsburg. One day while there, he went to a "Murphy" temperance meeting, which was held in one of the large churches. After speeches had been made by a number of gentlemen, an old man with long white hair and beard went to the platform, and said:

"I have been a temperance man ever since I was a young man; and I was led into being one by the brave stand taken by a boy who was learning the painter's trade in my shop, fifty years ago." The old gentlemen then went on and told of the scene in his shop, of which I have just told you.

While he was speaking, Mr. H— asked a

gentleman sitting by his side, who the speaker was. "That," said the man "is Mr. Jones, an old citizen of Pittsburg."

Mr. H— said: "Tell them that the boy he tells of is in the house."

The gentleman sprang up, and interrupting the speaker said: "The boy who led you into being a temperance man, is here by my side."

Such a scene of excitement as then took place, is hardly ever witnessed in a church. Mr. H— was almost carried up the long aisle to the platform, and was there introduced as "that boy." Then he had to tell the story over again; and also told of the first temperance speech he ever made—the one I told you of his making to his mother, when he was a little boy six years old.

After he got through, Mr. Jones greeted him very warmly, and said, with tears in his eyes, "It is your noble stand against bringing whiskey to the work-men that day, that, with the blessing of God, saved me from being a drunkard; and every thing I am, I owe to those noble words."

Were not these two grand temperance speeches? And just such temperance boys and girls you may all make. Abram did not know what a lasting influence his brave words in the painter's shop that day would have. And you may not think that your influence can do any good; but remember this true story of what a few brave words for the right may do; and ask God to make you strong and brave enough to always refuse to do wrong, so that your influence may always make those around you better. And especially say, as Abram did, "I will not help make men drunkards."—Selected by E. B. Mow.

On the northeast coast of Scotland which, thirty years ago, was cursed with drunkenness along its whole line, intemperance is now scarcely heard of. The population is largely of fishermen, who might seem justified if any class of men may be, in providing liquor against the exposure to cold and storm. But now in the coldest and stormiest weather crews go out in boats for three or four days' fishing without a drop of spirituous liquor on board, but well supplied with tea and coffee. These facts bring encouragement and seems conclusive as to the effect of salutary or constitutional prohibition.

ABOUT BREAKFAST.—The importance of breakfast is so great that of all the meals of the day it should receive special attention. It is, in a way the key of the day. If it is fresh, wholesome, nicely cooked and served, it gives one a "push off" for the whole day, that is full of vigor and good cheer. If it is drowsy, messy, and indigestible, it spoils the day, and one goes about his work much as if a weight were tied to his heels. If one has fruit it should always be on the breakfast table.

While ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one man turns up something. So while ten men fail, one succeeds, and is called a man of luck, the favorite of fortune.

GENERAL AGENTS

FOR THE

BRETHREN AT WORK
AND
TRACT SOCIETY.

G. T. Bourne, Portland, Ore. John Furney, Abilene, Kan.
E. A. Ray, Los, Ill. David Taitman, Vandal, Ill.
J. C. Carter, Warsaw, Ind. J. S. Flory, Leugans, Colo.
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S. S. Mohler, Cornsall, Mo. J. W. Southwood, Deso, Ind.
John W. Maltby, Green, Ill. D. Brown, Salem, Oregon.

Be sure to send to the YOUTHS ADVOCATE Mt. Morris Ill., for prices of Sunday School outfit. We shall be pleased to send you samples of cards, class-books, and papers on very favorable terms. Samples of fine cards, and class-book for 25cts. The work of organizing school will soon begin and it may be well for those who intend to work for the young to procure sample paper now. We have procured a lot of fine paper upon which to print the ADVANCE

We are glad to note the great increase in our labors. We now have employed twelve hands, and more will soon begin work. Our subscription is still increasing, about 1000 new names having been added this year. We hope, however, that our agents will exercise vigilance, and push the canvass all the year through. Many of our papers are finding new readers weekly. We have been sending four hundred samples into the New England States each week for some time. These samples go to a many addresses, so that our faith and practice is being more and more made known to the people of that part of the country. We hope that there will soon be calls from them for preaching, and that the church will send messengers there to proclaim the Gospel. So far as we can learn, our cotemporaries in the church are having an extensive circulation, and we hope they may go on increasing until, well, until their editors are crowned with many, many blessings.

TO OUR WORKERS.

WE believe the work of canvassing should be kept up all the year. A constant vigilance should be exercised in order to put good reading matter into the hands of the people. As an inducement to spend a little time in increasing the B. at W. list, we make the following offer, open to all.

1.—For five names and \$5.00 we will send the BRETHREN AT WORK eight months, and to the sender, a copy of the forthcoming work on "Danish Mission."

2.—For ten names and \$10.00 we will send the BRETHREN AT WORK eight months, and a copy of the "Stein and Ray Debate," in cloth binding. Price of work, \$1.50.

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ANY one with a little industry and perseverance, may secure any of the above premiums. Now is the time to add to your library. Remember that each subscriber who pays before May 1st, will also receive a copy of the "History of the Danish Mission." This work is worth many times its cost, and will be appreciated by all lovers of truth, and especially those who have given their money and prayer to spread the Gospel in Denmark. Address all orders to

WESTERN BOOK EXCHANGE,
Mt. Morris, Ill.

Fallen Asleep.

Home are the dead which die in the Lord.—Rev. 14: 13.

Obituary notices should be separate from everything else, written on the life of the paper, and brief. Do not catalogue the dead, but give simply the most important facts. The following contains all the points generally proper to mention: 1. Name of deceased. 2. Date and place of death. 3. Disease or cause of death. 4. When and where born. 5. Age. 6. Name of parents. 7. Names of family and friends. 8. To whom, when and where married. 9. United with the church, who and where. 10. Burial when and where. 11. Funeral service when and where, and by whom conducted.

LINEWEAVER—In the Knob Creek congregation, Washington county, Tenn., brother Henry Lineweaver, aged nearly 82 years.

He was born in Rockingham county, Va., October 6th, 1798, and died September 11th, 1880. He joined the church in Virginia, and moved to Tennessee in 1837. Was put in the deacon's office in 1855. He married Catherine Beverly, daughter of brother John Beverly, August 3th, 1819. He was the father of nine children, three of whom preceded him to the spirit land; 24 grandchildren; 111 great grandchildren. He was buried at the Knob Creek church. Funeral occasion improved to the brethren. W. B. BOWEN, S.

LINT—In the Yellow River district, Marshall Co., Ind., on Dec. 31st, 1880, brother Jacob Lint, aged 68 years, 4 months and 16 days. Disease, consumption.

He was born in Somerset county, Pa., married Barbara Wertz, April 16th, 1837, was baptized in 1844, moved to Elkhart county, Ind., in 1855, and came to Marshall county, Ind., in 1859, where he remained till his death. He was a consistent member of the church and a visiting brother for about twenty two years. Funeral discourse by the Brethren from John 5: 16. DARLIN S. HALE.

ROYER—In the Buffalo Valley branch, Union County, Pa., Feb. 29, 1881, sister Elizabeth, relict of brother Adam Royer, aged 73 years, 5 months and 14 days. Funeral discourse delivered by G. W. Meyers and the writer, from 39th Psalm 4th verse. L. DEWEER.

GARST—Near Ottawa, Kan., Eddie, son of friend Frederick and Ellen Garst, Jan. 23, 1881, of membranous croup, aged 2 years, 2 months and 11 days. Funeral preached by Rev. Finkbine to an attentive audience. FRED SHERFF.

SWITZER—Departed this life on the 31st of January, 1881, in the Waddam's Grove church, Ill., brother Israel Switzer, aged 65 years, 6 months and 3 days. The occasion was improved by the brethren from John 11: 25, 26. WM. K. MOORE.

ANGLEMEYER—Another pilgrim departed this life March 7th. The wife of Bro. Franklin Anglemeyer was conveyed to her grave, followed by a large concourse of sympathizing friends.

Many brethren and sisters and friends sympathize with brother F. in his sad bereavement, being left with a family of four children. But we are glad to know that brother F. has a friend who, (if he remains faithful) will never leave or forsake him—who clings closer than a brother. Brethren and sisters let us not forget to manifest our share of friendship. J. R. MILLER.

MUMMERT—At Upper Canawago, Adams County, Pa., brother George Mummert. He was born Sept. 24th, 1810 and died Nov. 15, 1880, aged 70 years, 1 month and 21 days. Funeral services by A. Brown and Daniel Longenecker.

MICHAEL—At same place, Sarah Margaret Michael. She was born June 2nd, 1840 and died

Nov. 20, 1880, aged 40 years, 5 months and 18 days. Funeral services by D. Longenecker and C. Mohler, from Rom. 6: 23.

MUMMERT—At same place, Matthias Mummert. He was born Dec. 25, 1799 and died Aug. 21, 1880, aged 81 years, 7 months and 26 days. Funeral services by D. Longenecker and P. Hoffman.

BENNETTUM—Near Iowa Center, Iowa, Feb. 26th, 1881, Miss Katie Bennettum, aged 24 years and 23 days. Funeral discourse in M. E. church by the undersigned, to a very large concourse of sympathizing friends. D. E. BUDHAER.

COHM CAN—In the Irving Creek church, Dunn Co., Wis., Feb. 11, 1881, sister Elizabeth Haman, daughter of John W. and Elizabeth Cornman, aged 16 years, 1 month and 21 days.

For a long time she wanted to leave this world and go home to the Father. She was in poor health for many years. Funeral improved by the writer from Romans 8: 1, 2. SAM'L CRIST.

RESOLUTIONS OF RESPECT.

At a meeting of the Ladies Mite Society of the M. E. church, the following resolutions of respect to the memory of Mrs. Emily Hitt were adopted: WHEREAS, It has pleased an overruling Providence to remove from our midst by death, our sister, Mrs. Emily Hitt, one of the earliest members of the M. E. church of Mt. Morris, and

WHEREAS, The deceased was always a fast friend of the church, sustaining its institutions with her means, her councils and influence,—was also for thirty years past an officer, treasurer, and secretary in our Mite Society, we therefore as sisters and companions of the deceased, think it our proper time for expressing the emotions and feelings this sad occasion awakened within us therefore:

Resolved, That it is with pleasure that we express our esteem and affection to the memory of the deceased in that she was a true friend, safe in council, courteous in bearing, prompt and liberal in sharing the demand, pecuniary and otherwise, upon the society and church, in sympathy with everything good, a consistent Christian, full of all virtue.

Resolved, That while we remember with pleasure associations of the past, we feel deeply and mournfully, the loss we and the church have sustained in her death.

Resolved, That a copy of these resolutions be published in the *Oyle County Democrat* and the *BRETHREN AT WORK*.

THE CASSEL LIBRARY.

We deem it due to the Life Members of the Library to give them the following information in regard to the present condition of affairs. Our agreement with Bro. Cassel was that we should pay him Jan. 1st, 1881 and he to pack and ship the books as fast as he could get them ready. We have paid him in full as per agreement but have not sufficient funds in hand to pay the freight. Some that is due will we hope be paid soon so that we can meet the obligation incurred. Up to this date March 12th a little over one third of the library has been received. In a letter just received, Brother Cassel informs us that he has just finished packing and shipping the balance. So that we expect it all to be here by April 1st. Few persons who have not tried it, can realize the time it takes to unpack and handle so many books. After they are all here, and placed on the shelves, then will begin the labor of classifying and cataloging them. This will take time and labor.

We shall endeavor to get the library ready for

the public as soon as possible; but ask you to be patient. Remember that cataloging a large library like this is not the work of a few weeks but of months. As soon as the catalogues are printed, and ready for circulation, we will notify you by postal card, giving the cost of catalogues and other information that may interest you. We will also send you a copy of rules and regulations. The board of trustees simply hold the library in trust, and each life member is interested in having it managed economically and judiciously so that the greatest amount of good may be derived therefrom. With many thanks to our brethren and friends for their liberality in assisting us to establish this library in Northern Illinois; and trusting under God's blessings it may result in much good, not only to those who so nobly and generously lent their aid, but all who may have access to it.

We are yours fraternally,

J. W. Stein, Sec'y,
D. L. Miller, Treas.

A PETRIFIED WOMAN.

Mr. Editor:—

In a answer to an article that I saw in your paper concerning a human body being petrified, I will say that there was a woman in Montgomery county, Iowa, by the name of Nelson who died, and several years after her husband thought he would have her moved to another burial ground, and when they dug down to the coffin, they had intended to lift it out, but it was so heavy that they could not lift it. They opened the box and found she was a solid rock, and looked almost as natural as life. This woman was interred in the Quincy cemetery in Adams county, Iowa. If you wish any more information concerning the above, refer to Thomas Nelson, Carben, Adams county, Iowa, or Jane Horton, Bill sea, Montgomery county, Iowa, or T. Morgan, Carben, Adams county, those persons can testify to the above facts. Yours truly,

JOAN E. BOATMAN.

DISTRICT MEETING.

The District Meeting of Southern Iowa, will be held in the Libertyville church, Jefferson county, Iowa. On the first Monday in April, 1881, meeting will begin at 9 o'clock, A. M. We expect to have public preaching begin Saturday evening, at early candle light, previous, and continue over Sunday. I. H. EISELMAN.

(Primitive please copy.)

—The Lord deals with His friends, who are dearest to him; as the ocean does with its waves. Sometimes it pushes them against the rocks, where they break in pieces; sometimes it rolls them on the land, or dashes them on the mire, and then in a moment it retakes them into the depths of its own bosom, where they are absorbed with the same rapidity with which they were first ejected. The more violently they are dashed upon the rocks, the more quickly and impetuously do they return to their great centre.

Gold, in the mint, is weighed by more delicate scales than iron in the foundry, because the least particle of it has worth. And so our life's least actions, weighed in the balance of the Master's Spirit, may be of priceless worth.

As in nature, so in art, so in grace: it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut, the more it sparkles; and in what seems hard dealing, God has no end in view but to perfect his people.

BRETHREN AT WORK.

21
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, March 22, 1881.

No. 11.

Editorial Items.

OVERMORE was lately baptized in the Waterloo church, Iowa.

ANOTHER great snow storm on the 11th and 12th. We are patiently receiving each storm.

AN exchange says that some of our late snows drifted in places to the depth of eighteen feet.

SISTER Westly A. Clark is still sojourning at Lanark, awaiting however to return to the East next spring.

1. AND A. B. Witmore have changed their address from Lorain, Ohio, to Longly Station, Wood Co., same State.

BROTHER J. H. Peck and wife, of Lanark, called on us last week. Brother Peck thanks of taking a course in the College.

THE number of deaths in and around Mt. Morris has been unusually large this Winter. Some of those who died were very old.

OUR two proposes to build an underground railroad. That would prove a good thing in the Winter when waters so much snow.

FORTY-FIVE persons arrived at Mt. Morris from Mary-lan on the 17th inst. We welcome all good and industrious people to our country.

JESSE Calvert writes that two were baptized in the Washington Congregation, Ind., one week ago last Sunday, and still others say they are coming.

BROTHER D. P. Saylor writes, (Mar. 15) "Our snow is at one but some drifted ridges, but no weather yet for Lanark. This truly was a snow Winter."

VISITORS who stop at Mt. Morris should not fail to attend the Chapel services at the College. Brother Stein's course begins to the students contain much well presented thought.

RE initials (J. H. M.) were unintentionally omitted from the editorial, entitled "Church Elections" in last issue. Those who intend to present their papers can insert them with a pen.

WE live up this page at 9 o'clock Saturday morning, March 19th, in the midst of a driving snow storm that commenced at six o'clock. The snow is falling fast and the wind blowing freely.

WINTER from Iowa March 14th, Bro. J. D. Haughton writes: "About six inches of snow fell to day. The snow from four to eight feet deep. Met in council today. One was reclaimed."

"LITTLE Sunbeam" is the name of a handsome and interesting little paper published at Ashland, Ohio. It is published on the 10th, for there cannot be too many test papers and books for children.

EVERYBODY who sent out a large number of "Bog" letters, a paper signed expressly for the little school of Sunday-school. We will have a lot on hand, and Sunday-school workers should send to us for sample copy for examination.

A BILL before the Illinois Legislature provides that no person who has acquired the habit of becoming intoxicated shall be eligible to any office of honor, profit or trust in the State, and that the excessive use of liquor by any person already elected or appointed, shall be cause for removal.

WE learn that the people in some parts of Southern Illinois are having quite muddy roads just now, and consequently have a very disagreeable time wading in the mud. It is just the reverse with us—we have to wade the snow, and some of the roads are still blocked, no team having been able to pass through them for weeks.

A BROTHER brought a bunch of grass, four inches long, into our office the 12th inst., that had been received from Jefferson county, this State. We almost wished we were in Jefferson county; for the snow is getting so plentiful here, that green grass would exercise an exhilarating influence upon our minds. We have always admired living things.

THE Eastern District of Pennsylvania has inaugurated a more general work of preaching the Gospel. Wm. Hertzler, S. R. Zug and J. T. Meyers were chosen to do duty in special cars, but on account of some other duties Meyers and Hertzler were excused, and J. M. Mohler and S. R. Zug of late have been doing some good work in Dalton, Pa.

ELDEN J. I. Cover of New Geneva, Pa., reached this place on the 10th and spent several days pleasantly with the Brethren here. He preached in the chapel to an appreciative audience. Sunday evening the 12th. In the office Saturday, he pulled off his coat, and laid hold of the job press and tried his hand. Brother Joseph is a true friend of the church, and labors earnestly for its doctrine and order. He left for home on the morning of the 14th, accompanied by sister Anne Barkley, of Lanark.

THE different railroads have thousands of cars of loaded freight upon side tracks, which the companies have not been able to deliver to their Western connections on account of the continued snow blockades. Emigrant travel had begun unusually early, hence requiring many cars to move the freight thus brought in, but the late deep snows have so damaged railroad business that it will be some time before the side tracks will be cleared. This will also make it very inconvenient for emigrants in the West who stand so much in need of their goods.

ELD. Joseph I. Cover arrived in Lanark, Ill., Sat. 26th ult. He preached following Sunday at 10 A. M., 7 P. M., and on Monday, Tuesday, Wednesday, and Saturday evenings of same week. Also, Sunday Mar. 6, at 10 A. M. and 7 P. M., and evenings of 7th and 8th inst. Bro. Cover seems like a very humble man, uses good language and speaks distinctly. He is not a *salutary* preacher, but his talks abound in scripture quotations applied to present life. He occupies, on the average, about an hour with a discourse. He makes no apologies, but begins and ends with the "sword of the spirit." S. Z. H.

THE Emperor of Russia was assassinated March 13th. It seems strange that men will thus destroy the lives of those who rule over them, and it seems equally strange that professing Christians will rejoice over the death of one who thus falls by the wicked hands of another. The Czar is said to have been a very kind old man, one who was disposed to rule with mildness, but the Russians were not educated to the proper use of liberty, hence the Emperor desired to elevate their standard gradually. But like many others, they have been taught that "might is right," hence the misprinciples of power do not prevail

in their hearts. War paves the way for retaliation and wicked men seem eager to destroy those who have the rule over them.

ON another page Elder D. P. Saylor enters a pointed and earnest protest against that class of men, who, in their writings and preaching denounce the church, her order and regulations, and at the same time claim to be members of that body. If the church is as corrupt as some of these "fast" ones claim we do not see what in the name of Jesus we want to remain in it for. But all of their talk about the "traditions" is for effect; by it they aim to create prejudice and next rebellion. They and much like the unruly ly whose misconduct is intended to drive his old gray-headed father out of the house that he may have the use of the mansion for his own corrupt pleasure.

WRITTEN feelings of regret we chronicle the death of Elder J. J. Lichty, of Morrill, Brown county, Kansas. He died on Monday, March 6th, after an illness of some months. Brother Lichty was widely known in the West, where he has taken an active part in the church work, belonging to Kansas and Nebraska. Of late years he has not been able to travel very much, yet he had the oversight of five or six congregations. He was a member of the Standing Committee last year, and spent a pleasant season visiting friends and relatives before his return. His death notice will be read with feelings of sorrow by a large circle of relatives and friends. Those who saw him at Lanark last June did not then think that the old brother was so near his journey's end.

VISIT TO LANARK.

WE had a pleasant visit at Lanark week before last. Having placed on the books copy enough to last the expositors one week we concluded to enjoy our own family quite a few days. We left here on Wednesday, March 10th, and reached Freeport without difficulty. There we learned that every train on the road running to Lanark, excepting one, was suspended on account of the deep snows. Here we also found D. M. Miller who was returning home from Wisconsin, where he had been trying to hold some meetings. We succeeded in reaching Lanark late that evening and found all well. We remained here till the next Tuesday. Preached for the Brethren on Sunday morning and evening. We always enjoy the meetings at Lanark; there is about their meetings an earnestness and religious activity that are congenial to our soul. The people enter the house quietly, the brethren coming with their hats as soon as they enter the door, and keep their heads uncovered until they leave the house. Perhaps it is not necessary for us to tell the public that we have a very warm feeling for the church and people of Lanark, for we are confident that the readers of the BRETHREN AT WORK know the place has a good reputation among the saints at large, and if circumstances would have favored it, we would be pleased to spend the remainder of our days working for the Lord's cause at Lanark. My family is still there, as we have a comfortable home and do not wish to undergo the inconvenience of moving while the weather is so cold and disagreeable.

ON our return to Mt. Morris we noticed that in many places the snow was piled up on each side of the road to the height of ten or twelve feet. Brother E. Helman had just gone when we reached the office; he and brother D. L. Miller having concluded to pay Ashland, Ohio, a short visit. They returned last Thursday, expressing themselves well pleased with their trip. J. Z. H.

Religious Essays.

MUSING.

I am weary to-night, my Father,
Weary of earth's scorn and pride;
And the dark clouds gather above me,
Shrouding thy home from my sight.

Yet through the night
Thy strong arm of might
Will guard thy child.

I am grieving to night, my Father,
Grieving to think of my time,
Which freely was given is passing,
And I give but part as thine.

Thy spirit of love
Send down from above
To cheer thy child.

I am thinking to-night, my Father,
Thinking of far up the height,
The bright, Jasper walls of the city,
Which faith points out to my sight.
Through death's vale to pass,
With thy rod and staff,
O! save thy child.

Oh! I love thee to-night, my Father,
Love thee for promises given,
To meet again many loved ones,
Across the river—in heaven.
Then safe in that home,
No longer to roam,
Receive thy child.

—Selected.

For the Brethren at Work.

SPIDERS.

BY J. J. SOLOMON.

WHILE reading the 30th chapter of Proverbs, my attention was called to the 28th verse: "The spider taketh hold with her hands, and is in kings' palaces." We are all looking for a phenomena, still the whole insect family would teach us many a good lesson if we were not so stupid. You may take your telescope and sweep it across the heavens in order to behold the glory of God; but if I take the leaf holding the spider and its web, and bring the microscope to my eye, and while I gaze and study I am confounded, and feel to kneel down on the grass and cry, "Great and marvellous are thy works, Lord God almighty." Again, the spider teaches me that insignificance is no excuse for inaction. The spider that Solomon saw on the wall might have said, "I can't weave a web worthy of this great palace: what can I do among all this gold and embroidery? I am not fit or able, so I will do nothing for this great palace." Not so says the spider. The spider taketh

hold with her hands. O what a lesson there is in it for you and me. "O yes," says one, "I know it; but if I could preach like Brother A. to a full house, or if I could write an article for the paper as flowery as brother S., then I wouldn't mind it: for then I would show you something." Yes then you would show us something. What if the rain-drops would refuse to fall because they were not the Niagara Falls! What if the wren would say, "I will sit still, for I am nothing; just look at the eagle: see it take its lofty flight and soar to the skies!" What if all small farmers would say, "I will not plant and cultivate, because I can't plant my hundreds of acres." See their condition. Away with such folly. If we are lazy with one talent we would be lazy with ten talents. If we have a journey to make of a few hundred miles and the way-bill at our command, does it say that we can't make it because we have not so many of the almighty dollars? Not at all. It is step by step, inch by inch, and stroke by stroke, that we gain our Christian strength. Therefore let us be content and do what God and his church commands.

By humble obedience we prove our worthiness before God and the world. God is not ashamed to do small things; he helps the little bee form its cells with all the mechanical accuracy, he tints the shell of the slimy snail. But mark what God does he does well; and what we do let us do well, whether a small work or a great work; if we have ten talents, let us employ all ten, if five talents, let us use the five if only the thousandth part of a talent let us employ it.

Brethren, if we are not faithful to God in a small sphere, we will be intolerant and insignificant in a large sphere. John the revelator tells us: "Be thou careful unto death, and I will give thee a crown of life."

"The spider taketh hold with hands and is in kings' palaces." And so it often is now, that things that are loathsome and repulsive, creep up in very elevated places. For instance, the church of Christ is a palace; the king of heaven and earth lives in it, according to the Bible, where the fountain of his love dashes a ray of light. O it is a glorious palace—the church of God. And yet sometimes unseemly and loathsome things creep into it; such as

evil speaking, back-biting, slander, and abuse, spinning a web from one side to another, and from one communication to another. Glorious palace! in which there only ought to be light and love and pardon and grace: yet a spider in the palace. Home ought to be as a palace; it ought to be the residence of everything loyal—kindness, love, peace, patience, and forbearance ought to be the princes residing there. And yet sometimes intemperance and slothfulness come in that home, and a jealous eye comes up, and the scene of peace and plenty becomes a scene of domestic jargon and disorder. You say, "What is the matter with that home?" I will tell you: A spider is in that palace.

A well-developed Christian character is a great thing to look at. O brethren, let us strive to gain those great intellectual and spiritual proportions that are so necessary for a Christian. Some are ready to say, "What splendid facilities Bro.—has! I think he will have a great influence in the church. He is so plain and friendly, and his family is right in the old order; I just love them. I think their example will do a great deal towards putting pride out of the church." This sound opens the jealous eye of prejudice; it sees some whim or evil habit that a great many do not notice, but I fear it is going to ruin him.

"Wife, what do you think of Bro.—and family, and their doings?"

Wife.—"Why I think they are just splendid members; I think they do just right, if I understand the rules of the church and the Bible."

Pa.—"I might have known without asking you, for it makes no difference to you what a brother or sister is or does just so they are in the old order. I was talking to neighbors A., B., C., D., and E. and their wives the other day, and they all think as I do."

Wife.—"Why pa, I hope you haven't been talking about him!"

Pa.—"Yes I have, for I love him and feel so concerned about him."

Wife.—"Well pa, why didn't you go and talk to him about it (if you felt it was your duty to say anything) as the good book directs?"

Pa.—"Well, I intend to."

Wife.—"Yes, after you have talked it all over the country. That is not the right way. Hadn't we better clear the chips and rubbish from our own doors

before we begin to spy around other doors?"

Pa.—"Well, I am afraid he will lose his influence, and I am so anxious about his welfare."

Do you discover it? A dead fly in the ointment; a spider in the palace.

For the Brethren at Work.

"OLD ORDERITES."

BY D. P. SAYLOR.

THIS appellation is given to the brethren of the German Baptist church by persons who came into the church unconverted to the faith of the gospel as believed and taught by the church since her organization in America, and some of these have come into the ministry in this way. A church of perhaps twenty or thirty members wants a preacher, and an election is held, half a dozen brethren receive votes, but one has a few more than the others and he is declared the preacher. Sometimes two brethren have a tie vote, and some times two are nearly equal in votes; in such cases it is often proposed that both be acknowledged, which is done, and here are two preachers. As soon as this is done, these preachers who will know no church order, and will be governed by the gospel only, feel themselves commissioned to go into all the world to preach the gospel, when in all probability if the Brotherhood had gone into an election for brethren to go abroad to preach the gospel, these would not have received one single vote.

Sometime ago in a family I picked up a paper in which one of these preachers was blowing off his gas at a terrible rate, letting down on the "old orderists," (as he called them), who had curtailed and circumscribed his liberties in his installation by not allowing him to go into already organized church territory without the call or invitation of the elder who, by the Holy Ghost, was made overseer of it. This, he said, was tradition of men, and ought forthwith be repealed; just as if a dozen of members in an obscure place in the mountains of West Virginia had authority to invest him with power to go all over the world to preach the gospel in the name of the German Baptist church, whose distinctive peculiarities he neither loves nor believes. And not only will he have the order of the old orderites repealed, but the Minutes ought to be

burned. "Yes burn them, I say burn them," as for him he will be governed by the gospel.

Now I will ask this gospeler, Where is the gospel that has given you the authority to go all over the country to preach your theory of the gospel in the name of the German Baptist church, whose order you call tradition of men, and whose Minutes you would have burnt? I know the Savior commanded his apostles to go, but who commanded you to go? And where does the gospel define the order for the little church in the mountains of West Virginia to order you to go? And after you have burnt the Minutes and destroyed the church's order, as you are trying to do, where will be your authority to preach at all? I demand you to show the gospel that has authorized you to preach. A few dozen members authorized you to preach; but where is the gospel that authorizes them to impose you upon others? You will ignore church order, that you say is the tradition of men, and you will burn the Minutes and you will be governed by the gospel. Now show where or how the gospel authorized you to preach the gospel over the world. Now if the brethren did not appoint you to preach according to the order of the gospel, I know the gospel did not; then you are an impostor among the brethren, and I assure you that we have no use for you.

Again, you profess to preach the gospel and to be governed by it, yet you claim that the ladies' hats are an apostolic covering for women in time of prayer, as are the plain caps, chosen and worn by the sisters of the church long before your mother or you were born. I demand the gospel to sustain your assertion. I will produce the gospel that forbids being conformed to this world. And it is self-evident that the ladies' hat is of the world and is patronized by the world; and it is equally manifest that the plain white cap is not of the world, neither is it patronized by the world. I ask, Which of the two is conforming to the world?

A short time ago a sheet with over one hundred different styles of ladies' hats printed on it, was sent to one of our merchants. I expressed surprise at the number. He said, "This is not half the number they have." I was then told that in New York there was a house where they manufactured hats,

in which are over twenty men and women whose duty it is to study out new styles of hats. I claim that the man who professes to preach the gospel and to be governed by it, and advocates wearing hats by the sisters is the most consummated hypocrite. Paul charged Timothy to commit these things (the things of the gospel) unto faithful men, who would be able to teach others also. But I don't read in the scriptures that those faithful men rose up against all rule and order, and called Paul and Timothy old orderites. Neither do I believe that any one born of God will do so.

This croaking, "I will be governed by the gospel," is the veriest humbugery. Men whose lives are hid with Christ in God, are conformed to, and are controlled by the gospel never croak about it. If rum selling and beer-drinking were as popular in our religion-professing world as the wearing ladies' hats is, and the church would assume the right to forbid it these gospel croakers would be as ready to clamor, "You have no gospel to forbid it or to interfere with the rights and liberties of the people," as they now are in reference to ladies' hats. If the church has no authority to forbid sisters wearing ladies' hats, she has no authority to forbid brethren selling beer; but this is just what this new theory claims to do.

It would be the most difficult thing for these pretended gospelers to give a satisfactory reason for him being a member in the German Baptist church. For it is manifest that they love nothing she believes or teaches, then why do they profess to be members of her body? It certainly would be the church's greatest blessing if they were far, very far, removed from her. And I think the time has come that forbearance has ceased to be a virtue. Heroic action is now called for. Brethren what say you?

The perfect man is the one who has a deliberate purpose to do the will of God in all things, under all circumstances, and at all times, never resting in this or that point of obedience, but going on, fixing his eyes on his high calling.

If you love others they will love you. If you speak kindly to them they will speak kindly to you—love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

THE SHOE THAT FITTED.

The minister hit 'em every time,
And when he spoke of fash'ion,
And riggio' out in bows and things,
As woman's ruler's passion,
And comin' to church to see the styles,
I couldn't help a winkin'
And nudgin' my wife, and says I, "That's you,"
And I guess it sot her to thinkin'.

Just then, the minister says, says he,
"And now I've come to the fillers
Who've lost th' shower by using their friend
As a sort o' moral umbrellas.
Go 'n m-," said he, "and find your faults
Instead o' lookin' at our pew,
Go home," says he, "and wear the coats
You tried to fit for o-th-ers."

My wife she nudged, and Brown he winked.
And there was lots o' smilin',
And lots o' lookin' at our pew,
It set my blood a bilin'.
Says I to mys'elf, our minister
Is gettin' a little bitter;
I'll tell him when meetin's out, that I
Ain't at all that kind of a critter.

—Scrimshire's Church Canticles.

For the Brethren at Work.

A LETTER TO A SABBATHARIAN

BY C. HOPE.

(The following was found among a lot of papers, and though written several years ago is replete with good points.—Ed.)

IT appears from your quotation, coupled with your name in the *Advent Review*, that you pray God to help you render him acceptable service according to Adventism. I hope you have considered the doctrine of those people better than I have, therefore you ought to be able to bear with the weak and instruct the ignorant.

I admit right here that I do not see how any one can claim the Law of Moses as binding on Christians and not be an Adventist in regard to the Sabbath. As for myself, I can see "that Christ is the end of the Law to every one that believeth."

I understand Christ was the end of the whole Law as given to the Jews, 1. Because all the Law is called by Peter, a yoke which our fathers nor we were able to bear.—Acts 15: 11. 2. Because it is called weak, unprofitable, decayed, waxed old, vanished away.—Heb. 3: 13, 7: 18. 3. Because called, "Statutes whereby they should not love."—Ez. 20: 25. 4. Because Jesus Christ took it out of the way nailing it to a cross.—Col. 2: 14, 16, 17. 5. Because old things passed away and all (not some) things became new.—2 Cor. 5: 7. 6.

Because God said, "Remember not the former things, nor consider the things of old."—Isa. 43: 18. 7. Christ being our substitute fulfilled the law (on stones) for the Jews and (in conscience) for the Gentiles; so we became married to another and died to the Law.—Rom. 7. Moreover God gave the Old Testament Law to the Jews. They were never given to the Gentiles.

Wherefore then served the law? It was (not is) added because of transgressions. How long? Until the "seed" should come. Christ is that seed. The Law was (not is) a school-master to bring believers to Christ; but after faith is come, the school-master was no more needed.—Gal. 3: 19, 21, 22, 23, 24, 25 and 4: 1-11.

Now when Jesus came, God gave to all nations a New Covenant; and even Jews were required to seek salvation by this new way, leaving the old. Is this not plain proof that the Old, in its requirements passed away? In every testament there must be a compliance with its rules in order to enjoy its promises. It seems strange to me that if Jesus wanted the Old weak Law as a rule in his New Covenant, that he failed to say so; and still more strange that when he began to give rules for those who should believe and obey him, that he took up a number of the old commandments and so changed them that you cannot keep them without transgressing those in the old? Why this change if he wanted us to keep the old commands. Shall we cast aside his commands and be Jews? If you say the penalty is changed, I readily admit it, because the law is changed, or passed away.

Jesus does not name the Sabbath—gives no command concerning it; and where he has been silent, nothing need be added. He himself did not keep the Sabbath as the Jews did. He said, "My Father worketh hitherto and I work." Why? Because you and I had fallen into a pit, and Jesus had to work hard every day to get us out. There was no rest for Him while here; nor is there any in this life for those who follow his example. (There remaineth a rest for them.) Every day, like Jesus, they will work diligently for the saving of sinners.

How does the New Testament in relation to time of working, read? Does it read, "Six days you shall labor and do all thy work, and on the seventh go out into all the world and preach the

gospel to all nations?' No, sir; it does not! Well, then, how does it read? Turn to your New Testament, Matt. 28: 19, 20, and read. Not a word there about *resting*, or about your *own* work. So many when they read what Christ did on the first day, of the week, find *rest* in it. Likewise, the Sabbatharian; when he finds something the Jews were required to do on the seventh day, sees *rest* in it, and takes it for a command. But the fact is, rest is not the thing mentioned. *Work, diligent* work, was required of God's people. The early Christians even worked until midnight to convince sinners of the way of life, telling the people to follow them as they followed Christ. I have concluded to follow their example whether you call it reasonable or not.

You will yet say, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law until it be fulfilled." Was this law, here mentioned, the Law and Prophets, he said he came not to destroy? Did he come to fulfill the Law and the Prophets? "Certainly," you say. Did he fulfill them? Again you say, yes. Well, being fulfilled, and having power to speak from God, did he not say, "But I say unto you," etc.? If he had no right to make new laws, then he had no more right to say "I," "I" than you and I have.

Your reference to Isaiah on the Sabbath, you should see, belongs to the time when all Israel shall be gathered together. We therefore see no impropriety of teaching and preaching on the first day of the week. There is no law transgressed by so doing. We do on that day, as well as on others, what we are commanded to do,—*"Preach the gospel."* Let every day's work be done to the glory and honor of God, that souls may be saved. Woe unto every one of us who will not obey the Lord Jesus!

For the Brethren at Work:

PUEBLO, COLORADO.

BY MRS. EMILY V. KEEVER.

IF many of your readers know as little about Pueblo as I did before I came here perhaps a letter from this point may not be without interest to them.

It is a town of about five thousand inhabitants. The Arkansas river sepa-

rates the old town from the part called South Pueblo, which is growing rapidly. Directly east of the main street in the old town is a high ridge known to the residents as "Tender foot Ridge." A new comer here is dubbed a "tender-foot"; and as this hill is near the principal hotels and accessible, visitors are quite apt to find the top soon after their arrival, hence the name. A very fine view of Pike's Peak can be had from this ridge; and also a view of a range of mountains, forty miles distant, called the 'Green Horn Range.'

A visitor sauntering along upon Tender foot ridge is surprised to find himself in a small village of adobe huts, and if he sees any of the dwellers of these queer habitations he may surmise that he is in the "Mexican quarters," and very likely his next thought will be, which path will lead him to Santa Fe Avenue in the shortest possible time.

These adobe huts are most of them built on the side of the hill. The coarse adobe bricks (of which the protruding part of the habitation is built) are manufactured by the men, of the clayey soil which they have scooped out.

These Mexicanas are not at all fastidious in the matter of location or homes, and as a very small amount of room will accommodate a *pater familias*, his wife, ten children and five or more dogs, a home is soon completed and ready for occupancy.

These Mexicanas, as they are called here, are lazy, filthy, and dishonest. The grown people are fearfully ugly in feature, but some of the smaller fry, with their tawny skins, bright black eyes and longshining ebony locks are rather attractive in general appearance.

The men work just enough to keep themselves and their families from absolute starvation. Taken all in all they are a miserable, worthless set of beings, and in almost every respect they present quite a contrast to the colored people of Pueblo, who always seem busy, cheerful, and happy. Quite a number of the latter have rented a building, organized themselves into a religious society, and before long will doubtless build a church.

About the best business in Pueblo is keeping a boarding house for invalids and tourists. The altitude is less than either Colorado Springs or Denver, and as a Winter home for invalids is much

to be preferred. Early in the season, or more properly late in the Fall, scores of consumptives hastening down from the mountains, came here to pass the Winter. A walk through the streets would lead one to think Colorado a huge hospital with the inmates out for a breath of fresh air.

It is wonderful how indifferent people who live here become towards the unfortunate from all parts of the union. If a person looks a trifle pale, he is laughingly told that he "looks like a consumptive." I think more has been said for this climate as a cure for pulmonary difficulties than facts will justify. If the disease has passed its first stage, the patient had better stay at home; but hundreds have been cured who came soon enough.

One of the saddest sights one sees here, (and not an infrequent one either) is a hearse passing, attended by one carriage.—A wife accompanies a loved husband here in the desperate hope that the "climate" will give him in some miraculous manner a pair of new lungs, but often finds the air too stimulating for the wasted strength of the sufferer, and she is forced to see him fail day by day, and finally to die far from friends and home. Or perhaps it is the husband who takes a wife from the comforts of home and tries to care for her in a boarding-house where the steak is leathery, the coffee muddy, the bread stale, the biscuit yellow, and as many other discomforts exist as the most active imagination can conjure up. If one has strength to walk about in the open air a good part of the time, and can forget business cares, or other worrying matters, much benefit may be had, and as I said, in hundreds of cases, is derived from the dry, bracing, wholesome air.

I had read descriptions of dust storms and heard them described in what I thought a very graphic manner, but one must see for himself after all, or forever have but a vague idea of what the wind can do when it is whirling the clouds of alkali dust through the streets, and sending showers of fine pebbles rattling against the window panes.

There has been very little snow here this Winter, though we hear of frequent storms in the mountains and the trains, both from the east and from Denver have been delayed almost every day.

I have said nothing of Pueblo as a business place, or its society, churches,

schools, or future prospects—but as my letter is quite long enough for the first one—I will reserve the remaining topics until some future time.

A MODEL LAWYER.

SQUIRE Johnson was a model lawyer, as the anecdote will show:

Johnson once rushed into the Squire's office in a great passion, and said: "That scoundrel of a cobbler, Smith, has sued me for five dollars for a pair of boots."

"Then you owe him five dollars."

"To be sure I do, but he's gone and sued me—sued me!"

"Then why don't you pay him, if you owe him?"

"Because he sued me, when a man does that I'll never pay him till it costs him more than he gets. I want you to make it cost him all you can."

"But it will cost you something, too."

"I don't care for that. What do you charge to begin with?"

"Ten dollars, and more if there is much extra trouble."

"All right. There's the X. Now go ahead."

No sooner was the client gone than Squire Johnson stepped across to his neighbor, Smith, and offered to pay the bill on condition that the suit was withdrawn. The shoemaker gladly accepted—all he wanted was his pay. The lawyer retained the other five for his fee, and as the case was not troublesome, he made no demand upon his client.

Ten days after, Jones came to see how his case was getting on.

"All right," said the lawyer; "You won't have any trouble about that. I put it to Smith so strongly that he was glad to withdraw the suit altogether."

"Capital!" cried the exulting Jones. "You have done it brown! You shall have all my business hereafter."

HOW HE GOT RICH.

A GOOD old man, who is very rich now, was very poor when he was a boy. When asked how he got rich he replied: "My father taught me never to play until my work for the day was finished, and never to spend money until I earned it. If I had but half an hour's work to do in a day, I must do that the first thing and in half an hour. After this was done, I was allowed to play. I early formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I owe my prosperity."

FROM C. H. BALSBAUGH

UNION DEPOSIT,
Dauphin Co., Penna.)

FLORA E. TEAGUE:—Beloved Sister:—Yours of 17th ult. has just come. Your stamps are welcome, not only because needed, but more for the dear love that prompted them. It animates and elevates, and yet humbles my inmost soul to know that there are hearts open to the reception of the dissemination of which I have consecrated my life. Only those who have affinity with the cross, and appreciate the life it brings, like interest in my writings. You overrate my sanctity. Lest Paul should be exalted above measure through the abundance of the revelations given unto him, he had his flesh pricked with a thorn to keep him meek and lowly in heart. Cor. 12. God is dealing with me after the same manner. While others exalt me in their estimation "as an ideal Christian" I smite my breast saying, "God be merciful to me a sinner." The higher we climb into the light, the more our ugliness is revealed, and the more hateful we become to ourselves. The more we discover the beauty of Jesus, the more our deformity stands out in all its repulsiveness. I never saw an eminent Christian yet who thought well of himself, and who glories in having saved the cross by whose lingering crucifixion he was conformed more and more into the lovely image of the All-pure and All-beautiful. God has a stupendous and glorious work for us to do and that is to struggle out of our carnal, earthward propensities into that repose of soul, that divinity of character, that oneness with God, of which we have a type in the incarnation—the Godman. The misconstructions, and calumny, and malice dealt out to me by those to whom my essays are unpalatable, is a very small affair, so far as I am concerned. They deeply pain my natural sensibilities, of my renewed nature, and yet they do me good rather than harm. So long as my enemies have no graver offense to charge me with than adherence to the Cross, I am content to share the fate of Emmanuel. We are never greater and stronger than alien in perfect union with the despised and crucified Son of the Almighty. To stand and copy Jesus is work enough for time and eternity.

AN APPEAL.

DEAR BROTHERS AND SISTERS:—I have been studying quite a number of times, in what manner we as a church might help Bro. C. H. Balsbaugh to publish some of his writings in tract or book form (I prefer the book). We are all aware of the pure and highly elevated Christian tone of his writings, and I think it a duty we owe to one and all, to try and have those writings preserved in some form, which will still be here when the writer is "numbered with those who have gone before." "Gather up the fragments, so that nothing may be lost." is very applicable to this dear brother's writings. Too much of it has already gone to waste, although I know of some of it which has done much good. We are all aware of the great need of funds of brother Balsbaugh and that it would be impossible for him to attempt a work of this kind without a larger supply, and we are further aware that much of our earnings are used to supply our carnal appetites contrary to nature and the commands of Jesus. Therefore let us bestir ourselves to thinking how we may put it to a better use.

I propose that each of us who are interested send one dollar to some one who has been appointed to receive these funds, before sending them to brother Balsbaugh, until an amount

of ten or twenty dollars have been raised, when it can be reported through the columns of the BROTHERS AT WORK, so that we may all know how our work is progressing, and then forward the amount to brother Balsbaugh; and further that we also pledge ourselves to take one of his books when published.

I do not consider myself an expert in the least in contriving and furnishing plans for any great work, and only propose this because I am very anxious to have a work from so gifted an author, and I further hope if any one who can prepare a better plan from the above suggestions will speedily do so. In the meantime who is ready? Who will respond? How many are willing to give the 'tenth' unto their Lord? I am anxiously waiting to send my dollar.

FLORA E. TEAGUE.

REVELATION VS. EVOLUTION.

BY J. F. EBERSOLE.

OF late I have been reading the "Problem of Human Life" and must say that it is astonishing to see what ideas have crept into the so-called scientific world. It seems that some men are always casting about for some theory, upon which to hinge an argument in endeavoring to set aside the idea of a great First Cause to create all things both animate and inanimate. The fruitful field of imagination stands invitingly open for all those who cannot accept through faith the declaration: "In the beginning was the word and the word was with God and the word was God."

Hence the school of Haeckle & Co., conceived the idea of spontaneous generations, or a good point from which to launch out into the boundless ocean of human reasoning, and have given to the world evolution, commonly known as Darwinism, in which we are taught that man has been evolved from the lower animals. But they fail to tell us whether our ancestors were of the type orang outang, or some species of lizard, they have also left us completely in the dark, as to when man left his former self, and leaped across the barrier of his originality, since they themselves claim that an impossibility. But we may have a few chapters upon that point in the future, since they are out up on the illuminable expanse of imagination without rudder or compass, and may have missed the haven where they may finally be able to solve the knotty problem, or else conclude that they have mistaken themselves for something which they are not.

How thoughtful, upon their part, to pin the theory down to the law of gradual development since without that, this would be a world of chance, and who could imagine the agony of that mother who was constantly harassed by the fear that her offspring might be of the ancestral species?

If materialists and skeptics really want light upon the subject of creation and future existence outside of the Bible, let them go to the unlettered sons of Africa, or among the Aborigines of America, and learn of them that there is a great Creator, whom they recognize as a spirit, and that good and faithful deeds will be rewarded and evil punished. Their ideas upon these points being the impress of that inherent

principle which creative wisdom has wisely imparted to them.

The scientific world has been in the jury-box long enough to demonstrate the fact that they have unintentionally agreed to disagree. Call in Moses and Elias, Daniel and Jeremiah, and it is found that from Genesis to Revelation there is a beautiful harmony, while the thunder of Sinai and the glory of the cross, add a beautiful luster to the pages of prophecy, one by one, the events are unfolded to the gaze of an astonished world, challenging the administration of poor sinful man, and causes the mind to leap beyond the confines of mortality and lay hold, by faith, on some power beyond the human comprehension, which the Christian world recognizes in the God of the Universe, who controls all things according to his purpose.

The Problem of human Life is a great work, and should be in the hands of every student of the Bible. Although we may not be able to fully understand every subject treated, it will at least serve to caution us against accepting everything handed out as being founded upon scientific principles.

For the Brothers at Work

YET THERE IS ROOM.

BY LIZZIE H. DELP.

GENERATION after generation has passed away from the shores of time, to those of eternity, since those words were first uttered. The great plan of redemption has become known in many lands and climes, the faithful workers of Christ have toiled early and late; have gone out into the highways and hedges to gather in the poor perishing sinners, and God has blessed their labors. They have been successful—many precious souls have been retrieved from the depths of despair, by the glorious light of the gospel-truth; for the "people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up"—that glorious light which continues to shine upon the pathway of the Christian. Many of those blood-bought souls have passed up yonder to join the glorious throng in Heaven. And "yet there is room!"

"Come for all things are now ready." O how can they spurn the benign invitation, which has been reiterated from age to age, and from time to time; the same invitation is made to-day, in this free Christian land of ours; in the sunny clime of India, in desert regions of Africa. Earnest workers have gone forth into all the world, to preach the gospel to every creature; none are excluded. O! why will they not accept the gift of Salvation now? Why put it off to an indefinite period, why delay.

Day is declining, and the Sun is low.

The Shadows lengthen, light makes haste to go:

E'en night that gate may close, and seal thy doom."

Then the last, low, long cry:—"No room, No room."

Melrose, Montgomery Co., Pa.

Those who depend on the merits of their ancestors, search in the roots of the tree for fruits which the branches should produce.

Home and Family.

MARY C. NORMAN SARON, MINN. EDITOR.

MEMORIES OF THE OLD KITCHEN.

Far back in my memory my thoughts have been cast
To the cottage where the hours of my childhood were
passed.

I loved all its rooms, to the pantry and hall,
But that blessed old kitchen was dearer than all.
Its hearth, and its table, none brighter could be,
And all its surroundings were sacred to me,
To the oil in the ceiling, the latch on the door;
And I loved every crack in that old kitchen floor.
I remember the fireplace, with mouth high and wide,
The old fashioned oven that stood by its side,
That of which, each Thanksgiving, came pudding and pies.

That fairly bewildered and dazzled our eyes.
And then too Saint Nicholas, shy and still,
Came down every Christmas, on stockings to fill:
With his dream of memories I've laid up in store,
For the mother that first that old kitchen door,
Day in, and day out, from morning till night,
Her footsteps were busy, her heart always light;
For it seemed to me then that she knew not a care,
The smile was so gentle her face used to wear,
I remember with pleasure, what joy filled our eyes,
When she told us the stories that children prize;
They were new every night, though we'd heard them
before.

From her lips, at the wheel, on the old kitchen floor,
I remember the window, where mornings I'd roam,
To gain the first glimpse of the glorious sun.
And I thought when my heart suddenly ached to the ill,
That it slept through the night, in the trees on the hill,
And the small track of grief that my eyes could there
view.

Was all of the world that my young fancy knew,
Iazed I cared not to know of it more,
For a world in itself was that old kitchen floor.
To-night, those old visions come back at their will,
But the wheel and its music forever is still,
The hand is motionless, the wheel laid away,
And the finger that turned it lies motionless in clay.
The heartbeats so sacred, repeat as thou can,
And the voices of children ring out there again.
The sun through the window looks in as of yore,
But it sees stranger feet on that old kitchen floor.
I ask not for honor, but that I would crave,
That when the lips speaking are closed in the grave,
My children will gather their round at their side,
And tell of the mother that long ago died,
I would be far more endearing, far dearer to me,
Than this inscription on marble or granite could be,
To have them tell often, as I did of yore,
Of the mother that trod that old kitchen floor.

—Sel. by Clara Price.

Mr. Morris, Ill.

TOBACCO.

I WISH to say a word to those that profess to
be Christlike, or in other words, to be
Christians. In regard to conforming to the
world's fashion in the use of tobacco, I do not
wish to rebuke, but to entreat with meekness
and love. I shall endeavor to quote a few passages
from the holy scriptures, and if the words
which I quote rebuke you, it is the Lord's
work and not mine, and surely it is better to
regard reproval from the holy Spirit in time to
turn from evil, than to continue in it. Perhaps
you may think I am meddling with something
that the Bible says nothing about, but perhaps
you will not think so when I get through.

In the first place, I will notice a few of the
expressions that are being held up as those that
conform to this fashion. First, they say that

the Bible does not directly forbid its use; but
before we get through we will see how it stands
in the light of the Bible. It seems to us un-
necessary to prove that it is not consistent for a
Christian to use tobacco. I have no doubt that
it is hard to give up; this is the only reason
why they continue in its use; for how many do
you think would take up the habit after con-
version, had it not been formed before? They
would not try to argue that it is no harm, neither
would they try to justify themselves in forming
the habit by saying that it is a preventive of
disease. There are but few that acquire the
habit after conversion. We know that the
Bible does not directly mention tobacco, but we
will present a few passages of Scripture to you
and see if they do not exclude the use of tobacco.
"Abstain from all appearance of evil." 1 Thes.
5: 22. Now if tobacco has any appearance of
evil we should abstain from it. Can tobacco-
using Christians take their tobacco and lay it
out on the table and ask God's blessing upon it,
believing that God will strictly it to their
good? Can they use it in the light of the
following scriptures: "Whatever therefore ye
eat, or drink, or whatsoever ye do, do all to the
glory of God." 1 Cor. 10: 31. "Finally, brethren,
whatsoever things are true, whatsoever things
are honest, whatsoever things are just, whatso-
ever things are pure, whatsoever things are
lovely, whatsoever things are of good report; if
there be any virtue, and if there be any praise,
think of these things." Phil. 4: 8. "Having there-
fore these promises, dearly beloved, let us cleanse
ourselves from all filthiness of the flesh." 2 Cor.
7: 1. "Wherefore lay apart all filthiness and
superfluity of naughtiness." James 1: 21.

"And whatsoever ye do in word or deed, do all
in the name of the Lord Jesus, giving thanks
to God and the father by him." Col. 3: 17.
"Pure religion and undefiled before God and
the father is this, to visit the fatherless and
widows in their afflictions and to keep himself
unspotted from the world." James 1: 27. Is
not the use of tobacco a spot to the world?
"And be ye not conformed to this world, but
be transformed by the renewing of your mind
that ye may prove what is that good and ac-
ceptable and perfect will of God." Rom. 12: 2.
Are you not conforming to the world when you
conform to the world's fashion of tobacco use-
ing? most assuredly you are. Therefore dearly
beloved, we entreat, "Touch not, taste not,
handle not." Col. 3: 21. "And whatsoever ye do,
do it heartily as to the Lord and not unto men."
Col. 3: 23. "For ye are bought with a price,
therefore glorify God in your bodies and in your
spirit, which are God's. He that saith he abid-
eth in him ought himself also so to walk even
as he walked, therefore beloved seeing that ye
have been bought with a price, be diligent that
ye may be found of him in peace without spot
and blameless for our God is a consuming fire."

M. C. N.

A LOW VOICE—A good Quaker, eighty-five years
of age, whom no one every heard speak a cross
word, was asked by a young man how he
had been able, through the trials and perplexi-
ties of a long life, to keep always so pleasant.
He replied, "Dayton, if these never allows thy
voice to rise, thou won't ever be likely to get
very angry." Remember this, children, and
try and keep your voices soft and low.

LET THE LOWER LIGHTS BE BURNING.

CHRIST, the great beacon light, has done
all in his power for us; now it behooves us
to obey the injunctions of our blessed Master:
"Let your light so shine before men, that they
may see your good works, and glorify your
father which is in heaven." (Matt. 5: 16.)
How many of us, dear brethren and sisters, are
letting our lights shine? If we have our
lamps trimmed, and burning, we are as a city set
on a hill; it cannot be hid. Let the lower lights
be burning. If we are the followers of Jesus,
we are the lower lights, therefore our light
should be burning, that men who are in dark-
ness, may come to the light of the gospel of the
son of God. But if the light that is in us is dark-
ness, how great is that darkness. If our light be-
come pure and bright, it will be made manifest
that our works are wrought in God, but if we
darken our heart by omission, and negligence,
we are disobedient children, and it proves the
absence of love in the heart, and also proves we
know not God. It is only when we subdue
self that we become obedient to the will of God,
therefore, crucify the flesh with the lust thereof,
that you may gain the victory over evil, and be-
come bright and shining lights in the world.
It then becomes necessary that we follow him,
who hath said, "I am the light of the world; he
that followeth me shall not walk in darkness,
but shall have the light of life."

Let the lower lights be burning;
Send the gleam across the wave;
Some poor fainting struggling seaman
You may rescue, you may save.

M. C. N.

One hundred thousand infants die yearly in
France of hunger and wretchedness, simply for
want of proper nursing.

The affection between a pair of mated moles
is so great that when the female is caught in a
trap the male is frequently found lying dead
close beside her, affection having overcome the
calls of hunger and the fast growing fatal.

Never swerve in your conduct from your hon-
est convictions. Decide, because you see rea-
sons for decision; and then act, because you
have decided. Let your actions follow the
guidance of your judgment; and if between them
only you go down the Niagara, go! it is the
only course worthy of a man.—Horace Bush-
nell.

Ten years ago a widow lady in Liberty county
found a little, half-starved lamb. She raised it
and took good care of it. From that beginning
she now has eighty sheep, and has, from time
to time, sold thirty head. If this is not a good
dividend from such a small investment, we
would rise to a point of order and ask what is?
—Hinesville (Ga.) Gazette.

A SWEET VOICE—We agree with that old
poet who said that a low, soft voice is an excel-
lent thing in woman. Indeed, we feel inclined
to go much further than he on the subject, and
call it one of her crowning charms. How
often the spell of beauty is rudely broken by
coarse, loud talking. How often you are irre-
sistibly drawn to a plain, unassuming woman,
whose soft, silvery tones render her positively
attractive. In the social circle how pleasant it
is to hear a woman talk in the low key which
characterizes the true lady. In the sanctuary
of home how such a voice soothes the fretful
child and cheers the weary husband.

Brethren at Work.

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Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncorroborated language, but present their views "with grace seasoned with salt."

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BRETHREN AT WORK,
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VAIN TALKERS.

NO sooner had the apostles given evidence of their fidelity to the truth, and manifested their steadfastness in the heavenly revealed principles of Christianity, than opponents from within as well as from without, appeared upon the field and by loud darings, bluster, threatenings and mutterings showed bitter opposition. "False brethren" who hesitated not to "speak evil" of those whom they pretended to love, defied government, persecuted the saints, and boasted of their own superiority.

Paul looking down through the dim vista of time beheld a picture of these days: "For men shall be lovers of their own selves * * * boasters, proud, blasphemers * * * truce-breakers, false accusers, * * * despisers of those that are good, traitors, heady, high-minded * * * having a form of godliness, but denying the power thereof." 2 Tim. 3:2-5. This is a fearful picture; but the picture is not what the reality is; for the illustration is always inferior to the thing itself. See what the Lord says. Men shall boast, be proud, blaspheme, accuse falsely, despise the good, become traitors, having vowed allegiance to God and his people, now turn against them; heady, stubborn, self-willed, seeking their own way and accusing others of crimes of which they themselves are grossly guilty. They have a form of godliness—seek to run with the people of God, but deny the power of that form of godliness. In the midst of this awful description of those who, through malice, envy, and hatred seek to destroy those "that are good," comes the emphatic declaration, "from such turn away." Let not your garments of righteousness be spotted with this rebellious, soul-destroying faction described by the apostle. "Turn away" from them, lest

God should come with thunders and lightnings and consume the whole people.

If the church of the Brethren in A. D. 1881 does not contain some who are fulfilling this prediction of the apostle Paul then it is because things are strangely mixed. Notwithstanding the word of God requires every child of God to "avoid foolish and unlearned questions," because "they do gender strifes," the "foolish and unlearned questions" are constantly pressed upon the children of God; and because the "children" in obedience to their Master "avoid" the "questions" and "barn away" from those who ask them, then the children's characters are attacked, venom, spite, and malice are poured out upon them; they are called hard names, their reputations attacked, "cast out as evil," and the cry of "tyranny" raised. He who notes transpiring events, cannot fail to see bitterness of spirit, envy, hatred, malice, calumny and defamation issuing from various parts of the Brotherhood, and attempting to overturn not only the long-established methods of living the principles of the gospel, but even mad attempts to overthrow the principles themselves. We can not shut our eyes to these attempts. They are being made; and the question is, what shall those who are patiently waiting for the Master to come? There is a work for them to perform.

They are required to treat those who refuse to "hear the church" as heathen—that is, have no Christian communion with them—withdraw fellowship—turn away from them. This is heaven's order; and a failure to comply with this divine order, will bring upon the church the just judgment of God.

It is the duty of the church, notwithstanding its refusal to carry the "coals of fire" in its bosom, to instruct in meekness those who oppose themselves. 2 Tim 2:25. Though there be "unruly members," teaching a liberalism that contains the poison which slowly but surely destroys, it is the duty of God's children to instruct them in meekness; but it is one thing to instruct and another to embrace in fellowship. Because the church must teach a man, it does not follow that she must fellowship him, even though he be a destroyer of the good.

We know many dear brethren are sorely tried by the enemies of the cross; mentally they are being persecuted, their names sent over the land in papers as reprobates, their characters assailed, false logic resorted to to uphold devilish principles; but still not one who is thus treated should think of retaliation. We counsel forbearance—that is, we treat all who are maligned, to endure it patiently; but when called upon to maintain the purity of the church, and uphold the doctrine, stand firm, but be kind—pour coals of fire upon your enemies' heads by feeding and clothing them if they be hungry or naked. God will not

charge you with tyranny and vengeance if you kindly but firmly say no when asked to yield to false policy.

You know there are men who seem to have nursed their feelings in the cradle of envy and malice, and from envy's cradle transferred them to calumny's crib where they still feed them as diligently as ever. Dionysius, out of envy, punished the musician Philoxenus because he could sing better than himself. So if we are punished because we have been successful by God's grace in giving you a better paper than some others, or if some of you are persecuted because of your good behavior at home where you are best known, you have arisen to positions of usefulness in the church ahead of others, bear it patiently.

When Columbus had returned to Spain after discovering America, he was given a banquet, and because he was thus honored, some of the courtiers murmured, declaring he had pushed his discovery by mere animal resolution. He bore it patiently, and taking an egg from a dish proposed that they should show their ingenuity by making it stand on an end. It passed from one to another, but all failed. "Give it to me, gentlemen," said Columbus; who took it, broke a small piece from one end, and made it stand. They cried out. "Why! I could have done that." "Yes if the thought had struck you," answered Columbus; "and if the thought had struck you, you might have discovered America." So with some of those who envy other's success. They, too, might be successful and happy in the right, if the thought of gaining the right had struck them, as it did those who have been successful and are happy.

If any one should labor under the delusion that by calumny, slander, hypocrisy, bitterness hatred, malice, envy, false accusations and misrepresentations, he will cause us to swerve from our determination to wield "the sword of the Spirit," girt on the truth more and more, advocate, defend, and maintain the doctrine of Christ as exemplified by the church with which we are graciously identified, we now and forever beg them to give up the delusion. Resorts to "specious" reasoning, misdirected applications, unholy thoughts, evil surmises shall never close our mouths, nor stop our pens unless you break the casket, the earthen vessel which holds the "inner man." Our columns cannot be opened for a profitless strife. Our paper is set apart for the promulgation of truth; and to open them for our mere personal gratification to beat "down" even an enemy, would not honor God.

Again, we urge our beloved brethren and sisters to endure hardness as good soldiers. If a spirit of re-venge arises, put it away from you; do not feed it—do not permit such a feeling to draw you away from Christ. Be kind, be courteous, even to an enemy; but be sure that he

don't lead you. Some enemies will never be satisfied unless you yield up all to them; but you are not required to yield truth and holiness to pacify them; but be kind; never partake of their spirit. You can feed and clothe the robber if need be, but you need not become a robber to do that. You can be kind to him who treats you harshly, but you need not imitate him. Trust in God. The sea is roaring, the vessel is dragging its anchor, but Christ is the Pilot, and will carry the vessel into the harbor safely. Trust him, he is strong.

M. M. E.

BIG GUNS.

This is an age of big guns. One nation is laboring to excel another in the size of the guns on hand ready for use. These large guns are intended for special work, and can be used only on certain great occasions. They are not adapted for small work. It is only now and then that one of them can be used at all. As they are too heavy to be moved without much labor they are generally permitted to remain stationary. If, in time of war, an enemy chances to come in their way they may be used with telling effect. It requires much time and means to produce one of these guns; they are so costly that but few of them are operated by one nation. It is also very expensive to keep them after they are made, and to use them is more expensive still, for they require a great amount of ammunition. When discharged they make a terrible noise, and seem to shake the very earth on which they stand. Sometimes they hit and sometimes they miss, but the same amount of noise is made anyhow. As a general thing these guns are not very dangerous, save that they greatly frighten the people. They do most damage when they chance to burst, often killing hundreds of people.

Is this not a good deal the way with what people call "big preachers"? This is a day of big preachers—they are much in demand just now. Churches are working with might and main to surpass each other in this respect. Then a big preacher is an expensive thing; it costs a good deal to get him, and it costs still more to keep him. None but the most wealthy churches can afford to keep one of these expensive men. He must have a costly house in which to live, and a still more costly one in which to preach. When he preaches he makes a wonderful stir for miles around; the great noise astonishes the people and they begin to regard him as a big gun indeed. But who ever heard of one of these great preachers converting the people? They are not adapted to ordinary field work, hence are useful only on certain great occasions. They are too great to be moved around where the sinner is—it requires a great outlay to take them from place to place—the sinner must go where they hold

forth; where the big preacher is well fortified behind his costly pulpit, hence he is not the man to convert the people. Perhaps these big preachers, like big guns, do their greatest work when they explode; it is then that they sometimes sink whole churches. When they fall they usually drag with them more people than they ever converted.

But the most efficient and destructive guns in war are the little guns. They can be handled with ease; it does not require much ammunition to supply them, and when carefully aimed produce a telling effect on the enemy. One may avoid a cannon ball by dodging it, but there is no dodging a rifle ball. Just so with what we sometimes call little preachers. They are most efficient workers in the Lord's army. They are not very expensive, besides they can be used at any point where a human being is found. Give me an army of these little preachers, trained to handle the word of God skillfully, and for successful missionary work I would not give them for all the big preachers in the land. They do not make much noise, but their work has a telling effect in the ranks of the enemy. If one of them happens to fall it is soon over and the work goes steadily along. Big guns may do for effect, but when it comes to real efficient work give us the preachers who move in the common walks of life, those who can get around among the people, using the sword of the Spirit on all occasions.

J. H. M.

THE CHRISTIAN'S RESPONSE.

WE see from the *Brethren at Work* that there is a "Primitive Christian" some where in the land. Does this *Primitive Christian* take primitive ground, as occupied by the apostles of Christ? If so, we give it the right hand of fellowship—*The Christian*.

Yes, there is a *Primitive Christian* in the land. It is a weekly journal, and unites with the *Brethren at Work* in recognizing the New Testament as the only infallible rule of faith and practice, and maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and that the vicarious sufferings and meritorious works of Christ are the only price of redemption; that Faith, Repentance and baptism are conditions of pardon, and hence for the remission of sins; that Trine Immersion, or dipping the candidate three times face-forward, is Christian baptism; that Feet-Washing, as taught in John 13, is a divine command to be observed in the church; that the Lord's supper is a full meal, and, in connection with the Communion, should be taken in the evening, or at the close of day; that the Salvation of the holy kiss, or kiss of Charity, is binding upon the followers of Christ; that war and retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ; that a nonconformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercise, Christians should appear as directed in 1 Cor. 11:4. It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

Over these things the *Brethren at Work* and *Primitive Christian* shake hands, and if the *St. Louis Christian* can say "amen" to these principles, then we can shake hands with it, too.—*Brethren at Work*.

The only thing that hinders our saying "amen" to all this is, we do not believe it. Neighbor, you are right in many things, but to be consistent you ought to have to Palestine and the River Jordan and Jerusalem in your affirmation of faith. Bring into your church, Jewish and sectional customs also, and your consistency will appear to better advantage.—*The St. Louis Christian*.

REMARKS—Well, the *Christian* thinks we are right in many things; it fails, however, to point out where we are wrong, but says, to be consistent, we ought to have Palestine, the River Jordan and Jerusalem in our affirmation of faith. Christ told his disciples "ye ought to wash one another's feet;" not a word said about the river Jordan. Does leaving out the river Jordan invalidate that command? We wonder if our neighbor has the river Jordan in his affirmation of faith in regard to baptism for the remission of sins? Why is the river Jordan, Palestine or Jerusalem essential to one command more than another? Our neighbor is just a little evasive. He needs to be taught the way of the Lord more perfectly.

Brother W. J. H. Bauman, in a late number of one of our papers, gets some good thoughts on the sisters covering, and its connection with prayer. We are fearful that the necessity of sisters exercising in prayer, especially in the family, is not regarded as it should be, nor is there the proper effort made to induce them to cultivate the gift of prayer. We give the following extract from Bro. Bauman's article:

"Much is said about being consistent, and it is right. Christians, above of all others, should be consistent. But I have lately wondered whether it was consistent for us and the church in general to have so much to say about sister's head covering, whilst we never say any thing about their praying and prophesying; according to the apostle's injunction relative to the covering, it is only necessary when the woman is praying or prophesying. Would therefore not consistency require of us first to find out whether a sister prays or prophesies before we compel her to wear the sign? We should be a little careful as we might cause our sisters to act a little hypocritical; compel them to profess before the world to be praying and prophesying women because of wearing the sign, when at the same time no one ever heard them pray, or prophesy."

BAPTISM IN THE FIRST CENTURIES.

IF the example of the church in the first centuries is of any weight or importance as indicating our duty in regard to baptism, it can only be because they preserved it in purity. For if they did not preserve it pure—if they perverted and corrupted it—then their example should be avoided and not followed. We shall now give abundant reasons for not only distrusting the acknowledged teachers and leaders of the early centuries, but for tearing away from them with feelings of pity for their blindness and folly, if, indeed we are not led to indulge in stronger feelings than those of pity.—J. H. Waggoner in the *Sigms of the Times*.

REMARKS.

After penning the above Mr. Waggoner proceeds to fill nearly three columns naming errors that prevailed among the churches in the first centuries, but not one line of evidence does he produce to prove that trine immersion is an error. His manner of reasoning reminds us of the man who undertakes to prove that a small lump of gold is dirt just because it happened to be found in a shovel full of dirt taken from a gold mine. All the dirt in the universe piled around a lump of gold would not prove that gold is dirt. Why does not Mr. Waggoner set aside immersion because he finds its practice in the first centuries associated with errors? Why does he not use the same process of reasoning and thereby set aside faith, repentance, and every other command mentioned in the Bible?

While Mr. Waggoner is searching so diligently for the practice of the early Christians why does he not find just one case of backward single immersion before the year A. D. 1522? He claims to find sprinkling, pouring and many other errors, but not one trace does he find of backward or single immersion before the above date. We further remark that no attempt was successfully made to adulterate the number of actions in Christian baptism before the middle of the fourth century. The command given by Christ in Mat. 28:19, was so plain that no one ever thought of claiming that it taught single immersion until the idea entered the mind of one of the popes in the dark ages. Hence the authority for single immersion in the names of the trinity, is from one of the popes and not from Jesus Christ.

J. H. M.

"HAVING FOOD AND RAIMENT LET US BE THEREWITH CONTENT." 1 Tim. 6: 8.

NO situation in life is so low but that some one envies its occupant, and none so high as to give perfect contentment to its possessor. Few people, indeed, as a brother said to us a few weeks ago, seem aware that with increased opportunities come increased responsibilities.

It is an old saying that, "one half of the world does not know how the other half lives." There is the difficulty. It is a peculiarity of the mind that when we know others have a road no less rough to travel than ours, that we become more resigned to our lot or fate.

A large portion of mankind seem like a lost child. When a boy our uncle took us up a mountain in search of some cattle that had strayed away. After tramping up and down the steep a half day or more, and not finding our stock, we started for home. When I thought we were in sight of cleared fields near home, weary and foot-sore from the long walk, I sat down to rest; but uncle went ahead, and was soon out of sight.

In our fancy, we saw an open field just a few rods from where we were resting. We thought it would be much nearer home by way of this field than to follow the path our uncle had gone. So we left the "path" and started direct(?) over logs, and through brush for the open field. After walking in the direction of the field fully as long as we had thought it would take us to reach it, we seemed to be just as far from it as when we started. With torn clothes, scratched face and hands, having tried in vain to reach the field, disincensed as we were, there seemed no other way to reach home than by the old path. What we once spurned to follow, at last, proved to be our only deliverer from solitude and death.

Is this not a fair likeness of the course pursued by a great many people in the world, and in the church?

A man is making a good living, enjoys the benefits of a good society for his family, and school privileges for his children. Is he contented? No. East, West, North, or South, just beyond the boundaries of his personal knowledge, are spread out before his phantomatic vision, vast gardens, groaning under their weight of rich productions. Ah! poor deluded soul! He is struggling for the unattainable. The strength of life is spent. The old home and all its comforts are gone. Poverty draws the reins, and brings him to a halt. Homeless, friendless! With a sad heart he looks back over his misspelt life. Poor fellow, he let go the bird in hand for two in the bush and got none! So much for leaving the *tried path* of life for an untried way by an *open field* (?)

But some men are satisfied with every thing but their church. They are dissatisfied with it because some stone is not rolled out of the way, some mountain not tunneled, some hill not leveled, some chasm not bridged, some hollow not filled. They are dissatisfied with it because some hypocrite is not exposed and dismembered, or some officer dethroned. They see better churches all around. They live in a worse one than any of which they have heard. There is hope for all but theirs. Finally they succeed in disposing of their home. Joyful and happy are they as they give "good bye" to the old tried home-church, friends and neighbors with bright anticipations of getting better somewhere else. But when too late to retrace their steps, they learn flesh is flesh. Men and women pure, innocent and lovely as angels are not to be found trailing their feet in the dust of the Earth. Much better is it to obey God, "having food and raiment let us be therewith content."

A. J. H.

GEORGE MULLER AND HIS WORK.

THIS remarkable man, with his world-wide fame, is to many a living miracle—a startling proof of what may be accomplished by prayer and works. He is now an old man, and must soon retire from active labor, but his good work will live on. Lately while in New York, he related the following in one of his sermons:

"For fifty years and six months I have obtained through the Lord all the temporal necessities for myself and my family, without having been obliged to ask any human being for assistance. I have been able to found 107 schools, the annual cost of maintaining which is \$109,000. In these schools, by God's help, 9,500 pupils have been converted. I have been able, through God, to distribute 600,000 copies of the Bible in all parts of the world. In the last forty years I have sent 73,000,000 books to all parts of the globe to believers and unbelievers. God has enabled me to build five orphan asylums, which are so large that they contain in all about 500 rooms. These cost \$600,000, but I had \$25,000 more than I needed. We accommodate in these 2,050 children, and have 108 assistants. The annual expense of running these asylums is \$320,000. All my assistance I get through God's instrumentality. 140 missionaries have been aided and sent forth to work, and 5,947 orphans have been sent out to occupy honest if not honorable positions in society. My unfailing remedy for all misfortunes has been prayer and faith. I beseech you, therefore, not to be discouraged, but to continue your work, whatever it may be, believing implicitly that your prayers will be granted if you have fulfilled the necessary conditions."

Bro. G. W. Fessler, of Ovid, Indiana, who lately visited Longmont, Colorado, says: "As for Colorado, we think it far superior to any country we have found yet for health. I have traveled over four thousand miles since last fall, and none affords me the relief that Colorado does. For asthma we think it can't be beat. I received almost instant relief, and enjoyed so much better health while there, that we think of moving as soon as we can. As for farming, they say they can do very well; in fact everybody seemed to have employment that wanted it."

THE *Advocate* prints an interesting abstract of a sermon delivered by Bro. R. H. Miller in Waynesboro a few weeks ago. His text was James 1: 15. We clip the following paragraph: "The first idea is perfection of God's law. It is so perfect that it cannot be improved. It was framed by the Lord himself whose judgment no one can question and whose love for his subjects no one can fathom. This law is not perfect as a law of oppression, but as a perfect law of liberty, giving freedom to all. The high and the low, rich and poor can alike enjoy its blessings."

Our Bible Class.

J. S. MOHLER, EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 12:40, with his burial and resurrection as to the time he was in the grave? Please give the harmony.

P. C. LONG.

Will some one explain Rev. 2:6-15. Who were the Nicolaitans, and what were their deeds and doctrines?

A Brother.

When did God set up a kingdom on earth; on the day of Pentecost, or before that time?

JAMES M. NEFF.

MICHAEL AND THE DEVIL DISPUTING.

Why did Michael contend with the devil for the body of Moses?—Jude 1:9.

Sister NANCY STEES.

THE contention was not for the body of Moses, but about the place of Moses' burial, or rather his departure. The German makes this plain, which reads: "Eber dem Leighnaum Mosi." "Leighnaum," means "lying down."

Just why a contention should arise about the final "lying-down-place" of Moses, we do not know; neither is it essentially important that we do. The reason that Jude refers to this, is that certain ones had crept into the church who manifested a strong spirit of insubordination. They despised dominion, and spoke evil of dignities. They were "murmurers, complainers," etc. To show the folly and wickedness, as well as presumption of those religious pretenders, Jude refers to two very great persons in contention, and the greatest one—Michael, durst not bring against the lesser one, a railing accusation. Then, since Michael the great person, had to use proper language even to an adversary, even so we should learn from that circumstance to speak with respect of others, especially of those over us in natural, as well as in spiritual things. This is the application Jude wants us to make of his argument.

J. S. M.

FASTING.

How can a man with a large family obey the command "fasting," and keep it concealed from the family? The Gospel says that we should not let our left hand know what our right hand doeth.

S. W. YOST.

WE are not absolutely forbidden to conceal our fasting from everybody. It was the motive that Christ had special reference to. The motive the Pharisees fasted from was that they might have honor of men. They purposely so disfigured their faces, and appeared sad, and gave all the visible manifestations possible to impress others with their superior sanctity, that men might do them the greater reverence. The motive of the Christian in fasting is, that he may become more sanctified—less carnal, more spiritual; less worldly, more heavenly; that a deeper work of grace may be effected in his heart. It is a matter between him and his God. Or in times of great distress, either in the world or in the church, that the clouds of adversity may be lifted from

us, and that we may be profited by every dispensation of God's providence towards us. This being our motive, with it, we use as much privacy as the nature of the case will reasonably admit. If there should be knowledge of our fasting by our family or others, when such knowledge is not sought on our part, such knowledge on the part of others would in no way interfere with the benefits of fasting, nor hinder God's blessing from coming to us. Accidental or incidental knowledge of our fasting, is not the kind of publicity that Christ reprobated.

As for not letting our left hand know what our right hand doeth, that was not spoken in reference to fasting, but in reference to giving alms. See Matt. 7:3.

J. S. M.

THE LAMB'S WIFE.

Who, or what is the Lamb's wife, or bride? Explain 2nd verse, 21st chapter of Revelations.

A. W. AUSTIN.

THE verse referred to above reads as follows: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

In the first place, we would remark, that Oriental writers were accustomed to introduce into their compositions figures—objects in life—to make the greater impression on the minds of those whom they addressed, or to show more clearly some particular phrase of the object about which they were writing. The book of Revelations abounds with figures of this kind, hence this book is more difficult to understand in our day, than any other book in the Bible, and considerable care must be exercised that we arrive at the true meaning of the writer.

In the verse referred to in this query, the Revelator does not say that the "new Jerusalem" is the Lamb's wife, but that the holy city is adorned "AS" a bride for the husband, i. e., there is a similarity. That as a bride naturally adorns herself in all the costly attire and splendor that her circumstances will permit, when she meets her husband in marriage, even so the "new Jerusalem," the future home of the saints, is embellished with all the glory and magnificence of heaven, for the great reunion between the church, the bride and bridegroom, at the marriage feast of the Lamb.

The term "Lamb's wife," means the church—those that are born of God. Paul says: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.—Rom. 7:4. From this we learn that believers are married to Christ, whether Jew or Gentile; for the Romans as believers, are supposed to have been composed of both, and the apostle makes no distinction. In verse 9, chapter 21, the Revelator further says: "Come hither, I will show thee the bride, the Lamb's wife." Then he proceeds to show the grandeur of the holy city. After that he says in verse 24: "And the nations of them which are saved shall walk in the light of it." This tells clearly who constitutes the "Lamb's wife," namely: "the nations that are saved," without distinction of race, nation, sex, or

color, save that all must be married to Christ—born of God. Again, in verse 17, chapter 22, the Revelator further says: "The Spirit and the bride say, Come." Here again, the term "bride," means the church, which is constantly saying to the sinner, "Come!"

J. S. M.

RED-HOT SHOT.

ANOTHER word. Go in for it, brethren, whatever you do. It is no use doing anything half-heartedly; the only way to get on in anything in this world, is to throw ourselves thoroughly into it. So with the work of preaching—go at it with your whole heart. When Gibraltar was besieged, it might have been captured, had not the general given the enemy red-hot shot. Cold shot they had plenty, but did not seem to mind it at all. Nearer and nearer came the French and the Spaniards, till the general issued orders to give it to them red hot; then the vessels began to smoke and blaze, and soon they had enough of it. Brethren, it may be you can not give them big shot, but you can fire it red-hot. Let the little guns as well as the big ones, give them it red-hot, and you will soon raise a fire in the enemy's camp.

And you, dear brethren and sisters, who have not got to preach, get the furnaces hot for us. We are the gunners, but you have to bring the shot red hot to us, that we may fire it. You must be mighty in prayer for us. I do not believe a man will do anything for God unless he puts his soul and energy into it. "I will die if I do not succeed. I must bring these souls to Christ. I want the blessing for them; I must have it." That is the true spirit in which to go about the work. We dare not preach as if it were a matter of indifference whether souls are saved or not. We must have them saved. And when God writes must across our hearts, he will write must across their hearts. When he teaches us to say they must be born again, he teaches them to see it, and they will be born again. Christ will say to them, "I must abide in thy house to-day." So, by God's grace, our "must" and God's "must" will come together, and souls shall be saved. I hope in such an earnest spirit you will preach the everlasting gospel.

And you, young men, one word to you—"Preach away as hard as ever you can." Perhaps when you are older men you will want the elasticity of mind, the strength of body. Brethren, the time is fleeting on, the shadows lengthen, the days are short, work while you may, "for the night cometh when no man may work."—Rev. C. H. Spurgeon.

THE BACKWOODSMAN'S WANT.

WHEN a colporteur asked a backwoodsman if he had a Bible in his house, the man rummaged on an upper shelf of a cupboard until he found a few torn leaves of a Testament. "I declare, stranger!" said he, "I do need some more Bible; I did not know we were so near out!" What this illiterate frontiersman put so roughly, is literally true of too many Christian professors. They are sadly "out of the Bible," and not only of that, but of all sound devotional reading which can elevate and invigorate the soul. Nothing will give tone and new to unlearned piety like a thorough study of God's word.

Correspondence.

From Thos. D. Lyon.—Our Quarterly Council Meeting is a thing of the past, and we had a pleasant meeting. Among other things, we appointed two sisters as solicitors for procuring articles for Brethren's Orphan Home, also a brother to receive and ship such articles to said Home. All were in favor of organizing Sunday-school, as soon as Spring opens. Visit us brethren, when you can. Yours fraternally.—*Hudson, Ill.*

From Jos. I. Cover.—In walking around in this pleasant and enjoyable town, in company with Bro. J. W. Stein, I was made to think much of the advantages those have, who are residents of this place. The quiet and orderly manner that business is done upon the street, makes it congenial to visitors. The charitable and kind influences of the homes of our brethren, give character and admiration to any one, indeed. This is a quality peculiar to our blessed people. The Cassel library, to one who is fond of good books of yore, is a mental treat indeed. So far as it is arranged, it is no small concern. Spending an hour to-day within the spacious room, we observed a great variety of volumes, on almost every topic. In German or English print, can be seen histories, biographies, ecclesiastical homilies, and educational works, also travel, adventure, romance, and fable, beside some very rare juvenile titles and subjects. Our sight fell upon some which we had almost forgotten, when as yet we were a child. I suppose some of them we examined will some day be republished, while others may never be reproduced. Upon the whole, our German brotherhood would well enjoy a few hours now and then, in things plainly told, and more profound than modern authors, while the English student can only tire, saying: "Enough for one time." When once it shall all have arrived, set up and classified in excellent arrangement, and a list of the books compiled, it will be more readily discerned, and that which is sought will be soon enjoyed by the inquirer. We found the school full of energy and tact, and no doubt in a few years its tenableness for good to the church and public, will be realized (or real) and known as the Lord will provide. The sanctum chair is kept busy getting out the BRETHREN AT WORK in good order, and filling it with good matter. The clogged condition of the mails press up all to double quick time of mind and pen.—*Mt. Morris, March 11.*

From John Wise—Yesterday was our Quarterly Council Meeting. All but two cases disposed of. Decided to re-open our Sunday-school on the first Sunday in April. Bro. Granville Nevinger, Superintendent; Bro. A. W. Mahle, assistant, and Sister Nellie Nowlan, Secretary. My God bless our school.—*Mulberry Grove, Ill., March 13.*

From M. Hake.—Bro. A. Paterbaugh, of Warsaw, Indiana, came to us on the 3rd of March; stayed six days, and preached the Gospel with great ability. The result was, that one came out on the side of the Lord, and the church much edified. When we see men so

able, we wonder why it is that we cannot have some arrangement made to have such talent in the missionary field continually? We have brethren that can do good home work, but not calculated for the field. May the Lord bless him and his, much.—*Huntington, Ind.*

From A. C. Killefer.—The brethren, sisters, and a large concourse of friends, met at the Big Creek church, Richmond county, on last Sabbath, to hear Eld. S. M. Forney deliver his farewell sermon, which was effective, practical, and full admonition to continue in the like precious faith, and their duty to God and one another. Bro. Forney was one of the founders of this church, and officiated in the ministerial capacity for over twenty years, and has always fed this little congregation with wholesome diet by way of admonition, and especially by example. In the evening the United Brethren friends called on him, and presented him and his family with a recommendation as a good citizen, friend and neighbor, with from forty to fifty names enrolled, as a token of love toward him and family, after which the evening was spent in singing and prayer. His future home will be Kearney, Nebraska. May the good Lord bless his labors, and help us to practice the principles of religion he has taught us.—*Parkersburg, Ill., March 9.*

From Geo. W. Cripe.—Dear Brethren: We met with Brethren J. Rife and J. H. Caylor, as a committee in the missionary congregation, (this State), on the 24th of February. After a hard day's work, we succeeded in getting matters fixed up to the satisfaction of all present. We hope the next Annual Meeting will see the importance of not sending out evangelists on committee work. We feel there is preaching enough to do, and much more than we possibly can do, without committee work. We, as one, at least object. There are deacons in the church for such work, that are abundantly able to attend to it, and not rob others of their precious time. From Pettit I went to the Killbuck congregation, and preached at night to moderate congregations, until the 6th of the month. Baptized eight. Returned home and found my family quite well—thank the Lord.—*Pettit, Ind., March 7.*

From Sarah J. Etter.—I saw while reading the *Primitive Christian* to-night, an article stating what some one did with the papers. I have always thought instead of piling our papers up, and letting them go to waste, that it would be so much better, and do perhaps a great deal of good, to give them away to our neighbors and friends. I get the dear BRETHREN AT WORK every week. I say dear, for it is to me; without it, I would feel at a great loss. I do not know who sends it, but the rewarder of all good gifts knows, and to Him I give thanks. I have made it a rule to save all my papers until the end of the year, then tie each month by itself, and give one or more rolls to a friend or neighbor, until all are gone. I still have a few of last year's papers, but have a place for them as soon as I can send them off. I feel that by that means, I can help spread the Gospel of our Redeemer. Brethren and sisters, do not waste one paper, but give it to some

one. We have no speaker here in Cumberland county, Va., and we feel almost cut off from our fraternity. God, send us a good preacher to warm us up, as I fear we are growing cold. We try to meet every two weeks in a social meeting—generally only eight in number, but where two or three are gathered together in His name, we have the promise of the presence of the Lord. Pray for us brethren and sisters.—*Cartersville, Cumberland Co., Va., March 6.*

From Howard Miller.—CENSUS: Over three hundred schedules have been received, and are equal in every respect to those of other denominations. Some States are almost complete. Let all hurry up the remaining schedules in the hands of our preachers.—*Lewisburg, Pa.*

From Daniel Vaniman.—While waiting here for the train I will write and tell you, on Saturday, March 12, I met Eld. John Metzger, of Cerro Gordo, Illinois, and the little band of scattered members in Brown and Adams counties, at Concord, in council. By unanimous consent of all present, they were organized into a separate church, and upon holding an election for minister, the lot fell upon J. F. Neher, (a deacon formerly from Salem, Ill.) who was accordingly installed into office. The church was named Concord church. It has now two ministers, one deacon, and in all about thirty members. Robert Atehin on and John F. Neher, ministers, and William Choran, deacon. Bro. Metzger and I had arranged to go from here to Pike county, Illinois, to organize another church, but on account of muddy roads and ill health, we postponed it for a more favorable time.—*Jacksonville, Illinois, March 14.*

From David Barnhart.—The Eight Mile Church is still alive in the cause of the Redeemer. Our church seems to be moving along in the fear of the Lord, and all are laboring for the promised crown. We have just closed a short series of meetings, conducted by Bro. James E. Hilkey, from Douglas county, assisted by the home ministry, and others. Notwithstanding the inclemency of the weather and bad roads, we had good congregations, and all seemed to be very much interested. As a result, four were made willing to forsake sin, and walk in the newness of life. This makes ten that have been received into the church this Winter. We have reason to believe that others are almost persuaded to become Christians. The members are much encouraged.—*Centropolis, Franklin Co., Kan., March 14.*

From David Bolinger.—This is to inform your many readers that Brethren who contemplate moving South, would do well to come and see this country—especially ministers. It has been over one year since we have had preaching by the Brethren. There are seventeen members here and no preacher. Brethren, there might be a church built here if we had laborers that were willing to work for the Lord. This is a healthy country, well watered, timber plenty, good for fruit, and the society is good. The weather is pleasant, and farmers

are plowing and preparing for the Spring crops. If any information is wanted in regard to the country, address me at Buffalo, Dallas county, Mo.—March 13.

From D. P. Saylor.—Dear Brethren:—In a letter before me from Illinois, among other things, the brother says: "The nameless paper is handed around—no one knows the child. Well, that is the way the devil always worked." Yes, dear brother, the devil. Bro. Umstead used to say, "He is an ugly devil, and he has a very ugly reputation." The Savior says "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." "Father," implies children—and the devil has children. The Savior says of some: "Ye are of your father, the devil, and the lusts of your father ye will do." Like father, like children. And the devil is by no means childless now. He is the father of many children, and they being taken captive at his will, what is it they will not do to serve him? They even think they do good service when they kill the innocent.—Double Pipe Creek, Md.

From Lottie Ketting.—On the first day of March Bro. Hollinger announced meeting in the Holsinger church, and continued until the 8th. Preached eleven sermons. Four precious souls came out on the Lord's side and were buried with Christ in baptism, and we trust, arose to walk in the newness of life. There were others that would have come, but were prevented by their friends. We had a very interesting meeting, one that will long be remembered by many. Bro. Hoover is a very earnest worker for Christ, as he preaches the truth, and nothing but the truth. How thankful we ought to be unto God for giving us such faithful young ministers.—Maria, Pa., March 15.

From Jesse Calvert.—Saturday, Eld. G. W. Cope paid me a visit, and we had a pleasant time together. According to arrangement, he is with the Yellow Creek congregation this week, preaching. We hope he will do much good. Yesterday I was at the Sugar Grove church, and had a pleasant time, and we trust profitable to all. At night I preached in the Menomite church, and had a fair audience and good attention. It was said to me after church that it would not do to preach the plain gospel in the fashionable churches. Here I remarked that if Jesus had not come to preach in order to be heard, he must wear a plug hat; and that if Martha and Mary of old were to come in order to be respected, they would be compelled to wear a hat, and a rooster's tail or a buzzard's feather on it. The gentleman said: "Yes, we can not have a temperance law, on account of public opinion." God pity such weak-kneed Christians. After selling several thousand books called "Moody's Productions," and taking thousands of dollars from the people, now comes D. L. Moody, and says they are unauthorized by him, and that he is misquoted in them, and that he is now writing some books. This he knew all the time. What does the world think of such Christian-

ity? I think it is a straight out fraud, calculated to make infidels instead of Christians. No wonder the world is full of infidelity.—Elkhart, Ind., March 14.

From J. P. Oxley.—Brother Editors: I ask you to correct the mistake you made in changing our address. I see in BRETHERN AT WORK, number eight, volume six, it reads as follows: "The address of J. P. Oxley, is changed from Humboldt, Richland county, Kansas, to Darrington, Richland county, Kansas," when it should have read from Humboldt, Richardson county, Nebraska, to Darrington, Richardson county, Neb., March 13.

From August Baker.—If any of the readers of the BRETHERN AT WORK have a copy of the Philadelphia Free Press with an advertisement concerning the property of the late Colonel Henry Baker, of the United States, they would confer a great favor by sending it to me, or corresponding with me. Address, August Baker, Nottawa, Canada.

FROM "FAITH HOME."

[We submit the following from Rosa E. Rissen, in response to a letter published in No. 5.—Ed.]

SPRINGFIELD, MASS., Jan. 30, 1881.
"FAITH HOME," 608, Union St.]

MR. ESHELMAN:

Dear Brother in Christ: Peace be unto thee in the name of the Lord.

Yours of the 14th received—thanks. Found it quite interesting, and have read it thoughtfully. The paper was also received, and I would say right here, that Christ does authorize us. He, it is, that says to us, "Lay hands on the sick, and they shall recover." Did we not bear the command of our Lord, we would not dare undertake such a work. Even now, at times, we are forced to say, "Who is sufficient for these things?" Then follows the cheering answer, "Our suffering is of God." And here we rest, with no care about the work. 2 Cor. 9:8; 1 Cor. 7:32, f.c. I have read the first paper you sent, and like the tone of it very much. I perceive it goes against conformity with the world. I think that is decidedly Scriptural, and whatever is, I like. "Be not conformed to the world." How much this means. I rather think it touches something besides dress. God's commands are exceedingly broad, and I am so glad. To be a true child of His, we must give up all. "He cannot be my disciple, whosoever he be of you that forsaketh not all that he hath"—Luke 14:33, 9:23; Matt. 16:24, Mark 8:34, and 10:21, etc. We are not only not to be conformed to the world, but we are to be transformed by the renewing of our mind, that we may prove what is that good and acceptable, and perfect will of God.

Who knows much about the will of God, that is all taken up with the things of this world? "Come out from among them, and be ye separate, etc., and I will receive you, and be a father unto you—ye shall be my sons and daughters," saith the Lord Almighty. He does not say he will receive and be a father to

us, unless we do thus separate ourselves, does He? I think not.

I am glad you have a heart to praise—blessed employment, keep it. You say: "This is a mutual work, one which God does a part, (yet supplies all the means), while we do another."—2 Cor. 6:1 f.c. "Believest thou this?" Yes I believe. You ask: "Do you think it right to ask God to send his spirit down from heaven when he sent it more than 1800 years ago? Is it not here ready for us, just when we ask it?" The Holy Spirit is here, and is believed to all who will believe and obey. I verily believe we are living under the dispensation of the Holy Ghost, and emphatically so. So far as we are vield-up to His control, the Lord can use us. How God's people lack power, in not recognizing the Holy Ghost. I tell you brother, we must be out and out for God, doing his will from the heart. The spirit of truth will guide us into all truth, if we let Him. It is our business to be Bible Christians; to be obedient children, following on to know the Lord. This I mean to do, no matter what man says; no matter what the church says, but it is, What does God say?

I am rejoiced to learn that you, "Brethren," are contending for the faith once delivered to the saints. Content until you get it. Now that you are inquiring for the old paths, inquire until you are in them, then run the way of His commands. God Bless the Bethuen Church, and may the "Good Shepherd" who gave his life for the sheep, "lead them into green pastures, and beside the still waters." May brotherly love continue among them, and peace be multiplied.

I am thankful to God there is one church, that practices anointing with oil, and laying on of hands, for healing the sick. God has given this power to his church; would they could see it, and then be obedient. I do not believe it is God's will there should be so many sick ones of his people, and the church has no power to help, so they are obliged to go to the doctors. O, she has been deprived of her power; she has been shorn of her strength by her own hands—she has left the old paths.

I am glad, and praise God, that some are seeing their privilege in Christ as the Great Physician. If the Bible says, is any one sick among you, let him call a doctor, the doctor should be called. Does it say, take a dose of medicine, why then take it, even if it kills you. Walk in obedience. I do not read the Bible in that way. I know it says, "How redest thou?" I know too, Jesus said, "Hid from the wise and prudent, and revealed unto babes."—Luke 10:21. Let us be babes, so that we may have these things revealed unto us. "The secret of the Lord, is with them that fear him, and he will show them his covenant."—Psalms 25:14; Prov. 3:32, f.c. Now I must stop. Please write when the Lord prompts you. "The grace of our Lord Jesus Christ be with you."—Amen. Yours in the love of the Spirit.

ROSA E. RISSEN.

If you are to live in a humble home, be content. Sing your life song sweetly, though it may be heard by only a few. So live and work that you may have at last the approbation, "Well done," and the fadeless crown.

Health and Temperance.

S. T. BOSSEMAN, EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

INTEMPERANCE.

NUMBER IV.

EXCESS in the indulgences of life, is the channel in which many sail to the port of destruction. This channel, like the stream coursing its way through the valley, becomes larger and more irresistible as it nears the waters of the great deep. As the stream courses its way it finds many tributaries seeking the same onward course, and having the same affinity, seeking assimilation, they unite and form a great power which cannot be over come. To effect anything, therefore, is to operate upon the fountain's head. If it can be subdued, the power of the stream is lost. Man's will-power, therefore, properly represents the fountain-head of the waters of indulgence. Intemperance, or excessiveness in those indulgences, represent the stream. This stream finds many tributaries: excessive eating, drinking, laboring, and dressing, all have their hurtful influences, either morally or physically. Rioting, reveling, indulging in the pride of life, the lust of the eye and the lust of the flesh, with many others, are tributaries to the stream. Man wills to do good or do evil. The will-power of man is all there is of him—of force, and that force he must control.

The excess in the men of to-day, governs largely the generations to come. The laws of heredity are as sure to day as in the past ages, and though many are blind to the fact, yet it holds good in regard to our own species, as well as that of the lower order of creation. Our make-up exceeds the lower orders in that trio of powers—the mental, moral and physical. Those proclivities are largely from ancestral inheritance. Hence the procreative generation of to-day, represent the great fountain from which flows the progeny populating the world. Judging, therefore, from the impurities of the stream, the fountain-head is greatly polluted. Shall we wonder then, when the cry of reform is heralded, that they stand still and not put forth a helping hand? Why longer overlook such a vital life-giving principle? Why not at once set forth a cry for the much needed reform in the law now governing our lives, and prevent any further downward tendency to our race? Not only advocate this needed reform, but take hold upon it ourselves, and continue to talk on those principles that will ever tend to elevate, rather than degenerate the race. So true is the law of heredity, that "like priest-like people," is also true in father to son. If the father be a drunkard, the son is invariably the same; if a slave to tobacco, the son seeks not to be liberated.

The mother who seeks the giddy rounds of pleasure and the height of fashion, cannot expect the daughters to pursue a different course. Hence the fountain must be made purer, to send forth unpoluted waters.

To develop the powers of man equally, the physical, mental and moral, should be equally

cultured. And as we see this triple cultivation sadly neglected, man has become, as is expressed in common parlance, considerably "lopsided," and leans strongly towards immorality, as the moral powers have been sadly neglected. We therefore advocate equality of power in man, produced by equality of training. By which careful training we have a race of perfect powers, which will confer a blessing on present generations, qualifying them to advocate the race, bringing them back again to the paradise once lost, in which our Creator shall have the praise and honor for all His creation, as was originally designed.

THE ABSURDITY OF DRINKING.

IT has become a sort of popular—almost national—faith, that it is not possible to be truly happy, unless you drink. Among certain classes—and they are by no means exclusively the lowest—drink is the beginning and the end of everything.

The very name of liquor is held to be synonymous with enjoyment; and the dearer the liquor the more it is prized and coveted. Yet every man who is not a downright drunkard is well aware that the pleasures of drinking, beyond a certain point, are a mockery, a delusion, and a snare. I put it to any one who has stood the night at a bar, or sat half the night in a club room, drinking, smoking, and bandying reckless talk—if the enjoyment of such an evening has been anything like that of a few quiet hours spent at home with a book or newspaper.

The evil influence of tavern pleasures on the health is too obvious to be denied by anyone; and the illusory nature of the pleasures themselves would be undeniable also, if the person who indulged in them did not deceive themselves, and put the truth out of sight.

No one brought any good out of a drinking bout yet. It is a short feverish spasm of animal enjoyment, which leaves nothing behind but moroseness, regret, bad temper, self-reproach, and headache. I would like to ask you sir, if you say your prayers when you come home in that state? No you don't. You are ashamed to say them. You postpone them until you have purged yourself, your mind, and your lips, by more sober and natural behavior. Next night, when you pass the hours quietly at home with a book or a friend, you feel that you have had real enjoyment, that time has passed pleasantly, that you have learned something, and that you have not injured your health. You are not ashamed to say your prayers; and you get up the next morning with a clear head, a good appetite, an increased faculty for work and enjoyment of life.—*All the Year Around.*

A STRONG ARGUMENT FOR PROHIBITION.

ABOUT two years ago Judge A. W. Bartlett, of Trimble county, Ky., refused to license the sale of intoxicating drinks to any man in the county.

This "new departure" by a county judge, was heralded all over the land, and a charge of insubordination was made, and an appeal went up to the court of appeals. But the judge re-

mained firm. He looked at the work of the license system in the county; he saw "evil, only evil, and that continually;" and resolved that by his hand, no more man should be allowed to work ruin among the people; that in eternity no rum-seller should hold up his hand and say, "Here, Lord, is my authority, signed by the County Judge of Trimble county."

The court of appeals sustained the Judge, and since that day not a licensed rum shop has been granted in the county. Now mark the result: to-day there is not a criminal case on the docket in Trimble county; not a criminal in jail, not a pauper in the county, and not a licensed bar-room. Last county court day, though the county seat (Bardonia) was crowded with people, not a drunken man was seen in town. Perfect order and good-will reigned. No husband went home a terror to his wife, no father a demon to his children.—*Kentucky Temperance Advocate.*

HINTS TO CALLERS ON THE SICK.

ONLY call at the door unless you are sure your friend is able to see you without harm.

2. Enter and leave the house, and move around the room, quickly.

3. Carry a cheerful face, and speak cheerful words.

4. In order to cheer, you need tell no lies.

5. If your friend is very sick, do not fall into gay and careless talk, in the attempt to be cheerful.

6. Do not ask questions, and thus oblige your friend to talk.

7. Talk about something outside, and not about the disease and circumstances of the patient.

8. Tell the news, but not the list of the sick and dying.

9. If possible, carry something with you to please the eye and relieve the monotony of the sick room, a flower, or even a picture, which you can loan for a few days.

10. If desirable, some little delicacy to tempt the appetite will be well bestowed; but nothing could be more a complete illustration of mistaken kindness, than the common custom of tempting sick persons to eat such unwholesome things as rich cakes, preserves, sweetmeats, etc.

11. Stay only a moment, or a few minutes at the longest, unless you can be of some help.

DON'T BE SALOON-KEEPERS.

AS reported in the New York Sun, S. Stacy, a former saloon-keeper, in an address to some cadets on temperance, said:

"I have seen a man take his first glass of liquor in my place, who afterward filed a suicide's grave. I have seen man after man, wealthy and educated, come into my place who can not now buy his dinner. For eleven years I sold liquor. I had one of the handsomest saloons in New York. Some said it was the best—if it was the best, God help the poor wretch! I can recall twenty customers, each worth from \$100,000 to \$500,000, and only two of them are now able to buy dinners for themselves.

Such a business it is certainly well to have abandoned, but still would it not have been better never to have engaged in it? The liquor-seller's retrospect is indeed a painful one.

GENERAL AGENTS
FOR THE
BRETHREN AT WORK
AND
TRACT SOCIETY.

B. T. Bortman, Dunkirk, Ohio.
E. Oak Bay, Iowa, Ill.
J. S. Clark, Kansas, Ill.
W. J. Foster, Mt. Morris, Ill.
S. C. Hill, Corvallis, Me.
John W. Kline, Mulberry Grove, Ill.
John Pursey, Abilene, Kan.
Daniel Vauxman, Virgil, Ill.
J. S. Flury, Leavenworth, Colo.
John Metzger, Ceres, Geo., Ill.
J. W. Southwood, Dora, Ind.
D. Brower, Salem, Oregon.

THE HUMAN RACE. Good books are being multiplied rapidly. Among the great number we are pleased to notice "The Human Race," by Frederick W. Robertson. The work is a series of thirty-two sermons, rich in thought, and bold in expression; and the author deals in subjects that are worthy the special notice of believers in Christianity. His observations on degrees in glory, the mission of John the Baptist, pure religion, spiritual worship, the church of Ephesus, prayers of revelation and the guilt of judging, are full of deep meaning to the Bible student. He presents these ideas on the "Kingdom of Heaven;" "There are four ideas connected with the notion of a kingdom—the expansion of a kin dom; the power; the glory; and the right of judging." Price, post paid, \$1.50. For sale by Janes, McClurg & Co., Chicago, or Western Book Exchange, Mt. Morris, Ill.

THE POOR REMEMBERED.

FOR two years we have supplied the poor with the **BRETHREN AT WORK** at our expense, and now the friends are coming to our help. We acknowledge the following receipt: Anna Miller, \$1.00; J. W. K., \$2.00; John Gable, \$1.00; G. Nickols, 25 cents; J. W. Gish, \$1.00; Jacob Dearthoff, 40 cents; J. Geo. Shadt, 75 cents; John Metzger, 50 cents; S. Linn Norris, 50 cents; P. A. Moore, \$3.25; Flora E. Teague, \$1.25.

TO OUR WORKERS.

WE believe the work of canvassing should be kept up all the year. A constant vigilance should be exercised in order to put good reading matter into the hands of the people. As an inducement to spend a little time in increasing the B. A. W. list, we make the following offer, open to all.

1.—For five names and \$5.00 we will send the **BRETHREN AT WORK** eight months, and to the sender, a copy of the forthcoming work on "Danish Mission."

2.—For ten names and \$10.00 we will send the **BRETHREN AT WORK** eight months, and a copy of the "Stein and Ray Debate," in cloth binding. Price of work, \$1.50.

3.—For twelve names, and \$12.00, the **BRETHREN AT WORK** eight months, and the "Stein and Ray Debate," in cloth, and "History of Danish Mission."

We shall open a corner on the 15th page, entitled "Our Workers;" and each week will announce how many names each one sends. For prospectus and sample copies, address:

BRETHREN AT WORK,
Mt. Morris, Ill.

Our Book Table.

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1. The name of the book. 2. The name of the author. 3. And unless advertised by us, the address of the publishers.

Look for the announcement of a new work soon, which every brother and sister will want.

Leather bound "Debate." To save space we do not insert a special list of premiums for the 1-ather, (which very many prefer), but will give 10 per cent. in any books on our catalogue. We will do the same with all clubs, if any one would prefer that to our premium list.

We have quite a number of orders for "The Problem of Human Life," which are delayed on account of the severe storms. We are sorry for this, as our readers like to have their orders filled promptly, but we fill these orders as soon as possible. Remember that your order receives prompt attention when received.

Who is not interested in the spreading of the Gospel? We believe all our readers are, and as such are naturally interested in that little fleck across the deep blue ocean, they want a history of it from the beginning. You get it free by sending \$1.50 for the "Debate" in cloth, or \$2.00 for the same in leather, before the 1st of May.

"The Prince of the House of David," is a book for which we receive a great many orders. It consists of a series of letters, giving a life like picture, and related as by an eyewitness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from his baptism in Jordan to his crucifixion on Calvary; by J. Ingraham. 12mo., \$2.00.

Take Notice—Any one sending \$1.75 before the 1st of May, will receive one copy of "Stein and Ray Debate," and one copy "Ropp's Calculator," price 50 cents. This is \$2.00 for \$1.75. Or for \$2.75 if sent in before the 1st of May, one copy of "Stein and Ray Debate," and one copy of "Problem of Human Life." Here you get \$3.50 worth of books for \$2.75.

A Book for every young Person—"Room at the Top; or, How to Reach Success, Happiness, Fame and Fortune." Compiled by A. Craig. Containing biographical sketches of President Garfield, Elihu B. Washburne, Dwight L. Moody, Robert Fulton, Cornelius Vanderbilt, Elias Howe, George Peabody, and Hiram Powers. With rules for behavior in society. With eight portraits, and 304 pages. Paper, 50 cents; cloth, \$1.00.

One Brother Writes—Find enclosed \$1.00 for which please send me the book "Close Communion," and also one copy of "Non-Conformity to the World." Some of my relatives do not believe in non-conformity, nor in close communion, and I wish them to read those works. Please send what is left of the dollar—if anything—to Bro. Hope. Go thou and do likewise. Price of "Close Communion," 50 cents, and "Non-conformity to the World," 10 cents.

Sunday-School time will soon be here. Send for sample copy of "Bible School Echoes," examine it, and then introduce into your school. Sample copy, board bound, with mail post paid, 40 cents; paper binding, 35 cents.

PREMIUMS | PREMIUMS |

Now is the Time to Work.

- | | |
|-------------|---|
| For \$1.50 | ONE copy "Stein and Ray Debate," and one copy of "History of Danish Mission." |
| For \$3.00 | TWO copies "Stein and Ray Debate," and two copies of any 15 ct. pamphlet found on our list. |
| For \$4.50 | THREE copies "Stein and Ray Debate," and three copies "True Evangelical Obedience," by J. W. S. |
| For \$6.00 | FOUR copies "Stein and Ray Debate," and one copy "Bible School Echoes," board covers. |
| For \$7.50 | FIVE copies "Stein and Ray Debate," and one copy "Close Communion," by Landon West. |
| For \$9.00 | SIX copies "Stein and Ray Debate," and any 75 cent book found on our list. |
| For \$10.50 | SEVEN copies "Stein and Ray Debate," and any \$1.00 historical, scientific, or religious work. |
| For \$12.00 | EIGHT copies "Stein and Ray Debate," and any one dollar and twenty-five cent, religious, scientific, or historical book. |
| For \$15.00 | TEN copies "Stein and Ray Debate," and any one dollar and fifty cent book on our list, or an extra copy of "Debate," in cloth. |
| For \$18.00 | TWELVE copies "Stein and Ray Debate," and any two dollar book found on our list, or an extra copy of "Debate," in leather. |
| For \$21.00 | FOURTEEN copies "Stein and Ray Debate," and any two dollar and fifty cent book found on our list. |
| For \$23.00 | FIFTEEN copies "Stein and Ray Debate," and any \$3.00 book found on our list, and two copies "History of Danish Mission." |
| For \$25.00 | SEVENTEEN copies "Stein and Ray Debate," and two copies "History of Danish Mission," and any \$3.50 book found on our list. |
| For \$30.00 | TWENTY copies "Stein and Ray Debate," three copies "History of Danish Mission," and any \$4.00 book or two \$2.00 books found on our list. |
| For \$37.00 | TWENTY-SEVEN copies "Stein and Ray Debate," six copies "History of Danish Mission," and \$6.00 worth of books selected from our catalogue. |
| For \$50.00 | THIRTY-FOUR copies "Stein and Ray Debate," seven copies "History of Danish Mission," and \$8.00 worth of books selected from our catalogue. |

ANY one with a little industry and perseverance, may secure any of the above premiums. Now is the time to add to your library. Remember that each subscriber who pays before May 1st, will also receive a copy of the "History of the Danish Mission." This work is worth many times its cost, and will be appreciated by all lovers of truth, and especially those who have given their money and prayer to spread the Gospel in Denmark. Address all orders to

WESTERN BOOK EXCHANGE,
Mt. Morris, Ill.

Matrimonial.

GISH-DALE.—At Mankato, Kan., Feb. 24, 1881. D. O. J. B. Gish, and sister M. C. Dale, both of Jewell county, Kansas. A. P. DEETEN.

HECKMAN-HADLY.—At the residence of the bride, Odell, Ill., March 9, 1881, William F. Heckman, and Harriet H. Hadly.

K. HECKMAN.

Failed Asleep.

Blessed are the dead which die in the Lord.—Rev. 14, 13.

Obituary notices should be separate from everything else, written on one side of the paper, and brief. Do not engrave the dead, but give simply the most important facts. The following contains all the deaths generally given for mention. 1. Name of deceased. 2. Date and place of death. 3. Disease or cause of death. 4. When and where born. 5. Age. 6. Name of parents. 7. Names of family still living. 8. To whom, when and where married. 9. United with the church when and where. 10. Buried when and where. 11. Funeral service when and where, and by whom conducted.

EYER.—In the Peabody church, Peabody, Iowa, October 3, 1880, Rachel M. J. daughter of LEO George W. and sister Rebecca Eyer, aged 8 years, 6 months and 2 days.

EYER.—At same place, October 11, 1880, Samuel Franklin, son of George W. and Rebecca Eyer, aged 3 years, 2 months and 19 days.

EYER.—At same place, October 19, 1880, sister Rebecca, wife of George W. Eyer, aged 27 years, 10 months and 2 days.

EYER.—At same place, October 30, 1880, brother George W. husband of sister Rebecca Eyer, deceased, aged 30 years, 6 months and 17 days.

EYER.—At same place, November 5, 1880, Rebecca E., daughter of George W. and Rebecca Eyer, both deceased, aged 27 days.

All the above were members of one family.

II. SUMMER.

[Primitive please copy.]

FOLKENSTINE.—Near Panama, and within the limits of the Coon River church, Iowa, March 10, 1881, sister Catharine, wife of brother Jacob Folkenstine, aged 66 years, 6 months and 9 days. She had been in delicate health for some time, but arose in usual health the morning she died. She was taken with apoplexy—was conscious but a few minutes, and in about two hours had passed over the chilly river. She leaves a husband and many friends to mourn her departure. Funeral sermon from Revelations 14:13, by the Brethren.

J. D. HAY GUTCHIN.

JENKINS.—Near Milledgeville, Carroll county, Ill., March 3, 1881, Rebecca Jenkins, aged 99 years, 11 months, and 4 days. Funeral discourse by Elders Jacob S. Hauger and Michael Kimmel, to an attentive congregation, from Amos 4:12 "Prepare to meet thy God." The above named person was a member of the Methodist Church.

BRINKWORTH.—At the residence of her son-in-law, James Grepp, of a cancer, sister Fannie Brinkworth, wife of Br. John, and mother of Bro. Henry Brinkworth—a ministering brother, and one of the contributors to our church periodicals. Funeral discourse from Psalms 23:4.

She died in great peace, looking fondly forward to the great rest. She told her assembled children only a short time before her death, she hoped they would all meet her in heaven.

J. L. SWITZER.

KOKENOUR.—At Dallas center, Iowa, Feb. 22, 1881, of cancer of the stomach, Anna, wife of

Jacob Kokenour, aged 61 years, 4 months and 15 days. Funeral discourse by Elder M. Sister and H. C. Goughnour, from Samuel 14:14.

She was born in Bedford county, Pa., October 4, 1817. She leaves a sorrowing husband to mourn her loss—whom we hope, is her great gain. She was a consistent member of the River Brethren Church for many years. H. C. GOUGHNOUR.

[Primitive, please copy.]

MILLER.—In the Yellow Creek congregation, Bedford county, Pa., March 10, 1881, brother David Miller, aged 61 years, 6 months and 16 days.

In the death of Bro. Miller, the family has lost a good husband and kind father, the community a good neighbor, and the church a warm-hearted, zealous, exemplary member. His last illness, although of short duration, was painful, but he bore his suffering with Christian fortitude, having been entirely resigned to the will of the Lord. He frequently expressed himself as being ready "to depart, and be with Christ," and as the end drew near, he could hardly wait till the summons came to call him home. O, that we might all "die the death of the righteous, and that our last end may be like his." A few days before he died, he called for the Elders, and was anointed. Occasion improved by the Brethren from the 60th Psalm. 12th verse.

C. L. BUCK.

HEITZMAN.—In Milledgeville congregation, Carroll county Ill., Feb. 17, 1881, of disease of the liver, Bro. George Heitzman, aged 49 years, 4 months and 8 days. Services by T. Meyer, and M. Kimmel.

He had been afflicted for a long time, but was able to attend to his work until the afternoon of February 14th. He leaves his second wife, and eight children to mourn their loss.

CULP.—In Monticello church, White county, Ind., Jan. 22, 1881, Samuel Culp, aged 72 years, 5 months and 7 days.

He leaves a wife and five children to mourn their loss. He and his wife connected themselves with the Brethren Church some thirty-five years ago. His life was a consistent one. His last illness was a painful one, and lasted about four months. He desired to depart this life, that he might go home to rest. Three of the children are in the church, but the other two are still out in the cold. Hope our Heavenly Father's grace will soon reach them. Funeral discourse by Bro. Joseph Amick, assisted by Bro. J. G. Royer, from Phil. 1:21. The writer is a son of the deceased. A. S. CULP.

LEINER.—On February 10, 1881, our esteemed sister, Clara Catharine Leiner, aged 19 years, 2 months and 7 days.

She died in the triumphs of the faith of Jesus. Her disease was a lingering one. She was sick over nineteen weeks, but she bore it all with Christian patience. Her sufferings at times were very severe. Her desire at first was to get well, but after she was sick a while, she could hardly wait for the time of her death. A few days before she died, she called her father and mother and all present to her bed, and bade them farewell and told them to meet her in heaven. She was the only child of Bro. John Leiner, a minister in the second degree. She was a bright ornament in the church; much beloved by all who knew her, and an obedient child to her parents. The church loss a bright jewel, but our loss is her eternal gain. She called for the elders of the church, and was anointed with oil according to James. The funeral discourse was preached by Elder Nicholas Martin, and others. DANIEL MILLER.

NETERER.—In the Elkhart district, Elkhart county, Ind., Feb. 17, 1881, Jacob Netterer, aged

23 years, 8 months and 12 days. Services by Andrew Bigler and the undersigned, from Amos 4:12. JOHN METZLER.

ANGLEMYER.—In the Union Center district, March 5, 1881, sister Susanna Anglemeyer, aged 34 years, 3 months and 1 day.

She was a constant member of the church for about fourteen years, and she died in the triumphs of the living faith. Services by brethren Daniel Saively, Daniel Neff and the undersigned, from Rev. 14:13, to a very large concourse of people.

JOHN METZLER.

[Primitive please copy.]

ONE OLD SISTER GONE.

Friday, March 4th, we were called to attend the funeral of old sister Beeghly, at the Maple Grove church, four miles North of Ashland, Ohio. Her maiden name was Catharine Peck. She was born March 3, 1808, and on the 15th of November, 1829, she and John Beeghly were united in matrimony. They were both baptized in October, 1830, and remained faithful until death. Bro. John preceded her to the grave about three and a half years. Sister Beeghly died March 1, 1881, within two days of seventy-three years of age. She was the mother of thirteen children, all of whom are now living, and the grandmother of fifty-nine children, of which forty-five are living.

The funeral occasion was improved by Eld. R. H. Miller, from Job 14:14. After supper she quietly passed away without giving any body trouble, which was her desire whenever she talked about the change. Thus passeth away the old standard-bearer, and surely such will meet their reward which is held in store for them that love His appearing. D. N. WORKMAN.

DEATH OF THE CZAR OF RUSSIA.

The Czar of Russia was returning in a covered carriage from Michael Palace, at 11 O. A. M., March 13, with his brother, the Grand Duke Michael. His escort consisted of a squadron of Cossacks, and the several officers of the household accompanied him in sleighs. As the carriage was passing along the banks of the Ekaterinofsky Canal, immediately opposite to the Imperial stables, a bomb was thrown by a man who was standing behind a knot of pedestrians who had stopped to see the Emperor go by. It exploded with a crash right under the body of the carriage, the splinters flying across the street, but doing no injury beyond tearing away the back part of the carriage. The Czar on hearing the crash, opened the door and jumped out, and while he was drawing his fur cloak around him, the second bomb was thrown from a knot of lookers-on, exploding at his feet. As the smoke lifted, the Czar was seen lying on his back beside the wreck of the carriage, his legs torn and shattered, and the blood pouring from the ghastly wounds in his thighs. The Emperor was then lifted into his sleigh, and conveyed to the Winter Palace. All this did not occupy three minutes.

The Czar was carried up stairs on a litter. Besides the surgeons in ordinary, the most skilled men in the city were present, but the case was hopeless. At 1:30 P. M., the Imperial family were summoned to the bedside, where prayers for the dying were being said by the Greek patriarch and clergy. The leave taking is said to have been most touching. The Czar kissed them all and gave them his blessing. He bore the agony of his wounds with heroic fortitude. At 3:30 P. M. he breathed his last.

PLEASE announce through your paper that the Brethren of Hudson, Illinois, have appointed their Spring Love-feast on June 11th. The usual invitation.

T. D. LYON.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Fifty Cents.

Vol. 6. Mt. Morris, Ill., Tuesday, March 29, 1881. No. 12.

Editorial Items.

CARRY your cross--don't drag it.

READ "What a Penny Will Do" on page 198.

Do not waste your strength by fighting a shadow.

The address of Geo. T. Swihart is changed from Brynfeld to Ligonier, Noble Co., Ind.

Do not fail to read the article entitled "Love-feast Notice," on the last page of this issue.

Men who write and circulate nameless and abusive tracts must love darkness rather than light.

Edw. Jacob Barnhart's address is changed from Mexico, Ind., to Twelve Mile, Cass county, same State.

The American Bible Society has leased for a term of years a desirable Bible House in Kokohama, Japan.

If you were running a paper and we owed you a subscription you would want us to pay you, wouldn't you?

GERMANY is preparing to celebrate the four-hundredth birthday of Luther, which will occur Nov. 10th, 1883.

The severe cold and heavy snows this Winter found the people of England unprepared, and hundreds of them perished.

A GOOD book-binder--one who has energy and business--will find it to his advantage to open correspondence with this office.

The largest increase of the Baptists during the last ten years has been in the Southern States, where their gain has been 761,418.

BRO. BALSBAUGH says: "I am so immersed in mental labor, and so weak and full of suffering, that I cannot catch half up with my obligations."

It would be rather humiliating if it can be proven that those who write most about jealousy are the ones who have the most of it to contend against.

It is reported that there is likely to be an increase of German emigration to this country, in spite of efforts upon the part of the German Government to prevent it.

BRO. D. B. GIBSON is not dead yet. A card just received from him informs us that he is holding a series of meetings near Bethany, Ill. Success to the good work.

PLEASE send all orders for books, pamphlets, and tracts to Western Book Exchange, Mt. Morris, Ill., instead of BRETHREN AT WORK. By so doing you will greatly assist us in our work.

THERE are now two "Central Book Concerns"--one in Chicago, the other in Ashland, Ohio. The former is under the control of the Campbellites, the latter under the Gospel Preacher.

FEMALE suffrage is just now receiving a good deal of attention in some of the States, and that the women wish to take part in the politics of the day, but we do not think that she should have something to say against the opening of rum shops in which her husband and sons are being led to ruin.

SUBSCRIBERS are coming in at the rate of about forty per day. Many thanks to the friends of the B. at W. for their energy and labor of love. There is room for ten thousand; send them along.

DORA LAUER, of Elkhart, Indiana, writes that she was fourteen years old when she united with the church, and that she loves to read the BRETHREN AT WORK. May she labor to become a useful sister in the church.

THE Supreme Court of Maine has decided that "a church is not a corporation with authority to create debt in erecting a house of worship." It might be a good thing if such a law were to prevail in every State.

BRETHREN, if you are having trouble with an influential member, "tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

THE District Meeting of Northern Illinois will be held with the brethren of Rock River church, Lee county, Ill., May 17th, commencing at 9 A. M. Those coming by railroad should stop off at Franklin Grove, on the Chicago & North-western.

A LONG article, written with a lead pencil on thin brown paper, was gently deposited in the waste basket *Enoson*.--The writing was so slim that the compositor could not read it with any satisfaction. *Moral*.--Use good black ink on white paper.

In his inaugural address President Garfield gave the public to understand that the Mormon question should receive his early attention. It is generally believed that he will do his part towards putting an immediate stop to the further spread of polygamy.

ON page 196 we publish the decision of the Supreme Court in regard to the ownership of church property where the church becomes divided. The party that withdraws or is expelled by the main body loses all interest in the property that it belongs to the church.

WRITING from Arkansas, March 17th, Bro. Jas. R. Gish says: "We left Acadephia yesterday. The peach trees were in full bloom; gardens looking green, weather warm and pleasant. We want to go to Bro. Emis's to-day and try the mission work there again."

SIXTEEN more boxes of books--the remainder of the Cassel Library--reached Mt. Morris last week, making in all twenty-five boxes. The entire Library is now here, and the books are being shelved as fast as possible. When ready for use due notice will be given.

It is scientifically reported that January was a month of sun-storms. "Temperate" powerful enough to sweep every living thing from the face of the earth, spent their force on the great, flowing orb, and their effects were visible at a distance of more than a million miles."

SISTER NORMAN in another column tells what is needed in Minnesota. We have been there, and will go again soon, if approved, and can recommend the place as a good one in which to work. The snow-storms have kept us from going there during March. E.

BRO. K. HECKMAN, of Okell, Livingston county, Ill., desires the names of the home-keepers whose post-office addresses are as follows: Macdonald, Fayette county, Pa.; Warrensmarck, Huntington county, Pa. He has some church business to report to them that should be attended to.

OUR aged brother Hiel Hamilton has been a faithful worker for the Master, but of late has not been able to do much. In a letter to us he says: "My health is gradually improving, and I hope when the weather becomes a little more mild I shall be able to be about. But I am resigned to the will of the Lord, and in my bereaved and afflicted state, desire the prayers of God's people."

THE Western Book Exchange of this place has laid on our table advance sheets of the "History of the Danish Mission." When completed it will contain about seventy pages, and will be found the most interesting document yet published on mission work among our people. It should be in every family and carefully read that the origin and development of the Danish Mission may be better understood. It commences at the beginning of Bro. Hope's search for the Brethren and narrates the history of the work to the present time, giving many interesting incidents never before published.

BEFORE the war it was found a little difficult for the brethren to establish churches in most of the Southern States, though in some of them we at one time had a considerable number of members. Our strong anti-slavery principles rendered our work among slave holders too difficult to warrant much success. But since slavery has been abolished and the difficult in that way fully removed we do not see why more of the Brethren do not locate in the Southern States. The climate is delightful and there is much good land in most of the States. If some enterprising brother would inspect the South with a view of locating colonies he might receive a good deal of encouragement, besides be instrumental in establishing large congregations in the South.

THE storm that was raging when the last issue of the B. at W. was put on the press proved to be the most severe snow-storm ever known in this county. It commenced on Saturday morning, March 19, and continued twenty-four hours. The roads were blocked in every direction. Many of the lanes are so full of snow that it is impossible to travel in them at all. Through many of them teams have not been able to pass for two months. In places near Mt. Morris the railroad track was covered with snow to the depth of twenty feet. Hundreds of hands were employed in removing it from the track, and at one place it is piled up on each side of the track to the height of thirty feet. The weather is still cool and the snow melting slowly when the sun shines. We will doubtless have a very late Spring. All the fields are still covered with snow, some of them to the depth of three and four feet.

Few men the temperance advocates have been pushing their claims with a zeal that is destined to surmount every obstacle. Some States have already passed laws prohibiting the improper use and manufacture of intoxicating liquors and others will follow until this evil is banished from our land. But there is another evil to which the attention of the public should be called, and that is the unnecessary use of tobacco. If the proper steps are taken the reform can be effected with but little opposition. Let the legislation of the different States submit to the people the propriety of passing a law positively prohibiting the use of tobacco, in any way, shape, or form, by any person under twenty-one years of age. It should also be enacted that no dealer would be allowed to sell or give tobacco to persons under that age. This would prevent boys and girls from contracting the habit while very few of them would even commence it after twenty-one years of age. We believe that four fifths of the men in the State would vote for such a law.

Religious Essays.

FAREWELL, HUSBAND.

Raise my pillow, husband dearest,
Faint and fainter comes my breath;
And the shadows stealing slowly
Most, I know, be near to death.
Sit down close beside me, darling,
Let me clasp your warm, strong hand,
Yours that has ever sustained me,
To the border of this land.

I've had visions and been dreaming
O'er the past of joy and pain;
Year by year I've wandered backward
Until I was a child again.
Dreams of thee and all the earth-cords
Firmly twine about my heart;
Oh the bitter, burning anguish,
When I know that we must part!

It has passed, and God has promised
All thy footsteps to attend;
He is more than friend or brother,
He'll be with you to the end.
There's no shadow on the portal
Leading to my heavenly home;
Christ has promised life immortal:
It is he who bids me come.

Do not mourn so, mother dearest,
Wipe those mourning tears away.
I will soon be with the angels,
You will come some other day.
Father, scenes of life are fading;
Mother, I am almost o'er;
Brother, give your heart to Jesus;
Sister, we shall meet once more.

Do not weep so, father, mother
Wipe, oh wipe those tears away.
I am going home to heaven—
I'll be there at dawn of day.
Tell my husband to love Jesus,
And when the toils of life are o'er,
He may have a home in heaven
With the blest forevermore.

Clasp my hand still closer, dearest
'Tis the last night of my life;
For to-morrow I shall never
Answer when you call me wife.
Fare thee well, my noble husband!
You may not wait so very long
Before you come to meet your darling
In that bright home where she has gone.

Farewell parents, brother, sister,
I can see the other shore—
I can see the great white mansion—
Farewell all, I am almost o'er.

—Selected for Emma J. Rhodes, (deceased),
Chelso, Ill.

Dr. Newton tells of a blind girl who made her living making baskets. She came to his residence with an English pound note, and addressed him in these words: "Here is a pound note, sir, that I want to have sent to some missionary. Being a blind girl, I have not needed candles for my work at night, and this is my candle money."

For the Brethren at Work.

THE BLOOD OF CHRIST.

BY D. C. MOOMAW.

THERE is no theme more incomprehensible to the finite mind than the agency of blood as a factor in the redemption of mankind.

As a type of the great blood offering for sin which was furnished by Jesus of Nazareth the erring son and daughter of Israel would slay the innocent lamb and wash thereby the stain of sin from the soul. The erring way-farer now goes to the fountain which fills from the stream of Calvary and returns from the crimson bath "whiter than snow, yes whiter than snow." It will never cease to fill the souls of the ransomed with amazement when contemplating the curative and cleansing properties of the blood of Christ.

The angels, greater in wisdom than the most favored of our race desired to fathom the wonderful depths, the dizzy heights of the divine love that would heal the breach made by the gross rebellion of mankind, the prophet's loftiest aspiration culminated in longing to see how the mystery should be solved. The wisdom of Divinity accomplished the infinite wonder and the spear marks and the nail prints on the body of our Lord attest the awful truth that blood alone was sufficient to restore to friendship the alienated children of God.

As a factor in the accomplishment of this great work the blood of Christ occupies the most exalted place. Any human agency is not to be spoken of at the same time, so far inferior is it to that. In fact, there is no agency that humanity can supply. We are mere left-hand ciphers in the account of our redemption.

It is rank rebellion to think of ourselves as assistants in the work. Upon this rock have thousands of souls been dashed to pieces. Here was born and bred to rank, foul maturity the senseless ordinance of penance so loved and honored by Catholicism. Her pilgrimages and bodily tortures, self-inflicted and the not more meritorious works of so-called Protestantism receives its impulses from this high treason.

Ordinances, ceremonies, rites, carnal washings, etc., are simply designed to cultivate that state of heart that is necessary to enable us to comprehend the

wisdom and goodness of God, and to accept the offering of his son's precious blood. Our hearts need reducing to obedience, and these institutions, which comprehend the revealed gospel, are given for that sole purpose.

As a denomination distinguished by strenuous devotion to the letter of the gospel we have been accused of imposing ourselves upon the Father as agents of our redemption, and, so far as we claim the meritoriousness of our literal worship, the accusation is true. I regard it as the great danger of the church. In proportion as we lose the priceless gem of spirituality we adhere to the profitless forms of self-imposed ceremonies and rules. This furnishes us an infallible key to the portentous movements that are now in progress amongst us. Man's insufferable pride will not be satisfied till he befouls with his dirty fingers the redemption work of Christ, and the purifying work of the gospel. It is amazing that men should establish rules and orders and take upon themselves the responsibility, from which devils would shrink, of deciding, by that standard, the eternal destiny of an immortal soul. Heaven be pitiful to this greatest of all human infamies. There is no treason more unpardonable than that of constructing an ordinance out of a simple accident of dress or insignificant habit and with arrogant infallibility, impaling and crucifying immortal souls thereon. We thus elevate ourselves above that which is called God (his Word) and sit in God's seat and condemn the precious blood of Christ which was shed for the cleansing of the soul.

There should be a spiritual discernment of the various offices of the elements of salvation. Our orders are to be held for necessary uses and church ordinances as purifying agents, but the precious blood of Christ can alone cleanse the soul from the stain of sin; and a faithful view of the cross of Calvary is worth ten thousand carnal or bodily exercises. Well did an apostle say, "Bodily exercise profiteth little." We can easily see that a religion composed alone of church ordinances and man-made orders is the greatest delusion that Satan ever afflicted humanity with. Let us profit by the presentation of these truths and cease our dependence on that which is external, and place our trust and hope on the precious

blood of Christ which cleanseth from all sin.

For the Brethren at Work.

TRUSTING GOD.

UNION DEPOSIT,
Dauphin Co., Penna. }

Beloved Bro. Puterbaugh:—

Warm thanks for your Christian letter and the accompanying mite. I never ask for any sacrifices in my behalf, leaving the minds and means of others at the disposal of the Divine Spirit. It would not be well to have all our wants supplied save according to Philpp. 4: 19. Some of us are pinched with too little, and others cursed with too much. Jesus is Lord and Savior of rich and poor. He sacrifices wealth for poverty, that we through his self sacrifice may become rich. *Be cause* He humbled and emptied himself, God hath highly exalted him, and given him a name above every name. How slow we are in our practical acknowledgment of this sublime truth. Most of us are shy of Jesus. Only a small number, even in the Brotherhood, trust him fully. We stumble over second causes. We are afraid to go forth, not knowing whether we go. Heb. 11: 8. We find it hard to walk by faith and not by sight. But true faith becomes sight. "In the light shall we see light," Ps. 36: 9. Every footprint of Jesus is visible to the illumined soul. "He is faithful that promises," and his plain positive declaration is, "*if ye shall ASK ANY THING in my name, I WILL DO IT.*" John 14: 14. Paul asked three times for the removal of the thorn in the flesh, and *received more than he prayed for.* This is another prime element of Christian trust, that it finds in the cross a compensation for all deprivation of temporal good. To have the particular point of our prayer overlooked, and swallowed up by a superior blessing, is the richest experience of the Christian life. The happiest, sweetest, loftiest, most energetic soul I know gets his most rapt, divine enjoyment out of his disappointments and unanswered prayers, because in the disappointment the prayer is always more than answered by the enlarged communication of the Christ-unfolding Paraclete. How rare is this attainment, because we believe not; and we cannot believe, because Jesus is not the supreme object of our affections, and his incarnation the su-

preme standard of our life. "Knowledge puffeth up," and we have more than enough of that. Many write well, preach well, and talk well on Christian topics, but there is no Christ in it. What they know is not the knowledge of faith, but the acquirement of the intellect. To *give ourselves* to Jesus is to do something higher and greater than to dogmatize or speculate, or to utter correct doctrinal truths. Heart knowledge is as real as head-lore. To master the Divinity of the Bible in all its points and magnitudes mentally, is not to know anything of Jesus unto salvation. He is "spiritually discerned." Christ cannot be Alpha and Omega till self is crucified. Then Christ sits at the head of the table, holds the key to the money chest, is our tailor and chamberlain, and writes ichabod on pipe and plug, and all unnatural indulgence.

C. H. BALSBAUGH.

For the Brethren at Work.

SUNSHINE AND SHADOWS.

BY WEALTHY A. CLARK.

SUCH is life. One day the sun shines with meridian splendor, radiating everything in Nature with unsurpassing loveliness, the next is one of clouds and gloom. Instead of the calm, serene, cloudless morning, we have a cold, cheerless scene with clouds and even storms. These changes we observe in Nature, and from them we glean lessons. Were the sun always to shed his bright beams upon us we would fail to appreciate the great gift of heaven, but by occasionally having a cloudy day we can more fully enjoy the sunshine again. Then, too, it is not the weather that makes us happy. Happiness is realized only when we are conscious that we are walking in the path of duty—proceeds from a pure heart and a clear conscience, and these can be attained among the clouds as well as in the sunshine.

Thus it is in our lives. At times we seem to be all life and animation and everything before us seems promising. Truly we are enjoying sunshine. But the sun sinks behind a cloud, and the shadows fall thick and fast covering everything with a mantle of gloom. Not a ray of light seems to penetrate the deep darkness and we feel almost discouraged and ready to give up in despair. All is gloom and we cannot see

our way through the deep mists that obscure our pathway. In the midst of these trials a beautiful promise reverberates in our ears, "At evening time it *shall be light.*" During the "heat and burden of the day" all may be cheerless and sad but when the toils of life are over, when the time of rest comes, at *evening time*, all darkness will vanish and the sun will shine in all his glory.

As the plants need the sunshine, clouds, and dews to more fully develop them and bring them to perfection, so we need both sunshine and shadows in order to strengthen and qualify us for life's battles. Our heavenly Parent allows the shadows to fall on us that we may more and more feel the need of Divine protection and the light of His countenance to direct our wayward feet through the dark and rough places of sin. Trials should be to us what the sculptor is to the block of marble. The marble of itself is rough and unsightly, but by the constant and laborious efforts of the sculptor he refines, polishes, and fashions it as he desires. So should afflictions and trials be to the Christian. They are intended to subdue the carnal mind, to humiliate and make better, for the "Lord loveth those he chasteneth and scourgeth every son whom He receiveth."

We should ever remember that, although our pathway in life is not always bright—and that while the clouds are hovering around there is an eye that never sleeps, and a hand that is mighty to save, and he will lead us safely through. "At evening-time," when all darkness is forever past then will we enjoy constant light—the presence of Him who is the "light of the world." Let us not forget that in order to mould and perfect our character, after the Divine Model we must have sunshine and shadow. The great Sculptor is continually laboring with us in order that we may be fashioned and modelled after his glorious character, and we should not murmur when the strokes of the chisel seem severe.

"T'is the Master who holds the mallet,
And day by day
He is chipping, whet'ere e'v'rons
The form avarous
Which under his skillful cutting,
He means shall be
Wrought steadily out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labor
With new surprise
That even his boundless patience
Could grave his own
Features upon such fractured
And stubborn stone."

Leavitt, H.

WHAT I HAVE NEVER HEARD.

BY D. P. SAYLOR.

"Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4.

I AM classed among the old men, and have long lived a religious life, and have heard many good words spoken, but from this text I have never heard any man preach. There are few texts more frequently quoted than this one. It is the only scripture I ever heard offered against Sunday schools. But how fathers shall not provoke their children unto wrath, and how parents shall bring them up in the nurture and admonition of the Lord, I have never heard them try to tell. The text enjoins these duties upon parents, but how to do it the scriptures do not tell, and I think it of importance that they should be instructed how to do it, for I have no doubt many are ignorant how to obey this precept. I am asked, Do you explain it to your people? I answer, It is a family text, and does not come in order in our regular preaching, and family conversation so often runs in other directions that such talk is ruled out. I have however in addressing Sunday schools tried to do it.

In conversing with brethren on this subject I often say I now believe that my father brought me up according to this scripture, and I frequently tell what his manner was, and will again repeat it. I will however first say, that though he was but a lay member, yet, excepting Elder Peter Kiser, he was the best scripturist I ever knew. And while he was mighty in the scriptures he was eloquent and fervent in prayer, and in addition to this, *he was a born mechanic*. Here he had qualifications to obey this text that but few parents have.

Fathers provoke not your children to wrath. This he never did; he never gave his children cause to be offended with him, he never used a rod in correction. He reprov'd with scripture; and there was not anything occurred in the family but that he had a scripture to apply to the case, and he well knew how to apply it so that the double-edged sword cut deeper, and the sting felt keener than the rattan.

But bring them up, etc. His manner was to take us to meeting at all times it could be done. Then he would rehearse the sermon, though we under-

stood but little of it, yet he talked it all over. Then he would tell us about little Samuel, about David and the Goliath, about Joseph and his brethren. I even, while writing this, in my mind, hear him tell all the circumstances connected with the case, and when I hear him say "I am Joseph your brother," I weep while writing. There Jesus, the babe of Bethlehem, from the manger to the cross, down into the tomb, and up into heaven, all was so clearly set before us that when I was low down in my teens I knew the historical part of it as well as I now do.

And as already said, he was a born mechanic, he did not forget the things which belong to this life, hence he never scolded me for whittling little things of soft wood, or for making mills, etc., but would show me how to do some things. So when I became a man I could turn my hand to anything in that line.

This was my father's way of living out this text, and I now believe it was the right way. I am sure if he had talked to me about the great men of the nation as he did of the men of the Bible, my mind would have been bent in another direction. But as already said he had qualifications for it that I have not, and hence cannot be held up as a criterion for others. I cannot imitate him, and but few others can. Hence, how to do this precept remains an open and measured question. And I am doubtful whether a rule can be given that will apply to all cases.

Dr. Clark speaks well on this text: "Fathers provoke not your children unto wrath." He says, "Avoid all severity, this will hurt your own souls, and do them no good: on the contrary, if punished with severity or cruelty, they will be only hardened and made desperate in their sins. Cruel parents generally have bad children. He who corrects his children according to God and reason will feel every blow on his own heart more sensibly than his child feels it on his body. Parents are called to correct, not to punish their children. Those who punish them do it from a principle of revenge; those who correct them, do it from a principle of affectionate concern."

This the doctor has well said,—better than I could have said it, and I think he makes it plain how fathers are

not to provoke their children to wrath. And on bringing up children in the nurture and admonition of the Lord he says it means:

Literally, "To nourish them in the discipline and instruction of the Lord. The mind is to be nourished with wholesome discipline and instruction as the body is with proper food. Discipline may refer to all that knowledge which is proper for children, including elementary principles and rules for behavior, etc. Instruction may imply whatever is necessary to form the mind, to touch, regulate and purify the passions, and necessarily includes the whole of religion. Both these should be administered in the Lord, according to his will and word, and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called the discipline and instruction of the Lord."

What can be better said on this subject? But who are qualified properly to apply these instructions? All know that many parents are not competent. The truth of this has engaged the minds of our holy fathers a hundred years ago. But as the general reader knows so little of the minds of our fathers of a century ago, I will at the risk of making my article long, copy what they say on the subject.

"Inasmuch as many of our children and young people fall into a coarse life, and a great occasion of it seems to be a want that there is not sufficient diligence used in instructing the children according to the word of the Lord given by Moses in Deut. 6: 7, and also the apostle Paul, Eph. 6: 4, it is the opinion and advice that there should be used more diligence to instruct our dear youth and children in the word of truth to their salvation, and that it is the special duty of the dear parents, as well as of the pastors and teachers, to be engaged herein, inasmuch as the apostle teaches, "Feed the flock of God which is among you, taking the oversight thereof." 1 Pet. 5: 2. And inasmuch as the children of the faithful belong to the flock of Christ, just as naturally as the lambs belong to the flock of sheep; and inasmuch as the word can be brought nearer to the hearts of children in a simple conversation or catechisation, or however it may be called, than otherwise in a long ser-

men, so that they apprehend the word of divine truth, believe in Jesus Christ, and accept his doctrine and commandments, and walk therein to their eternal salvation—herein we admonish in heartfelt and humble love all our in God much beloved fellow members, dear fathers and mothers of families, as also pastors and teachers, our in God much beloved fellow laborers, in the dear and worthy name of our Lord Jesus Christ, who has given himself unto death for us, that we should die to ourselves, and live to him forever, that they would use all possible diligence that our dear youth might be provoked to love God, and to appreciate his word from their childhood. Do not spare any labor and toil to convince them by our teaching and by our life, after the manner which is almost too common nowadays, where the young are made to learn something by heart, and then to rehearse it in a light, thoughtless manner, and then are permitted to go on in a life as thoughtless as before—but that they may give themselves up to God in an earnest life. The great Rewarder of all good will undoubtedly remunerate you; for those that have done right shall live forever, and the Lord is their reward, and the Most High provides for them; they will receive a glorious kingdom and a beautiful crown from the hand of the Lord.”—A. M. 1789, Art. 2.

So advised our fathers ninety-two years ago in A. M. I read this Minute at the Wolf Creek Meeting. After meeting an elder said to me, “I am glad you read that Minute. I did not know it. But it don’t say Sunday-school.” I said no, it don’t in so many words say Sunday-school; but it says a good deal more than you are willing to allow your brethren the privilege to do. “Well I am glad you read it anyhow, for it is not generally known.” So many clamor for the order of the old brethren, while but few know what their order and mind was.

I think the extract from Clark shows clearly and understandingly to all how fathers should not provoke their children to wrath. But how to bring them up in the nurture and admonition of the Lord, is not said. The charge to parents is plain, but how to do it, is the question. And as Clark says the word he renders discipline may refer to all that knowledge which is proper for children,

including elementary principles and rules for behavior; and it is certainly known that many parents are not competent to give such instructions. Neither is it certain that this charge applies to the family circle exclusively, any more than the charge to “teach all nations” applies to families exclusively. Nations consist of, and are made up of families; but to teach nations we collect families together into one place and teach them the same doctrine collectively. And something like this our fathers ninety-two years ago undoubtedly meant when they said: “It is the opinion and advice that that there should be used more diligence to instruct our youth and children in the word of truth to their salvation, and that it is the special duty of the dear parents, as well as of the pastors and teachers, to be engaged herein.”

Here our fathers will have the dear youth as well as our children instructed, and that parents, as well as pastors and teachers, be engaged therein. Confine the instruction to individual family circles, the pastor and teacher will be excluded. Parents are responsible for the common school education of their children; but few would be competent, neither would it be convenient for them to educate them at home; hence they are sent to school where a man competent to teach is employed to teach all the children of the district alike.

So in religious education; many parents are not competent to instruct in truth and holiness, some families profess no religion at all, others are divided in religious sentiment, etc. Looking at the subject from this true stand-point, I ask, How are such children to be brought up in the nurture and admonition of the Lord? This subject has engaged my serious consideration, as I believe it did our fathers ninety-two years ago. And my only advice is for parents to do all they can at home to impart all the knowledge of the truth to their children they can. Then unite with the pious and zealous brethren and sisters and parents of the church, and meet with your and your neighbor’s children at some suitable place, (I have known a wagon shed to answer the purpose for the Summer months, during the idle hours of Sunday,—I mean the hours between meeting), and there unite to teach all the children the knowledge of the truth alike. And appoint for Superintendent a brother who is competent to instruct and ad-

monish unto edification and comfort, whose duty it will be at the close of every session or meeting to give a lesson to the children from five to ten minutes on moral and religious duties. And as often as convenient call in your pastor and teachers, and let them instruct as the spirit may direct according to the Word of Truth. Keep these meetings clear from all worldly folly; such as picnics, festivals, celebrations, and conventions.—All these are of the world, and are vanity of vanities. And the God of heavens will bless us.

For the Brethren at Wolf:

GOING TO CHURCH.

BY O. L. COVER.

ON leaving our homes and going to church there is always some motive that prompts us to go; whether it be duty, pleasure, curiosity, or pastime, we each should know, and see if it is that pure motive that bids us to go up to the house of the Lord to be instructed from his holy Word.

The church is a sacred place, and it may not be improper when we call it the principle orifice from heaven to earth of divine light and grace; the place where blood-cleansed souls are to assemble to offer up praise, adoration, supplication, and thanksgiving, to their merciful God in heaven and to manifest and proclaim to the living the holy gospel light from the high fountain of all knowledge and power. Why then do we not see ourselves aright, and try to purify our conscience with the holy flame, and soothe our souls with pure water from the river of life? This demands our fervent attention on things above, and requires self-examination daily with the written gospel of the Lord and Savior Jesus Christ. This on the part of every church-attending person would develop almost a heaven on earth. If all would go there hungering and thirsting after righteousness, which is the grandest motive that can characterize the heart of man, how effectual the meetings would be, how much smoother our narrow path would be; but vanity, pride of life and the lusts thereof have disarranged all gravity in character, impugning conscious to such an extent as to cause spurious and erroneous motives in the hearts of men, thereby giving cause for the many various reasons for going to church, as some one has said:

“Some go to church just for a walk,
Some go there to laugh and talk;
Some go there for observation,
Some go there for speculation;
Some go there to meet a friend,
Some go there their time to spend;
Some go there to discover,
Some go there to meet a lover;
Some go there to sleep and nod,
A few go there to worship God.”

MR. MORRIS, JR.

For Brothers at Work

BEING AND SEEMING.

BY WM. M. LYON.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14: 12 and 16: 25.

WHEN we are caured to consider the true purpose and grand design of our lives; when we think why it was so ordained by the All-wise Creator that we are placed here in this world of sin and sorrow, subjected to the rulings of a kind Providence, directed by an Almighty power; when we contemplate the vast, infinite, and inexhaustible subject of our creation and being, our minds seem to be almost lost in the deep recesses of our imaginations and thoughts. All rational and intelligent beings, after having arrived to an accountable degree of understanding, realize at once that they are ruled and governed by a Higher Power; that their greatest possessions and enjoyments in this world emanate from our Great Source, the Divine and Living Head, with whom all things originate that are calculated for our good, by whom all things are controlled, and from whom "every good and perfect gift" is obtained. Now at the realization of this fact, an impression is made on the mind, that there is something required of us as a requital for the manifold blessings of our lives. We see at once that we have a duty to perform, a work to do, and this duty we owe to God. Our knowledge teaches us also, that by the true performance of our duty, and by strict obedience to God's laws, we have the promise of a reward, and at the same time we know that by negligence on our part to do his will, we act as disobedient children, and have no promise; but on the other hand we are doomed to everlasting misery and woe.

We have now come to the place of determination. Will we act well our part, and do our duty, and receive the reward, or will we neglect our duty, and bring God's judgement upon us? Will we choose or refuse? We have the right of free agency. Will we walk upon the "straight and narrow path" of self-denial, or will we sport upon the broad fields of sin until we are ushered into the nether-world?

Let us come to the wise conclusion: "Fear God and keep his commandments: for this is the whole duty of man."—Ecc. 12: 13.

Let us choose the "way of truth," as David did, and run the "way of his commandments." Forsake every evil way, and search for the way of life which is above to the wise, and enter upon that new and living way which he hath consecrated for us, and let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Christ hath said: "I am the way, the truth, and the life;" consequently we learn from this that there is but one true way in which we may walk in newness of life, and all other ways although they may seem right unto us, are contrary to the law of God, and hence lead to eternal damnation. Here is where many poor souls are led astray—by following in the way that leads to death, only because the way

seemeth right, and because man's ways are preferred before God's way. But let us search and try our ways. Follow not after anything only because it seemeth right, but prove it first, and then follow it because it is right.

"Prove all things and hold fast to that which is good."—1. Thess. 5: 21. But how will we prove it? Why prove it by the word of God. Forsake every false way and search diligently for the right way, the one way and the only way—the way of holiness: for it is so plain that way-faring men, though fools, shall not err therein.—Isa 35: 8.

The great problem that should engage the faculties of the intelligent mind of man, should be that, by the solving of which, by the word of God, points out to the sojourners of earth the way that leads to the happy world beyond the shores of time. This problem, notwithstanding the great importance of it, and the simplicity with which it is marked by the gospel, and the plain manner in which it is set forth by Christ and the apostles, representing but the one true way, yet it shows conclusively that it has been and will continue to be the most stupendous subject to the intelligence of the people, and one which has caused greater diversity of opinion among mankind, than any other theme that has existed since the earliest ages of the world. The gospel teaches unity, the people infer disunion. Though the world is divided into so many denominations, respecting religion, yet all claim to belong to the true church of Christ. This fact demonstrates to our minds that there are many ways that seemeth right, but there is but the one way that is right. The word of God is to decide that. Hence, we at once begin to search for the way which the Master trod. The footprints are plainly printed, and may be found by the earnest and sincere seeker, throughout the entire length of the journey from earth to heaven.

In all things God should have the pre-eminence. First of all, to those who seek to know God, faith is a necessary requisite. For without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him. Here is the promise of reward. Seek, and ye shall find. Seek diligently, and the reward is sure. God has promised a reward for every duty performed that is a connecting link of the gospel chain. When the work is done which constitutes the first link, God is then ready with the reward. As faith is an essential requirement of the gospel—the beginning of the great work of salvation—so also, in this link of duty is united the link of repentance, subjoined one with the other, both being equally essential and binding, forming two of the grand pillars upon which must rest all the yet unfinished work which is necessary to complete the spiritual building, and upon which the progress of divine life, and the hope of salvation, wholly depend. For without these two distinct primary principles of Christianity the other yet essential elements of religion cannot exist. The link of baptism comes next, uniting the grand principals of initiation in the church of Christ, with the preceding requirements, faith and repentance. As soon as the initiative link is joined with the chain of the first Christian duties, then we have the promise of pardon for all our past sins. Now the field of Christian labor is open. The solemn vow has been made to live faithful until death. The Christian ordinances are now before us, all of which remain to be kept as they were delivered by Christ and his apostles. By complying with these commands of God, the earnest and sincere teacher, enlightened in the ways of righteousness, his soul is now illuminated with

the pure and sanctifying influences of the holy spirit. He presses into the word of God, searching with all diligence to find the bread of eternal life to refresh and strengthen the spirit of the inner man, and thus enabled to go on to perfection. His soul is never satisfied only when feasting on the heavenly manna which is found in the word of Eternal Truth. There is no standing still in the great work of salvation.

There is no such thing as *seeming* about the true religion of Christ. The true child of God knows nothing about the way that seemeth right, but does know something about the way that is right, because he has left the ways of man and the world, and entered upon the way of life guided by the counsel of Almighty God, and thus enabled to discern the truth from the *seeming*, and the real from the ideal. He is always prompted by the working of the spirit of God to press onward and upward toward the mark for the prize of the high calling of God in Christ Jesus. He does not believe every spirit of man but tries the spirit whether they be of God or not, according to 1 John. 4: 1. Hence by the word of God, the true Christian may detect every spirit that is contrary to the true spirit; and every false doctrine that is gone out into the world by false prophets may be detected from the true doctrine of Christ.

"The law of the Lord is perfect, converting the soul." So every converted man has a perfect law by which he is governed. "His looketh unto the perfect law of liberty, and continueth therein, and is blessed." James 1: 25.

"The testimony of the Lord is sure, making wise the simple." By this evidence of God's word every truly converted man or woman is made wise unto salvation, and simple unto all things that are inconsistent with true gospel purity. The ways that once seemed right to them, now seem wrong. The spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? and so the things of God, knoweth no man but the spirit of God. Now we have received, not the spirit of the world, but the spirit of God: that we might know the things that are freely given to us of God. 1 Cor. 2: 10, 12. Therefore, the true spirit searcheth all things, yea all the deep things of God. Where then is the mystery of discerning the true way from the seeming way? By this all things whatsoever relate to divine life are revealed to God's people. The natural man receiveth not the things of the spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned. 1 Cor. 2: 14. The things that pertain to the flesh are in direct opposition to the things that are spiritual. The carnal mind is at enmity against God: for it is not subject to the law of God neither indeed can be. Rom. 8: 7. Man can not judge himself by his own ways, the ways of the carnal mind, "for every way of man is right in his own eyes." Prov. 21: 2. But he must be judged by the Lord, "for the Lord pondereth the hearts." Wherefore, brethren, be not deceived. For the wisdom of this world is foolishness with God. 1 Cor. 3: 19. Be steadfast, unmovable, always abounding in the word of the Lord, that we labor not in vain. Let us watch, stand fast in the faith, be strong. Leave all the follies of the world, and cling close to God. Follow not after man, because the way may seem right, but follow God because the way is right. The seeming way may destroy the soul in death; but the true way will lead to life. Be ye separate from the world, and conform to the will of God, so that when we shall be launched across the cold and silent stream of death, we may land safely on the ever-green shore of the blest, and there be received of Him who hath said that we shall then be called his sons and daughters; and then "we shall be like Him, and see Him as He is."

Williamport, W. Va.

Home and Family.

MARY C. NORMAN SHARON, MINN. — — — — — EDITRESS

THE FIRST.

When Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Waiting a child, and like a lily in bloom,
An angel writing in a book of gold,
Excusing peace had made Ben Adhem hold,
And to the presence in the room he said,
"What writest thou?" The vision raised his head,
And with a look made all of sweet accord,
Answered, "The names of those who loved the Lord."
"And is mine one?" said Abou.

"Nay, not so,"

Replied the angel. Abou spoke more low,
But cheerily still: "I pray thee, then,
Write me as one who loves his fellow-men."
The angel wrote and vanished. The next night
He came again with a great wakening light,
And showed the names whom love of God had blessed:
And lo! Ben Adhem's name led all the rest.

Selected.

From the Laws of Life.

HOW TO LIVE LONG.

UNDER this head a reporter of the *N. Y. Herald* described an interview with the eminent physician and surgeon, Dr. Willard Parker of New York city, who has long been connected with the College of Physicians and Surgeons. He is eighty years of age, clear-headed and vigorous. In answer to various inquiries concerning health and its conservation, the following from among the replies of Dr. Parker, seems particularly worthy of heed:

This instrument—the body—is constantly wasting and repairing; the operation of repair and waste is continuous, and in order to accomplish this end the body is occupied in making blood, and may therefore be denominated a blood-making machine. The blood will be either good or bad, according as the material or food is good or bad. The character of blood made depends on the kind of food taken. In this country, as a rule, too much meat is eaten; meat once a day is sufficient, especially for brain workers. The waste matter from a meat diet is eliminated through the kidneys. Too much labor thrown upon those organs produces disease. An over-worked stomach is unfavorable to active brain work. Man is like an engine with two service pipes, one for the brain and one for the body, and no man has the requisite force to work both at once. Generally Americans bolt their food. It should be cooked. The first process of cooking a steak is on the range; the second in the mouth, and this is done by working the saliva into the food by chewing. This is the food prepared to be acted upon by the juices of the stomach. Infants in nursing move the jaws to obtain the milk, and the working of the infant's jaws mixes the milk with the saliva, and thus fits that milk to go into the stomach. After being subjected to the action of the stomach for two or three hours the food becomes fitted to pass into the circulation by absorption. To have good food, therefore, it is necessary that it be made of proper material properly prepared.

Had meat been the best diet, we should have been born with beefsteak in our hands. But we are given milk. Milk and blood are nearer alike than any other two fluids; a large proportion of each is water. After milk, breadstuffs and vegetables are the best diet, and in warm climates fruit. Then meats. Sugar and fat go into the body not so much to nourish it as to be a fuel to give it warmth. Meat contains much nitrogenous matter, and if we eat too much of it there will be, as I have already said, more than the kidneys can throw off. It is a question whether Bright's disease is not to some extent attributable to the undue quantity of meat that is eaten in this country. The blood should be made of material suited to the occupation. Men working in the woods can throw off anything.

It has been settled by science that alcohol, which passes into the blood, when more is taken than can be employed as a condiment, or tonic, undergoes no change in the blood, but exists there as foreign substance, creating irritation; and the excitement involved in the effort to throw off the irritating substance wastes the energy and life of the system. After alcohol has produced disease of the stomach, it next expends its force on the neighboring organs, inducing disease of the liver and dropsy or Bright's disease, both of which are fatal to health if not to life.

Alcohol, however pure, is in itself a poison, impairs the whole living organism and cuts life short. This is proven by science, and life insurance companies understand that while a temperate young man at twenty may look forward to forty-four years and two months of life, the intemperate can only hope for fifteen years and six months. Diphtheria, cholera and fever find him an easy victim.

To make good blood we require good food, pure water, pure air, sunlight and exercise.

Either foul air or impure water poisons the blood. If you don't throw off two pounds and three-quarters of filthy matter every twenty-four hours through the lungs and two pounds through the pores you must expect sooner or later to fail. Nothing is more essential than pure air.

Personal cleanliness is a great prophylactic. Men take great pains to groom their horses daily, who neglect this in their own case. You should not sleep in any garment you wear by day, and the sleeping room should be perfectly ventilated. If you keep the skin clean and the bowels free and take moderate exercise you will maintain an equilibrium of circulation, and this equalized circulation will keep the feet warm.

Tobacco is responsible for many ills. A person who is saturated with nicotine cannot procreate healthy offspring.

There is a vast difference between the longevity of men who take care of themselves and of those who do not. It is, as the life insurance companies' tables show, as thirty-five is to about seventy. The man who bows to all the known laws of hygiene not only lives longer, but is able also to enter into all the joys of life without the aches and pains that insulted nature imposes when in rebellion.

Sin is bad in the eye, worse in the tongue, worse in the heart, but worst of all in the life.

A LESSON FOR MOTHERS.

"MOTHER," said a little girl, "does God ever scold?" She had seen her mother, under circumstances of strong provocation, lose her temper and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked, "Mother, does God ever scold?"

The question was so abrupt and startling that it arrested the mother's attention almost with a shock, and she said, "Why, my child, what makes you ask such a question?"

"Because, mother, you have always told me that God was good, and that we should try and be like him; and I should like to know if he ever scolds."

"No my child, of course not."

"Well, I'm glad he don't, for scolding always hurts me, even if I feel I have done wrong; and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep in her heart, and she turned away from the innocent face of her little one to hide the tears that gathered to her eyes. Children are quick observers; and the child, seeing the effect of her words, eagerly inquired:

"Why do you cry, mother? Was it naughty for me to say what I said?"

"No, my love, it was all right. I was only thinking that I might have spoken more kindly, and not have hurt your feelings by speaking so hastily, and in anger, as I did."

"O, mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just now. It makes me feel away from you, so far, as if I could not come near to you, as I could when you speak kindly. And oh, sometimes, I fear I shall be put off so far I can never get back again!"

"No, my child, don't say that," said the mother, unable to keep back her tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms about her mother's neck, whispered:

"Mother, dear mother, do I make you cry? Do you love me?"

"O, yes! I love you more than I can tell," said the parent, clasping the little one to her bosom; "and I will try never to scold again, but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"O, I am so glad. I can get so near to you if you don't scold. And do you know, mother, I want to love you so much, and I will try always to be good." The lesson was one that sank deep in that mother's heart, and has been an aid to her for many a year. It impressed the great principle of reproving in kindness, not in anger, if we would gain the great end of reproof—the great end of winning the child, at the same time to what is right and to the parent's heart.—Selected.

Falsehood always endeavors to copy the mien and attitude of truth.

Brethren at Work.

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Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace asseamed with salt."

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BRETHREN AT WORK,
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SUCCESS AND FAILURE.

SEVERAL years ago some of the friends of education conceived the idea of high schools under the control and management of members of the Brethren church. The thought, we presume, was generally regarded as in order, but the propriety of that work under the management of the opponents of the order of the church, was a question with many. Now we will not impugn the motives of the movers in those enterprises which failed, nor seek to cast opprobrium upon their good intentions or any laudable act and effort with which they have been or are identified; but we think the present opportune to examine some of the causes or rather the principal cause of the failure to bring those schools into form and ultimate success.

Unfortunately some (not all) of the leading characters and prime workers of said schools were not in full sympathy with the church of the Brethren in all of its parts and on some of its leading principles. In their zeal and advocacy of high schools, they attacked and opposed the general order of the church in A. M., through the press, in public and in private, so that the great majority of the members could neither trust them with their money or patronage. Had there been a clear and defined manifestation for the order by all the friends of schools, the first attempts to build up schools would, we think, have succeeded; but so long as men will persist in overthrowing the things which are designed to perpetuate and maintain equality, justice and simplicity—love with all its brilliant accompaniments, so long will they fail in any enterprise which they may seek to establish among the Brethren. To oppose, and even deride, the simple habits and customs of a people, and at the same time seek their support

peculiarly, is the sheerest folly, and can not succeed. It is a clear indication of the want of wisdom as well as a want of sympathy and submission so to act. To attribute failure to any other cause, would, it seems to us, be stepping outside the real facts. Diotrophes never succeeded, because he opposed the Brethren; and Hymeneus and Philetus sank under crushing defeat because their hearts did not beat in unison with the great brotherhood; but selfishly opposing the apostolic order, overthrowing "the faith of some." Now let us turn to the other picture.

Later, others who were in sympathy with the church in its doctrine, order, government and established usages, resolved to establish schools, and have succeeded admirably. Is their success attributable to the church's rules? By no means. Have they succeeded because they were not in sympathy with the church in its various methods of exemplifying its principles? Certainly not! Success does not come that way. It came because the indefatigable work and energy was accompanied with hearts that beat in unison with the church. The friends of these schools had not been fighting the Brotherhood in A. M., in the press and privately; hence the great majority of the members were ready to acquiesce in their work, and await the fruits of schools. The friends of these schools had set themselves squarely on the record before the church. They were in sympathy with the church; did not oppose, abuse and gainsay the simple customs and habits of the church. The brotherhood knew where to find these men—knew what they were doing—had tried them and found them full measure. Can we any longer wonder at their success? Was not God with them, as he is with every good work? Now since they have prospered, what may we expect? May we not soon hear of an alliance between those who failed and those who are opposed to high schools in any form? May we not expect an arm and arm parade between the opponents of schools and the opponents of the general order of the church? Stranger things have happened. None of the schools belong to the church. They were never authorized by the church. They are private enterprises, owned and controlled by a few brethren; and we are in favor of leaving them where they are. Let them stand, as do our papers, upon their own merits: We call attention to the decision of A. M. of 1880:

1. Inasmuch as there exists a wide spread fear among us that the brethren's high schools, are likely to operate against the simplicity of the Gospel of Christ, as also to cultivate the desire for an exclusively educated ministry. To guard these schools therefore from producing these effects, we think the principals of these schools should meet and adopt rules that will prevent such tendency and said rules be in harmony with A. M.

This we think should be repealed at the

next A. M. To offer this and pass it was a departure from the principles of church government. Why should high schools receive a semi-endorsement? Why should the brethren who own schools have their work endorsed in this manner above the mill owners and painters? Is it not virtually taking these schools from under the jurisdiction of the church in which they are located? Is it in harmony with the established usage of the church to single out schools and endorse them above the plow and the plane? Does not A. M. to a great extent become responsible financially and morally when it thus takes the schools into its embrace?

Why not leave them as all other enterprises, public and private, are left, and when they misbehave proceed to correct them as in other cases? Did not the A. M. of 1880 here deviate from its long established order of business? And is not this deviation just grounds for apprehension on the part of many? We believe A. M. should recall that work and firmly fix itself upon the original ground, recognizing the rights of local churches and District Meetings, thus maintaining pure government and the rights of all the members. We believe it will do so; and we believe that the friends of order and purity, kindness and holiness, will rally as one man to maintain the church of the Brethren with all of its peculiarities and divine principles. We do not believe in haste, but regard prudence and deliberation as worthy the children of God.

The command is to "prove all things and hold fast that which is good." Let no man attempt to hold fast first, then prove, but prove, and when proved, hold fast.

M. M. E.

AGED AND FEEBLE ELDERS.

WE wish to call the attention of our Brethren to a point in church government that is too much overlooked by many of our elders. We have great respect for age, it is honorable in all men and should be duly respected everywhere, but there is such a thing as respecting age to such an extent as to injure or weaken the force of a whole congregation. For instance, a working congregation may have a good elder who presides over the church with wisdom and skill; he knows just how to handle a congregation and the whole church loves and respects him. But in course of time he becomes old and feeble; his body and mind are fast failing. Everybody can see that he is not the man he once was, and is really not competent to take care of the church as a church should be cared for, still the people love him as much as ever and feel it their duty to honor and respect him.

The question then suggests itself: Should this old brother be relieved of his charge? Wisdom would say yes, but our feelings may

say, "No. If we place the church under the care of another it may hurt the old brother's feelings; he is old, has worked hard; let us wait awhile; he may not live much longer." Hence the church is induced to wait awhile longer. Of course the church suffers, and in some instances is almost ruined by waiting for the old elder to die. Then when he does die, perhaps the church goes into the hands of a newly ordained, inexperienced brother and has to suffer several years longer. Thus the cause is weakened and a good strong church kept from work. We ask, is this wisdom? Men of judgment must say it is not. When a man gets too old to run his farm it is not permitted to grow up in weeds till he dies. When a sea captain gets too old and feeble to handle his vessel skillfully, it is deemed best, for the safety of the crew and the good of the ship, to relieve him and have another to take his place on the vessel. Should we be less wise in spiritual matters than worldly?

But some one thinks it would reflect on the standing of an aged bishop to be relieved of his charge. Now we think it just the reverse. The old man has worked hard, has seen his day of usefulness, and now in consequence of old age and feebleness is found incompetent to guide and feed the flock as it should be cared for. To let him remain in charge of the church may cause him to make mistakes that will sadly reflect against him, while if he is relieved before, it saves himself and his church this mortification. We believe very much as did the old Baptist minister who resigned before some of his people thought he ought to. He said he wanted to resign while he had sense enough to do it right.

We do not mean that bishops shall be relieved of their charge just because they are old, for old men for counsel every time, but because they become too feeble to attend to the work of an elder in charge. To many it would be a source of relief to think that they would not need to look after the church any longer; they could spend their declining years resting from their former labors and enjoying the well earned esteem and respect of the church.

We present these remarks for the benefit of churches where the elder has grown too old and feeble to care for the church, and as a consequence the church is suffering for the want of active oversight. An elder, in the Scriptures, is called a Shepherd, and we know that a shepherd, to be successful must be able to attend to the wants of his flocks, and though he may finally become too old to lead the flock any longer still every sheep and lamb in that flock will love and respect him for the good he has done, and mourn their great loss when he closes his eyes in death.

J. H. M.

THE SON of God became the son of men that sons of men might become the sons of God.

GETTING BACK.

SOME of the advocates of innocent amusements, exciting meetings, rallying signs with vehement questions, thunder, and semi-glowing songs, picnics, politics and high-toned church government, are getting weak in the back, pushing nearer the "old path," if haply they may find them and be saved. Though pretty badly damaged, and somewhat corrupted, by "evil communications," we bid them a hearty welcome to the "ancient order of things," and pray they never more may fall into the mystical realms of Babylon.

Cause and effect run their rounds with tireless energy. We have known—you have known—persons in high places in the church, who because of their temporary elevation have presumed to defy the rules and regulations, trampling them down with impunity, arraying themselves against the very society which kindly advanced them—picked them up from the gutter of sin and clothed them with charity and kindness. You have known these pestilent fellows get into a corner—some secret place, lay their heads together, plan, devise, arrange, then come out and ride over the church roughshod to carry their schemes. Self-constituted leaders in the church, who profess to love Christ, and at the same time fight "his body"—the church—following a worldly policy and their own selfish instincts, will, as a final effort from a final cause, find themselves serving and co-operating with cold headed hypocrites, time-servers, and corruptors of the Word of Life. God will not be mocked, and in due time every man must go to his own place.

M. M. E.

BOOKS THAT DIE, AND THAT LIVE

IN a recent English publication the statement is made that "the tables of literary morality show the following appalling facts in regard to the chances of an author to secure literary fame: Out of 1,000 published books 600 never pay the cost of printing; 200 just pay expenses; 100 return a slight profit; and fewer still show a substantial gain. Of these 1,000 books, 650 are forgotten by the end of the year, and 150 more at the end of three years; only 50 survive seven years' publicity. Of the 50,000 publications put forth in the seventeenth century, barely 59 have maintained their reputation, and are reprinted. Of the 50,000 works published in the eighteenth century, posterity has hardly preserved more than were rescued from oblivion in the seventeenth century. Men have been writing books these three thousand years, and there are scarcely more than 500 writers throughout the globe, who have survived the ravages of time and the forgetfulness of man." It might be safely added that

there are not 50 of the 500 that are known to the mass of ordinary intelligent readers in any one country of the globe.

Solomon says to the making of books there is no end, hence the work will go on though the authors will soon be forgotten, still those who write useful books will accomplish good and will in some way be rewarded for their efforts.

J. H. M.

WHAT THINK YOU?

WHAT would you think of the young man who would shamefully abuse and slander his mother just because she does not happen to do as he wants her? What would you think of him if he would circulate nameless tracts about her, misrepresenting her character and publicly condemning the order of her house? Well, that is just what some unruly persons in the church are doing. The church is their mother; she has done her utmost to raise them as children ought to be raised. Some of them have caused her a great deal of trouble, but she bears it with patience as only a mother can. She has wept and prayed over them, but still they are unruly. She had hoped they would grow up and become useful, but instead of that they have come very near ruining the peace and happiness of the whole family. They send nameless documents over the country about her till she begins to be sorely perplexed. Reader, what do you think of such children?

J. H. M.

FROM present indications Kansas, Missouri and Nebraska, are destined to become important fields of labor for the Brethren. A large number of members have already located and many more are preparing to move as soon as the change can be conveniently made. There is much good land in these states that can be procured on very reasonable terms. We wish to caution those who contemplate moving to avoid as much as possible the "drouth regions," for the repeated failure of crops render life very unpleasant. Select your homes with care where there is good land and other needed facilities. It will not be long till hundreds of working churches will be planted in these western states. Some excellent country may be found on either side of the Missouri river seventy-five miles east of Kansas City. At present we mention only that which we know.

The following is given by a Yankee as a recipe for eloquence: "Get yourself chock full of the subject, knock out the bung, and let nature e-p-p-r!" This may seem a little ridiculous, nevertheless it is full of truth. One reason many ministers cannot make their discourse interesting is that they do not study their subject enough to get full of it.

THE COMMISSION.

PAUL charged Timothy to preach the word. Here are the meles and bounds of preaching expressed in a few words. He who preaches the word, will preach the truth and the whole truth. All of Christ's ministers should preach the word—the truth—the whole truth—and by so doing, all would preach alike—would preach the same thing.

This was certainly the design of Christ, and was so understood by the apostles. Paul says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. 1: 10. Would not such preaching unify the religious world and speedily convert the world to Christ? The Lord had this in view when he prayed: "That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." John. 17: 21. Evidently, if all preachers preached the same thing, the people would all believe the same thing. The trouble now in the religious world has come by a reckless disregard of the subject matter of preaching. Preachers are not preaching alike; consequently the people are not believing alike. "The enemy hath done this."—*M. In American Baptist Flag.*

COMMENTS.

Does Elder M (which being interpreted means William McNutt, Indiana, Editor of the *American Baptist Flag*) preach "the whole truth," when he refuses to wash his brethren's feet as laid down by Christ in John. 13: 4-17. Or does he preach a thing and not practice it? Does he preach Rom. 16: 16? Or is "saluting one another with a holy kiss" not in the gospel? Is Rom. 16: 16, a part of the whole truth: which M., as he who preaches the word will preach? If so is he preaching it? Does he preach "the whole truth" when he neglects to urge the command upon the people?

Is Matt. 28: 19 part of "the whole truth"? If not, why is it in the book? Being in "the whole truth"—should it not be preached and practiced by the Baptist ministers so that the people will believe it? Elder M., takes a penitent down into the water, and with hands on the applicant says: "I baptize you in the name of the Father, and don't do it, he simply stands there and does nothing—absolutely nothing into the name of the Father,—says and does not. Then he says: "and of the Son"—meaning he baptizes "in the name of the Son," but does nothing—nothing! He is as inactive as the veriest sinner on the banks of the stream who could baptize any man on dry land in the way Elder M., does in the water. So far as doing and saying are concerned he is no farther than the sinner who says he loves God, but does nothing! There is no evidence that he loves God, hence the ministers, the people, nations and kindreds of the earth refuse to believe that he loves God; so with Elder M., he says he does something, but does not. He then is responsible if all the "people are not believing alike." Some believe as he does—follow him—and he says and does not, hence others who say and do, are not like him and his fol-

lowers, and here is where Elder M., sees "the people are not believing alike!"

If Elder M., will preach and practice Matt. 28: 19, John 13: 4-17 Rom. 16: 16, James 5: 14, 15, he will be doing his part toward persuading the people to believe like the Apostles. But the trouble is, Baptist preachers refuse to wash their brethren's feet, as directed in the whole truth; they refuse to "salute one another with the holy kiss," as required by the whole truth, thus drawing people away from the truth—causing them to differ, and become alienated from each other. The Elders of the Baptist church are never called to anoint the sick with oil, because the ministers do not preach that this truth should be practiced. These are some of the reasons why "the people are not believing alike." Are the Baptist ministers doing there part toward persuading the people to believe alike? Verily not so long as they refuse to preach and practice the whole truth themselves.

M. M. E.

BIBLE SCHOOL ECHOES.

THIS book designed especially for the Sunday Schools among the Brethren, should have a wide circulation.

Brother Eby might have brought out a book filled with battle songs and "theatrical" choruses; but his zeal and love for the church and her great doctrines, suggested something substantial. His work is designed so to train the singing in the Sunday-School, as to make it useful in the church; and if the Sunday-School is the "nursery of the church" as claimed by some, should not the twigs be so trained as to be the most fruitful to the church? Here the friends of the Sunday School have an opportunity to prove their faith by their works. Let there be a strong effort made to put the "Echoes" into all the Brethren's Sunday-Schools, and if they get there, and are used to the honor of God, much good can be done.

We have no money in the books but agreed to aid brother Eby, out of pure love, to bring his work before our readers; for we think it worthy.

M. M. E.

RIGHTS OF ECCLESIASTICAL TRIBUNALS.

MANY of our deliberative assemblies are ecclesiastical bodies, and it is important to know how much respect will be paid to their decisions by the civil courts.

A church became divided, and each party claimed to be the church, and therefore entitled to the church property. The case was taken into the civil courts, and finally on appeal, to the U. S. Supreme Court, which held the case under advisement for one year, and then reversed the decision of the State Court, because it conflicted with the decision of the highest ecclesiastical court that had acted upon the case. The Supreme Court, in rendering its decision, laid down the broad principle that, when a local church is but a part of a large

and more general organization or denomination, the court will accept the decision of the highest ecclesiastical tribunal to which the case has been carried within that general church organization as final, and will not inquire into the justice or injustice of its decree as between the parties before it. The officers, the ministers, the members of the church body, which the highest judiciary of the denomination, recognizes, the court will recognize. Whom that body expels or cuts off, the court will hold to be no longer members of that church. —*Robert's Rules of Order.* pp. 176, 177.

WHAT A PENNY WILL DO.

IN a London concern, the office-boy owed the clerk three pennies, the clerk owed the cashier two pennies and the cashier owed the office-boy two pennies. One day the office-boy, having a penny, decided to reduce his indebtedness, and handed it to the clerk, who concluded to pay one-half of his debt by passing it on to the cashier; the cashier returned it to the office-boy saying, "Now I only owe you one penny." The office-boy again paid it to the clerk, who gave it back to the cashier, who in turn handed it over to the boy, paying what he owed him, and the boy discharged his entire debt by passing the penny over to the clerk again, thereby squaring accounts all around. Thus one penny in a few moments time, paid debts amounting to seven times its value, and was ready for another job of the same sort when it should offer.

The debt paying power of a little money is a most important financial fact. We fear some readers do not appreciate it. Many owe us for the BRETHREN AT WORK; and we owe the paper-maker the same amount for the sheets on which the papers were printed. When our subscribers pay us we can pay him, then he passes the money to his workmen, or sends it off to buy rags and paper stock, and so quite likely it gets back, some of it, into the hands of the very persons who sent it to us. Now we know how one man feels to be owing money which should be paid, and it men who owe us feel the same way, we *pay them*, and we think for the relief of human misery, the best they can do is to pay promptly for their papers, and so keep the wheels of business in motion. What do you think about it?

THE late United States census has brought to light a number of interesting facts in regard to the population of our country. Properly classified there are, Males, 25,520,582; females, 24,632,284; natives of United States, 43,475,506; foreign born, 6,677,360; whites, 43,404,877; colored, 6,677,151; Indians and half-breeds not in tribal relations, on reservations under the care of the Government, 65,122; Chinese, 105,463; other Asiatics, 255. The number of colored persons to each 100 whites is 15.153 against 14.558 to 1870. The number of female to every 100 males is 96.519, against 97.801 in 1870. The number of foreign born persons to every 100 natives is 15.359 against 18.575 in 1870. There are 888,298 more males than females. The foreign born is decreasing while the colored race is increasing. During the last ten years the females have decreased at the rate of 1,282 to every 100,000 males.

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, La-due, Henry Co., Mo.

When did God set up a kingdom on earth; on the day of pentecost, or before that time?

JAMES M. NEFF.

Will some one explain Rev. 2:9-15. Who were the Nicolaitans, and what were their deeds and doctrines?

A Brother.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 12:40, with his burial and resurrection as to the time he was in the grave? Please give the harmony.

F. C. LONG.

Will some one explain Genesis 4:10. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark he set on him?

ROBERT T. CROOK.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, but of every nation under heaven." Were those "devout men from every nation" all Jews, or not?

SIGNS SHALL FOLLOW THEM.

Will some one explain St. Mark 16:17, which reads as follows: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues."

L. H. BEIGH.

THE above announcement was made after Christ's resurrection from the dead, and shortly before his ascension. Christ had told his disciples of the expediency of his departure. They had manifested a good deal of unbelief in reference to his resurrection, and he well knew that his final departure would have a depressing effect on their minds, hence the promise of the above signs, by which the disciples could know of a certainty after the ascension of Christ, that his blessing, as well as his power, still accompanied them. This assurance was also necessary considering the vast opposition they had to meet, and the fiery trials they must pass through.

For the above reasons, we understand those signs or manifestations were confined in the main to the apostles. After Christianity had gained a foot-hold in the world, and its superiority over the idolatry-worship then extant became manifest, those miraculous manifestations were no longer needed, as Christianity then could stand upon its own merits.

"Casting out devils," primarily meant "evil spirits,"—*lunatics*. But the term "devil" stands for "daimonia," and is defined, "a heathen God." "Deity," "a demon, evil spirit, devil." Hence, as far as "heathen Gods" are concerned, we may still cast out devils. The term "evil spirit," also admits of considerable latitude of application. There is a sense in which all sinners possess "evil spirits." By the power of the gospel we may yet cast them out, but we cannot restore a lunatic to his right mind as the apostles could. This would require a miracle. The power of "casting out devils," as given to the apostles and their immediate successors, embraced every definition of the term.

Speaking with "new tongues," doubtless primarily meant, *gift of tongues*, as was man-

ifested on the day of Pentecost. Paul speaks of "divers kinds of tongues,"—1 Cor. 12:10. The meaning of *tongues*, as a gift, is a little difficult to understand. On the day of Pentecost they (the tongues), were their own interpreters. Paul, however, speaks of *tongues* among the Corinthians that needed an interpreter, that the church might be edified. It seems that the *gift of tongues* was one of the immediate effects of the Holy Spirit. There is a sense, however, in which every converted child of God speaks with a *new tongue*, now, as well as in the days of the apostles. After conversion the holy believer does not swear as he used to; he does not lie as he formally did; he does not sing foolish songs as he used to; he is not so fond of festivity as he used to be. But a new song is in his mouth; he loves the songs of Zion; he speaks the truth; his language is pure; he delights to praise his Maker and Redeemer; his conversation is of heaven, from whence he also looks for the Lord Jesus. In this sense, all believers speak with *new tongues*, now, as well as in the days of the apostles.

May the Lord enable us all to speak with *new tongues*, and use that little *useful member* of ours, more to his praise, and less in contention and the vain things of life.

J. S. M.

RESURRECTION OF THE SAINTS.

BROTHER Saylor's questions upon the "Resurrection," in number seven of the BROTHERN AT WORK, present food for reflection. He says,

1. "Do the Brethren hold Christ's personal resurrection to be the firstfruits spoken of by Paul in 1st Corinthians 15:20-24? Certainly. Wilson translates *aparche*, "a first fruit,"—(singular). In the German, *arstling*, (first one).

2. "Do the brethren believe that these saints whose bodies arose and came out of their graves after his resurrection, etc., were truly, bonifidely, resurrected?" No. To hold that idea would do violence to the Scriptures. Christ, the "first one," afterwards they that are his at his coming, (2 Cor. 4:14, and 1 Thess. 4:16-17), when he shall appear the second time, without sin unto salvation.

The saints that arose *appeared* unto many. Moses and Elias appeared in glory upon the Mount of Transfiguration, and were seen by Peter, John and James.—Luke 9:28-32. Yet we are not justifiable in supposing that they were resurrected upon that occasion, and brought unto judgment. J. F. EBERSOLE.

REMARKS.

Brother Editors:—The above recapitulation of Bro. Saylor's queries on the "resurrection," and the comments thereon, were sent me by Bro. Ebersole, as I suppose, for further consideration. But, inasmuch as the queries are important, and require deep thought and careful rendering, so as to harmonize with the general teaching of the gospel, I forbear offering any comment upon them until further investigation upon the subject. We think Bro. Ebersole's comments should be published, and thus open the way for investigation of the subject on the part of others.

J. S. M.

ADDITIONAL REMARKS.

Matt. 27:52, 53, reads as follows: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." There can be no doubt about the *resurrection* of these saints, for the text says: "many bodies of the saints which slept arose." Their real "*bodies*" were made alive and came out of their graves. The time the resurrection of the saints took place is also clear: "Many of the saints which slept arose and came out of the graves *after* his (Christ's) resurrection." The earthquake mentioned in verse fifty-one caused the graves to open, but the bodies of the saints did not arise and come out of the graves till after the resurrection of Christ. This leaves Christ the first fruits of the resurrection. To my mind the harmony is clear, although it may not be to others.

J. H. MOORE.

From the Interior Ocean.

KISSING THE BIBLE.

WHEN a President is inaugurated he kisses the open pages of a Bible as he takes the oath, and somebody is always on hand to note the passage touched by his lips. Garfield kissed the first six verses of the 21st chapter of Proverbs, which reads as follows:

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Every way of man is right in his own eyes: but the Lord pondereth the hearts.

To do justice and judgment is more acceptable to the Lord than sacrifice.

A high look, and a proud heart, and the plotting of the wicked, is sin.

The thoughts of the diligent tend only to plainness; but to every one that is hasty only to want.

The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death."

General Garfield would do well to cut out these verses and paste them in his hat. All the wise men of the earth could give him no better advice.

THE WRONG BOOK.

OUR Episcopal friends, among other good deeds at the Convention, consecrated a bishop for the Indians and other rough settlers in the far West; sprouts of which may be told the following: A Methodist minister having many years ago been sent as a missionary to the same rather tough-hearted people, found an old, very old Indian, who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked, "What you going to do with that?"

"Baptize you," replied the clergyman.

"No deep enough for Indian; take 'em to river."

The missionary explained that "that is not our practice;" to which the noble red man replied:

"You give me wrong book, then; I me read 'em through."

The ceremony was postponed.—Exchange.

Correspondence.

A FEW WORDS IN BEHALF OF THE
BRETHREN'S ORPHAN
HOME.

WHEN I look back through the past thirty years of my life, and call to mind the many scenes of poverty and degradation among those who have been deprived of the goods of this world because of the early deprivation of parental care, my eye sickens, and causes my heart to bleed with sympathy for the poor unfortunate ones; but turning my eyes toward the future prospect, my heart is kindled with the fond hope of better days, and I feel to exhort you who are sitting at your ease and comfort in your palaces, warmed by the genial fires, while the north winds howl around your comfortable dwellings. Reflect upon the condition of these unfortunate children of poverty, who are suffering the accumulated miseries of cold, penury and disease. Happy are those who in this rigorous season, have houses to shelter them, and clothes to keep them warm; who are refreshed by wholesome food, and are recreated by the juice of the vine; who reposing on downy pillows, enjoy sweet slumbers and pleasing dreams of happiness. But miserable is the lot of those to whom poverty has denied a shelter; who have no home, no clothes to defend their shivering limbs from the rude blast; who are unable to make their necessities known, and have not a friend to cheer their drooping spirits.

O, how I wish I could awaken to a sense of duty the hearts of my many readers, to the miseries to which the poor class of society are subject. I call upon them to regard with kindness, those pitiable objects whose necessities oblige them to intrude themselves upon the notice of the rich. How many poor creatures are seen feebly crawling along the streets, their countenances so haggard by woe, hunger and cold, as scarcely to give semblance of human nature.

When we go into the streets and highways and see so many thinly clad, with scarcely rags enough to cover them, obliged to expose themselves to the severity of the passing storms, while they humbly solicit the casual charity of the more fortunate; others laboring under disease, destitute of sustenance and the commonest necessities of life, stretched on some miserable pallet in cellar or garret, where damp cold dirt and vermin are their only companions, lingering on their hapless moments, in anguish and hopeless despair. Winter, by increasing all the wants of the poor, renders our charity to them doubly necessary and indispensable. It is a time when nature herself is wild and destitute, and surely, by distributing our benefactions seasonably, we may greatly enhance the value of them. If we have been enriched by the fruits of Summer and Autumn, is it not right that we should be enabled to share these blessings with our less fortunate brethren and brethren's children? While nature is in a state of repose, and as the cold continues, should we not be more disposed to administer unto their necessities, and pour into their bosom of distress and need, a portion of the comforts arising from our superabund-

ance? We ought particularly to be thankful to divine Providence, for having it in our power to imitate his blessed nature by relieving the necessities of the poor. What nobler end can be accomplished by the unequal division of fortune, than that of the wealthy feeling for and relieving the miseries of their less fortunate brethren? Let those then, who enjoy the gifts of fortune, feel compassion toward the suffering poor, and learn that it is their duty and noblest privilege, to feed, to clothe, to warm and console the distressed, to dissipate their crowding cares, and snatch them from the cold embrace of death.

Let those who taste the sweets of independence, and revel in the pleasures of luxury, impart a portion of their superfluous abundance. Let those whose resources are still less exuberant, give a part, remembering that there are few people who have any title to respectability of charity, however limited their income, who have it not in their power to do some good. Let us then enjoy the delightful gratification which the noble heart always feels in the divine pleasure of relieving the wants of our brethren, by tempering to them the rigor of want, and the keenness of adversity. Who can deny himself the consolation of raising a fellow-being from a bed of sickness, and the depths of misery, which he may afflict with ease by retrenching some unnecessary ornament in dress, or curtail himself of some pleasurable extravagance. Now brethren, what more grateful incense can be offered up to the shrine of virtue, than beneficence exerted on behalf of suffering humanity, by a victory over our passions, or retrenching some expense in luxury or vanity, in order to apply it for the good of the poor?

H. W. STRICKLER.

Lorraine, Adams Co., Ill.

LIFT UP THE ENSIGN.

BELOVED ESHELMAN: May "the power of the Highest overcome thee," and bring every Emmanuel to birth. Wear "ever on the brink of being born," even after we are born. The life-long groaning and travailing is prophetic of a wonderful outcome, always coming and yet not fully here.

You are much in my mind. I feel as if God wanted me to say something, and I know not what. Are your higher interests in jeopardy? Are you in the presence of a great spiritual crisis, in which the seen and temporal is threatening to deminate the unseen and eternal? My inner and higher nature feels as if you were calling for sympathy and succor. O Brother, whatever it may mean, offer hands and feet to the spikes, and let your boast in, and devotion to, the Cross, be grand, luminous, outstanding fact of your life. Your post needs an occupant "strong in the Lord, and the power of his might." You are among the van of the Lord's host, and see to it that you are panoplied with the whole armor of God, and your heart and mind and tongue and pen welling with the blood—of the Godman—Spare not your own blood—the blood is the life—see that the Uncreated, Ever full, Inexhaustible, Jehovah is your sponsor for all expenditure in the name of Jesus.

Your noble, disinterested dissemination of

"The Problem of Human Life," reflects and aggrandizes a Christly soul. Few of your readers know the atheistic condition of the world which called that unapproachable book into existence. Our fraternity knows not how colleges and clergymen are steeped in God-damning evolution, and how scientists and their adherents treat the Bible more contemptuously than "Cock Robin," and "The House that Jack built." I know probably better than any one else in the Brotherhood, what a mighty revolution for good the Problem is effecting. Go on, thou valiant Gospel Jerubab, and sheath not your sword so long as a Christ-damning, Christian slandering Darwinian wags the earth. God sent Esther into the Palace of Shushan just at the right time to save his people, and his prophetic and honor. Even so has He sent Wilford Hall to stay the tide of death that is threatening to forestall the Divine Judgment, and nullify the predictions of Emmanuel. Send the book broadcast as the Divine antidote to the bewitching intoxicating skepticism of the times, and the instrument of Jehovah for the achievement of glorious issues.

If any who can spare the means have hitherto hesitated to order the book, let them send for it at once in the name of the Lord. It is the outcome of His Providence, the Deuteronomy of the Logos written in and on the Material Universe. C. H. BALSBAUGH.

A PUBLIC DEBATE.

BRO Drennon, of Walnut county, Ind., has been chosen by the brethren of Walnut District, Fulton county, Ind., to discuss the following proposition with Eld. Fennimore, of the First Day Adventists.

Prop. 1st.—*Resolved*, That Trine Immersion is Essential to Christian Baptism. Bro. Drennon, affirmative.

Prop. 2nd.—*Resolved*, That All Things Pertaining to Man Become Unconscious at Death. Eld. Fennimore, affirmative.

Prop. 3rd.—*Resolved*, That the Kingdom spoken of by Christ and the Apostles, is yet in the Future. Eld. Fennimore, affirmative.

The discussion to be held at Argos, Ind., commencing April 25th, and continuing probably six days. The above was sent in for publication by request. D. H. WEAVER.

From J. T. Meyers.—Sometime during the month of March, Eld. Wm. Hertzel and myself, expect to go on a missionary trip to Eastern Maryland. We rather expect to organize a church there. We were down there a few months ago and preached for one whole week in a Methodist church. The minister, an intelligent and talented young man, has now made application for baptism, and a number of his church are expected to join in with us. A large field seems to be opening for the Brethren in Eastern Maryland.—March 18.

From John Forney.—The Chapman Church District had their Council Meeting lately. We made a choice of one deacon, and the lot fell on Bro Jacob Brown, formerly from Pa. Our snow is all gone, but there is still frost in the ground, and it freezes nights yet. This has been the hardest winter we have experi-

enced for twenty-five years. Health has been good so far this Spring.—*Abilene, Kan., March 16*

From J. Mongold.—We had a sad accident happen one of our settlers on the night of March 14. The family had retired and when they awoke they found their house on fire, and so far gone that nothing of consequence could be saved. It is supposed that the fire came from a box of ashes that had been carelessly set near the house. His loss is estimated to be about twenty-five hundred dollars. The man who met with the loss, lives in South Fork, Hardy county, W. Va., Christian Dish r, by name.—*Mt. Home, Grant Co., W. Va., March 10.*

From K. Heckman.—We had a severe snow storm yesterday, last night and today, which resulted in our being at home today. I have not the privilege of meeting with the people of God in worship, as many have, who can almost see the church from their doors. We have no meeting house, and our members are very much scattered. Most of our meetings which we attend are from seven to fifteen miles distant from our place of abode. Thanks be to God, the giver of all good, we can reach his Word and get the general news from our dear brethren and sisters, through the medium of that welcome visitor which is well named—the BRETHREN AT WORK. Pray for us brethren, that we faint not.—*Oct. 11, Ill., March 20.*

From Sarah L. Supple.—Your paper is a welcome visitor at our home, and there are many encouraging pieces in it which are good food for the soul of those who are willing to accept them—especially to those who only have the privilege of attending the house of worship once in a great while, which is the situation of your unworthy sister. At present we live fourteen miles from the Brethren's church, at Pleasant Grove, Kansas. We number about twelve members at Lawrence, and have not had any preaching here since last Winter. As you pass along, stop off and preach the Word for us. We had prayer-meeting at our house once this Winter, conducted by Bro. Baker, from the above named church, so you see in our great weakness, we are still trying to do a little good in the name of Jesus. May the Lord help us to strive to enter in at the straight gate, for many will seek to enter in and will not be able. Our blessed Lord commands us to strive to enter in, because many will fail who only seek to enter; so we can see that religion is a state of labor and striving. Then dear brethren, continue on in your noble work, though clouds may sometimes cross your path way and cast a gloom around you, the grace of our Lord Jesus is sufficient for all.—*Lawrence, Kansas.*

From Joplin, Mo.—The hydrophobia is raging to an alarming extent among the dogs of this section, and almost every day it is spreading over different parts of the county. About Carthage it is very bad, and quite a number of dogs have been killed. At Mexico it is spreading rapidly, and the citizens of that vicinity are greatly alarmed over it. Only day before yesterday a dog appeared in the neigh-

borhood of Wiles' farm, two miles south of this city, and spread it in that vicinity among at least a dozen dogs before it could be killed, and they in turn spread it among the cattle and hogs. It is getting nearer to this city every day, and may get among our canines at any time if something is not done to prevent it. The people all over the country are getting aroused at the spread of the dreadful distemper among the dogs.

Every precaution should be taken against its spread in this city, and it would be well to see that every dog is tied up and kept out of the way of any strange dog that might come into the city. Hydrophobia is abroad in the land, and let every canine be killed rather than have it spread in Joplin.—*The Herald.*

From N. A. Wills.—Dear BRETHREN AT WORK:—Thinking a few lines from this part of the far West might be of some interest to the many readers of your valuable paper, I will pen you a few lines for publication, giving a brief history of this—me of the greatest mining localities in the far west. Bodie is situated 300 miles east of San Francisco, also twenty-five miles east of the summit of the Sierra Nevada Mountains, 9300 feet above the level of the ocean. On account of the high altitude the climate is somewhat similar to that of the arctic regions, snow frequently falling to the depth of four to six feet. The principal productions of Eastern California and Nevada are gold, silver and sagebrush—the latter however is the most abundant. There are thousands of square miles in those two States that can never be of any use for agricultural purposes. Bodie has a population of about 3000 inhabitants, and, as is usual in all mining localities, the morals of the people are not of the highest type. As an example this town (or camp as they are called here) has 150 saloons and not one church. The Sabbath is usually spent in horse or foot-racing and dancing. I came here last June from Missouri, and find it very lonely indeed, as the manners and customs of the people are so different from those which I have always been used to. As yet I have found no members of the Brethren in this locality. The nearest church that I have heard of is about 100 miles from here. The people of the West are great for style, especially among women. Judging from what one sees it would seem that the highest object they have in life is to see who can make the finest appearance. As to the general health of this country it is much better than that of the locality of Missouri, from which I came. Lung disease is almost unknown in this mountain country, except when brought from Eastern States. When I came here my general health was very poor, but am happy to say that at this writing, through the mercies of our divine Father, my health is very much improved. And right here let me say to those of our dear brethren and friends who may be afflicted with throat and lung diseases, that from what I have seen, I believe if they are so situated that they can take the advantages of this mountain climate it certainly is the best and sweet remedy. In conclusion I am happy to say that I find the B. at W. a highly estimable and doubly welcome visitor. Long may it flourish in the good work of teaching those noble

principles of which we so much stand in need. To harmonize society and to advocate the teachings of our blessed Lord and Savior are surely the most noble acts of our leaders and teachers. More anon.—*Bodie, Mono Co., Cal.*

From Mary C. Norman.—I thought a few words about our mission work would not be out of place. If we ever expect our work to amount to much in new fields, we must have places to preach. There could be wonderful work done here in this part of Minnesota, if we had a place to worship, and brethren regularly stationed to preach. There are a little band of brethren and sisters here who are pining away for the want of a place to worship. Wake up dear brethren, to this part of the work, and see to it at once. One brother here has offered to give a lot to build a church upon, and twenty-five dollars towards erecting the building. I will pledge five dollars, and other brethren and sisters here are willing to give in that direction according as God has prospered them. We are also willing to donate for the building of churches elsewhere. One great drawback with the brethren in new fields is, they have no place to do anything, and if they get a meeting house wherein to hold a few meetings, just as soon as there is any interest manifested you will hear the worldly-minded hiring fox-hunting preachers cry out: "Away with them; turn them out." This is a very interesting and important thought, and should receive our due attention. Will our Mission Board take this matter into consideration? Other missionary workers are doing good work in this direction, and why not we?—*Sharon, Minn.*

From J. H. Miller.—I feel to correct a mistake, or false report, which was circulated a short time ago. The Advents held a meeting in Ligonier, Ind., and an old lady from our part of the country was in attendance. The Brethren were holding a meeting at the same time in a school-house, two miles nearer town. The Advents reported that I was to preach for them in town on Saturday night, and so announced it. The brethren near heard the announcement, and were much surprised. They sent a brother to meet me at the train, and if I came, to persuade me not to go to the meeting. I did not appear. The fact was, I knew nothing about it. My informant told me the Advents had quite a crowd to hear this wonderful Dunkard preacher, but he failed to make his appearance. The Advent preacher told his congregation that he had heard from me, and the reason of my not coming was on account of a sick child. Some one told that Advent preacher that I have no children, and more than that, I do not propose to tell the people that Saturday is the Lord's day; neither do I propose to preach that men and women should be immersed once backward. I propose to adhere to my commission—baptize in the name of the Father, and of the Son, and of the Holy Ghost. I suppose the brethren near Ligonier, thought I was a little bit mad in religion, and wanted to switch off and take a new track to the Holy Land. Brethren, do not be alarmed. I find the old gospelship good enough, and mean to stay in the vessel as long as I live.—*Milford, Ind.*

Health and Temperance.

S. T. BOSSERMAN,

EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

INTEMPERANCE.

NUMBER FIVE—LOCAL OPTION.

IN our beautiful State are many thousand petitioners whose hearts are saddened in consequence of the failure of the Local Option Bill, lost in the House by fifty to fifty-one. It has created considerable of a partisan feeling, and the element which seems to hold the balance of power, when their luxuries (?) were threatened by the passage of said bill, protested sharply, and threatened the party with whom they voted formerly, to cast their votes with the opposite party in the future. This of course meant robbing of power, or disabling politically, and not having sufficient moral stamina to strike a death blow upon the sin of intemperance. When the opportunity was given, they let it pass by default, much to the sorrow of several hundred thousand petitioners. Thus the sins of intemperance, though dragging annually to the grave many thousands of human beings, is lovingly caressed for the sake of power and political popularity; hence, our law-makers are placed between two fires, and the out-look is such that will result in nothing, and no one will be pleased but the lovers of the intoxicating bowl. In this body politic we have moral men, professional men of integrity, men of Christian feeling and Christian principles, who permit a quarrel among themselves, and for the sake of political power, allow such important issues to go to the ground.

Lovers of temperance, religion and our holy Christianity, weep over these failures, while Satan sits back, and with a diabolical smile cries: "I have won the victory." The failure of this Bill sanctions the murder of thousands of our citizens annually; fills our grave-yards, builds little mounds, and erects tombstones sacred to the memory of those who sacrificed their noble lives to the shrine of Bacchus. (It sanctions intemperance), which laughs at the cries of the poor widow, and in derision of her wails mockingly remarks: "You should have made a wiser choice." It deepens the sorrow of the orphan child; thrusts him upon the charities of a cold world, and offers no open door where he can be clothed and fed and warmed. It courts the favors of the poor inebriate who cannot control his appetite, and though trembling, he approaches the bar, poor and in tattered garments, yet the last dime is thrown in the coffer of the poison-render, regardless of the soul he is sending to dark despair. It courts the Christian, and walks into the sanctuary with him; sits sanctimoniously in the pew; indulges in a large amount of whitewash, courted favors of the professor in order that power may be retained. It smiles approvingly upon the moderate drinker, and with a double smile if he be a church goer, and frowns upon the minister if he says aught against it.

It fills our prisons with our young men who, were it not for this demon, drunk, might be an ornament to society, useful citizens, and a help in the cause of Christ.

It fills our almshouses, and does nothing to support its inmates; crowding the helpless upon the support of those who desire to lead a better and different life. It is the cause of driving many a noble citizen to the asylum, where they spend their life a raving maniac, and amidst all their sufferings caused by this fiend intemperance, they receive no sympathy, save mocking jeers which are wont to make devils laugh. It is the cause of the major part of the crimes committed, causing devastation and sorrow, everywhere flooding the land with dupes who murder our wives and children, and strike terror to our citizens. Yet the party in power when it is within their province to aid in crushing this evil, for the sake of honor and position, cast their votes with the whisky-rying, and our hopes are lost.

This is the situation, and a deplorable one. It is for the friends of temperance to decide for themselves, whether they will keep in power a class of men who always look to selfish interest, rather than to the interest of the public.

HYGIENIC LIVING.

THE following is copied from the *Household*: Three years ago, while visiting some friends, my attention was drawn to the *Lanes of Life and Journal of Health*, a magazine published by Austin, Jackson & Co., Danville, New York, also to other writings of Dr. James C. Jackson, "How to Treat the Sick Without Medicine," etc. In these books the advantage of eating, dressing, and living according to the manifest laws of God as revealed to us through nature, was plainly set forth, and, as the arguments seemed to me reasonable, I resolved to try the effects in my own household, although it would necessitate an entire reconstruction of the culinary department.

I subscribed for the magazine and made myself possessor of some of the books, including "The Health Reformer's Cook Book." Being convinced of the unhealthfulness of swine's flesh, that was banished from the larder, and milk and cream used instead to season vegetables and for shortening. The tea and coffee canisters were consigned to the top shelf in the pantry, in company with the castor-stad, ketchup bottles, etc. We did not give up meat entirely, but use it sometimes when we want a change. Salt and sugar to be used in the smallest quantity possible, or better, not at all. Now I wonder if some reader will not exclaim, as a lady friend did, "No pork! No tea or coffee! What do you eat?" I replied, "There are a few vegetables, fruits and grains left, also milk, and we are sumptuously every day."

We decided to have two meals a day. And here let me say that my husband was willing to try the new way, though some have stated in the *Household*, that husbands were the chief obstacles in the way of this particular reform. Of course every family should regulate the hours of eating to suit the heads thereof. In families within my knowledge the time varies,

six and twelve, seven and five, eight and two and three, and so on, and no lunches between meals. Of course, for a while, one will feel faint and empty from going to bed supperless, but so does the toper from going without his dram. In two weeks, at most, the stomach will become used to the new order of things, then the benefit of the slight self-denial will be felt. All such changes should be made gradually, so as not to shock the system.

What do we eat? For breakfast the rule is generally hasty pudding or mush made of Graham flour or some other ground or crushed cereal. Bread of some kind, fruit raw and cooked, all kinds in their season, milk and cream; sometimes plain cake or pie is added for a change. For dinner there are the vegetables which may be prepared in many healthful ways to suit the various palates, and fruit and bread of course.

Some ladies have asked how bread can be made without leaven. I have made it several ways. The one we like best is the familiar Graham bread, made of Graham flour and cold water or milk, about three cups of flour to two of water, well beaten and baked in hot gem pans—cast-iron pans made on purpose.

Another way is to stir the flour into boiling water till stiff enough to knead; make into rolls an inch and a quarter thick, cut in lengths of three or four inches, bake on tins or a grate, and do not allow the rolls to touch each other.

For another kind, stir the flour into tepid water till stiff enough to handle, cut into cakes three quarters of an inch thick, and place in pans so they will not touch each other.

To insure success with unleaven bread, the oven must be very hot. You can try it by striking the oven door on the outside with a wet finger as some test the heat of flat-irons; if there is a good snap it is hot enough. Have the oven ready before you make the bread, and bake about twenty-five minutes. On taking the cakes from the oven do not heap them up, but spread them on plates or a sieve to cool. They may be eaten hot without injury, but are good cold or steamed. It requires skill to make this bread in perfection, so do not get discouraged if you fail a few times.

Now, I presume you will ask, how about the result? Most satisfactory, I am happy to say; sick headaches, and many other disagreeable symptoms of indigestion have vanished, and after three year's trial, we are quite certain that it is the better way. We have no desire to return to the abomination of swine's flesh; even the much prized cup of tea does not tempt us for a moment, and as for the third meal, we would not know what to do with it. We do not miss it.

I thank God always, that I have come into the knowledge of hygienic living, for our spiritual nature suffers more from wrong habits of eating, than we are aware; doubts and depression are born of dyspepsia. If our bodies are to be kept pure, fit temples for the indwelling of the Holy Ghost, we cannot be too careful of them. Yours for the right,

Boston, Mass.

Mrs. F. L. C.

A REMARKABLY hard drinker, who was expiring, begged one of his friends to bring him a goblet of water, telling him, "On our death-beds we must be reconciled to our enemies."

GENERAL AGENTS
FOR THE
BRETHREN AT WORK
AND
TRACT SOCIETY.

S. T. Rotherham, Dearborn, Ohio. John Furney, Abilene, Kas.
R. Cook Clay, Lees, Ill. Daniel Vaughan, Vicksburg, Ill.
Jesse Gilbert, Kansas, Ind. J. S. Ferry, Longmont, Colo.
Wm. C. Foster, Mt. Morris, Ill. John Metzger, Crest Grove, Ind.
S. S. Lister, Cornelia, Ga. J. W. Southworth, Dora, Ind.
John Wain, Mulberry Grove, Ill. D. Brewster, Salem, Oregon.

WHAT WILL YOU DO FOR THE POOR?

SOME answer as follows: Salome Anderson, 75 cents; Susan Petrie, \$1.00; G. A. Winsfield, 50 cents; J. A. Slabaugh, 50 cents; Mary Shelton, 25 cents; Hannah Stutsman, 45 cents; Jacob Weaver, \$1.75; Abednego Miller, \$1.00; A. M. Snyder, \$1.00; Mrs. M. D. Wingert, 50 cents; S. H. Miller, 25 cents; A. B. Holl, 10 cents; H. H. Harsley, \$1.00; Isaac Lutz, \$1.00; H. B. Lehman, \$1.50; Chas. Albright, 75 cents; C. M. Smith, \$1.00; John Neher, 75 cents; Mariah Meyers, \$1.00; J. O. Culler, \$1.00; Wm. Lehman, 75 cents; Eliza McCauley, \$1.00; B. Wman, 50 cents; Samuel Clutz, 50 cents; J. R. Spreht, \$2.00; Dan'l Gilbert, 25 cents; Samuel Eisenbach, \$1.00; Unknowns, 25 cents.

NOTICE.

"FAMILIAR Talks on English Literature," by Abby Sage Richardson. This is a history of English literature, told in an easy, familiar style. The author shows the growth of literature from its beginning down to the end of the first third of the present century. The names of the present writers are taken up and talked over in a very interesting manner. Brevity, with a certain amount of copiousness, characterizes the work; and all the salient points in the development of literature, and of English literature especially, are brought out with a glow and warmth worthy the student's most careful investigation.

We are pleased to notice that the author deals more generally with the productions of the great writers, than with the external lives of those authors. The word "our literature," "our English," used throughout the book, mark it as peculiarly American, designed principally for the young readers of our country.

It is not a prosy book by any means. Both poetry and prose are handled in the author's touching and interesting manner. We quote from page 177:

"George Wither was a most voluminous writer of prose, as well as poetry. He took the Puritan side of the political troubles, which came in the reign of Charles I, and wrote satires in verse, and tracts in prose, on the part of the Roundheads. His zeal got him two or three times imprisoned, and once he was in close danger of losing his life. At this time, Sir John Denham, a royalist, who was also a poet, intended for Wither, saying that he wanted him spared, that there might be in England one poet accounted worse than he (Denham). This witty intercession of his brother poet, probably saved Wither's life." The book contains 450 pages. Price, \$2.00. For sale by Jansen, McClurg & Co., Chicago, or Western Book Exchange, Mt. Morris, Ill.

Our Book Table.

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1. The name of the book. 2. The name of the author. 3. And unless advertised by us, the address of the publishers.

Leather bound "Debate." To save space we do not insert a special list of premiums for the leather, (which very many prefer), but will give 10 per cent. in any books on our catalogue. We will do the same with all clubs, if any one would prefer that to our premium list.

Who is not interested in the spreading of the Gospel? We believe all our readers are, and as such are naturally interested in that little flock across the deep blue ocean, they want a history of it from the beginning. You get it free by sending \$1.50 for the "Debate" in cloth, or \$2.00 for the same in leather, before the 1st of May.

Take Notice—Any one sending \$1.75 before the 1st of May, will receive one copy of "Stein and Ray Debate," and one copy of "Ropp's Calculator," price 50 cents. This is \$2.00 for \$1.75. Or for \$2.75, if sent in before the 1st of May, one copy of "Stein and Ray Debate," and one copy of "Problem of Human Life." Here you get \$3.50 worth of books for \$2.75.

THE BOOK-TRADE OF THE UNITED STATES.

THE gross retail receipts for books alone during the last year were not less than \$70,000,000. We are apt to suppose, from a cursory examination of the subject, that a very large proportion of this trade takes place over the counters of our merchant book-dealers, which, according to the information furnished by one of the mercantile agencies of this city, number nearly if not quite 20,000 stores, devoted in whole or in part to this class of merchandise. Such a supposition, however, is a mistake, as it is susceptible of proof that fully one half of all the books sold for the period named has been the work of the persistent and tireless book-cavasser, who can be found at every season of the year and in all kinds of weather, plying his patient and honorable calling in the by-ways and hamlets of every county, and almost every township or school district, in the United States. * * *

Such laborers are as much and as really missionaries, in dispelling ignorance and moral darkness, as are those sent by our churches to the Frig Islands. * * * Though we sometimes feel like voting the book agent an egregious bore, the fault is perhaps more the result of our own mood at the time we are attacked than at any delinquency on the part of this true public servant, or any just stigma which attaches to his calling, which is clearly as noble and honorable as that of selling books from behind the counter. When the fact is known, as it is to the writer, that thousands of families have sincerely thanked the book cavasser for invaluable information derived from works which had been almost forced upon them against their will, it is no less cruel than it is unreasonable and unjust, to condemn unceremoniously a vocation which,

more than any other, leads to diffuse light and knowledge, and which, in ninety-nine cases in a hundred, leaves even poor families far better off in return for the money taken away.—*Scientific Reporter.*

PREMIUMS | PREMIUMS |

Now is the Time to Work.

- | | |
|-------------|---|
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ANY one with a little industry and perseverance, may secure any of the above premiums. Now is the time to add to your library. Remember that each subscriber who pays before May 1st, will also receive a copy of the "History of the Danish Mission." This work is worth many times its cost, and will be appreciated by all lovers of truth, and especially those who have given their money and prayer to spread the Gospel in Denmark. Address all orders to

WESTERN BOOK EXCHANGE,
Mt. Morris, Ill.

Fallen Asleep.

Blissed are the dead which die in the Lord.—Rev. 14, 13.

Ordinary notices should be separate from everything else, written on one side of the paper, and brief. Do not entangle the facts, but give simply the most important facts. The following outlines of the papers generally proper to include: 1. Name of deceased. 2. Date and place of death. 3. Duration of illness. 4. When and where born. 5. Age. 6. Name of parents. 7. Number of family and living. 8. Testimonies, when and where married. 9. Called with the Lord when and where to burial when and where. 11. Funeral services when and where, and by whom conducted.

SHAEFFER—Mar. 10, 1881, at his home in New Hope township, Union county, Iowa, W. Hamilton, son of Adam and Mary Shaeffer, aged 31 years 5 months and 8 days. Funeral discourse from Psalm 134.

He was born in Washington county, Maryland, Oct. 2, 1849. While a small boy his parents moved to Clark county, Ill., where they lived fifteen years, and in 1869 they moved to their present home in Union county. His parents, two sisters here and one in Mexico, are left to mourn the loss of an only son and brother. M. MYER.

[Printing-Clouston please copy.]

EBERLY—February 16, 1881, in the Swan Creek church, Fulton county, Ohio, of measles. Wife of David Eberly, aged 41 lived until June 27 years. Funeral services by the undersigned, assisted by the brethren, to a large audience. She leaves a sorrowful husband and one child, to mourn the loss of an affectionate wife and loving mother. AARON BERKEYBELL.

BAKER—March 2, 1881, at Falls City, Nebraska, Ann Catharine, wife of Joseph C. Baker, aged 40 years, 5 months and 5 days. Funeral services by the writer from Psalm 4:1-3.

C. FORNEY.

LICHTY—March 7, 1881, in Brown county, Ohio, Edw. J. Lichty, aged 61 years and 10 days. The eulogy was improved by W. J. B. Baum and the writer, from Rev. 13:14. The funeral was the largest we have ever witnessed in the county. He was buried on the 9th of March. C. FORNEY.

NEDROV—January 23, 1881, in the Middle Creek conference station, Somerset county Pa., sister Rebecca C. Nedrov, aged 63 years, 1 month and 23 days. Funeral discourse by the writer at Moore's school-house on the 6th of March, to an attentive audience. It is these words: "If we believe that Jesus died and arose again," etc. Sister Nedrov was born in Europe in 1817; she moved to this country when young, and was a consistent member of the church nearly forty years. D. D. HORNBY.

SMITH—March 16, 1881, in the Poplar Ridge church near Napoleon, sister Smith, wife of Bro. John Smith, aged 43 years, 7 months and 1 day. Funeral discourse by the writer, assisted by Eld. M. Her of the U. B. Church. She was much loved by all who knew her, and the stroke was a heavy one to the family, the neighborhood and the church. R. K. BERKEYBELL.

on a separate slip of paper, separate from all other matter. This is about the way most persons write a notice:

RANTOUL, ILL., March 1, 1881.

Reverend Editors of *Brethren at Work*: This is to inform your readers that we, the members of the Rantoul church, Illinois, held our council meeting yesterday, and decided to hold our Love-feast on the 11th and 12th of next June, commencing at 10 o'clock A. M. It will be held in our meeting-house, four miles West of Rantoul. We extend the invitation to all, especially to the ministering brethren. Your brother,

J. C. DALE.

When our compositor gets through setting the above in type, it will read about as follows:

June 11th and 12, Love-feast at our meeting-house, four miles West of Rantoul, Ill., commencing at 10 A. M. J. C. DALE.

Now, it will be seen that Bro. J. C. Dale did four times as much writing as was necessary. Had he taken a postal card, or a slip of paper, and written thus, it would have been far more convenient for us, and it saved him some trouble:

RANTOUL, ILL., March 1, 1881.

June 11th and 12, Love-feast at our meeting-house, four miles West of Rantoul, Ill., commencing at 10 A. M. J. C. DALE.

We offer the above suggestions, hoping they will be heeded by those who send in notices, as our space is precious, hence we desire all notices short and to the point. J. H. M.

DISTRICT MEETINGS.

The District Meeting of the first district of Virginia will be held at Peters Creek church, Roanoke county, Va., on the 6th and 7th days of May. I. W. ELLER.

The District Meeting of the North-western district of Ohio, will be held with the brethren in the Swan Creek church, Fulton county, Ohio, on Saturday, May 7, 1881. Brethren coming from the West, will stop off at Warsaw, and those coming from the East, will stop at Delta. All-line division of the Lake Shore Railroad.

AARON BERKEYBELL.

[G. P. and P. C. please copy.]

The District Meeting of the Northern Iowa and Minnesota district, that was announced to be held on the 18th day of March, 1881, at the Brethren's meeting-house near Lewiston, Minn., was adjourned to meet at the same place on the 12th day of May, 1881. At the same place the brethren will hold a Love-feast meeting, on the evening of the 14th of May. C. F. WERT.

The District Meeting for the State of Michigan, will be held seven miles North of Ypsilanti, in the sunfield church, Eaton county, Michigan, on Thursday, May 12, 1881, commencing at 10 A. M. Brethren coming from the South or West, will be met at Charlotte the day before the meeting, and conveyed to place of meeting.

I. N. MILLER, Clerk.

Another severe earthquake shock has visited the island of Ischia, and many houses have been shaken down.

The Jews have established a "Society for the Propagation of the Jewish Faith," with its headquarters in Berlin.

Telegraphic communication with the United States of Columbia is to be established, by way of Central America and Mexico.

This early in the year a Southwestern Missouri has been visited by a tornado. Considerable damage was done, and several persons were injured, two of them mortally.

Many German residents of San Francisco are preparing to settle in the neighborhood of Acapulco, Mexico, where they are obtaining land at forty cents an acre, payable in ten years.

At last report Mr. Moody intends to spend the Summer at Northfield, Mass., where he will hold a kind of a private camp meeting for prayer and Bible study. In the fall he will go to Europe.

If worst should come to worst the Crown Prince of Germany could support himself and family by his skill as a turner; his oldest son has also a good trade. It is a good rule of that royal family that every prince should learn some useful trade.

The Oswego, Kansas, *Independent* says: A mad dog excitement has sprung up on Cherry Creek, between here and Chetopa. All the dogs have been killed, and several animals have gone mad. Tuesday a dog threw down a boy and badly scared him before the brute was driven off.

On the 15th instant a boy residing near Milton, N. Y., was attacked by a large eagle while sitting at the breakfast table at his father's house. The eagle drew the boy into the yard, where a desperate battle of nearly an hour was terminated by the eagle receiving a fatal wound in the neck from a sharp sick. The boy was badly mangled, and was unable to rise. The father refused to come to his son's assistance, fearing the eagle was the devil.

A new railway line has been completed to the Pacific coast via Topeka, Santa Fe and the Southern Pacific road. The union was made on the 7th of March, and the first through San Francisco passenger train via the Atchison, Topeka and Santa Fe road will leave Kansas City and Atchison on regular card time Thursday, March 17, and thereafter daily through trains will be run. This is pronounced by travelers totally free from obstructions incidental to the weather.

One of Russia's plagues is the scourge known under the name of "the black death." For a few years it has been quietly smoldering under the ashes around the base of Mount Ararat, in Armenia, and on the shores of the Caspian Sea. Of late it is bursting forth again with renewed fury and flame in Kergelak, West of the ruins of Babylon, where a large number of pilgrims returning from Mecca had to succumb to the poisonous embrace of the remorseless pestilence. From thence the scourge jumped across the Euphrates River into Mesopotamia, and it is now making its way slowly towards the North.

The city of Agram, in Croatia, seems to be standing on the thinnest portion of the earth's shell. For the past few months it has been shaken by constantly recurring shocks of earthquake, until the major portion of its buildings have been tumbled down, and the panic-stricken inhabitants have deserted it. A recent severe shock seems to have put the finishing touches to the work of destruction. Almost simultaneously Switzerland experienced a similar visitation, while the island of Ischia, in the Gulf of Naples, was rent by a terrific shock. The loss of life in the latter island is said to be appalling. Already in the town of Casamancini 110 bodies have been recovered, and many others are supposed to be buried under the ruins of falling buildings. In the village of Lucco, thirteen houses were destroyed and five persons killed. Such a succession of earthquakes, covering so wide an area, and for a period so extended, has no parallel in our times.—*Interior*.

Announcements.

LOVE-FEAST NOTICES.

As the time is approaching when love-feast announcements will be sent us for publication, we have a few suggestions to offer. Write the announcement as short as possible. Always write it

BRETHREN AT WORK.

91 50
PER ANNUM.

Set for the defense of the Gospel.—Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, April 12, 1881.

No. 14.

Editorial Items.

NEXT Sunday is Easter.

The whooping-cough has broken out in Lanark.

Dr. Cuyler, of Brooklyn, N. Y., is on his way to Palestine.

Foster well this Arab proverb: "All sunshine makes the desert."

We have preaching every Sunday evening in the College Chapel.

Read first column of page 223 if you are interested in Sunday-school work.

Eight weeks from to-day is the time set for A. M. at Ashland, Ohio.

The Nicolaitans—answer number three will appear in Bible Class next week.

The snow-storm, week before last, extended as far South as Charleston, S. C.

Some interesting copy from brother Esh-lah is reached too late for this issue.

Lesson papers true to Sunday-schools that take ADVANCE and "Bright Jewels."

There are four young ministering brethren attending the Normal at Huntington, Pa.

The Brethren of Clover Creek church will build a new meeting-house the coming summer.

Phor, Jenks, one of the teachers in the College last year, was with us a few days last week.

The Wisconsin Assembly has passed an amendment to the Constitution, taxing church property.

In Northern Illinois the brethren have four meeting-places and one chapel house in towns.

Sister Julia A. Wool, after an absence of nearly one year, has returned to her home in Virginia.

ELD. David Becktelbimer, of Swatopok, Ind., has sold out, and now expects to locate in Nebraska.

The Southern District of Missouri will hold a special District Meeting May 20th, at Bro. Clinks', Vernon Co.

MANY of the College students remove their hats when they enter this office. That is a mark of good winners.

FIVE persons were recently baptized in Philadelphia. The church there is under the leadership of Bro. Jesse P. Helm.

The emigration from Germany to America is so large that the steamship companies have to charter extra steamers.

THE ADVISOR says that Bro. J. F. Otter, of Waynesboro, Pa., has been confined to his room on account of ill health.

ELD. L. L. FRANK, of Lewistown, Ohio, writes that on the 26th and 29th of March they had a snow over eleven inches deep.

A HARD grudge is going on in Roumania against giving the Jews the right of citizenship the same as other religious bodies.

BRETHREN James Quinter, Geo. W. Cripe and Jacob Rite were a called committee in the Ashland, Ohio, church last week.

TWENTY-FOUR earthquakes have been experienced in Switzerland since 1879. Many shocks have also been experienced in Italy.

UNTIL further notice J. H. Miller, of Milford, Ind., wishes all his mail matters sent to Gavielton, Kosciusko, county, same State.

WHITING from Kearney, Neb., Apr. 3, M. F. Slavely, says: "Snow is all gone, the roads good, and the people are sowing their wheat."

Those who transgress God's laws are sometimes required to do things that may seem hard, but the way of the transgressor is hard.

BRO. Jesse Calvert writes that his time in the U. S. mail service would expire yesterday, and that he did not want another such a siege.

BRO. Frank McCune, of Shannon, called on us the first of last week. He then expected to visit Jefferson county, this State, to look at the country.

ELD. Samuel Forney, of Richland county, Ill., has reached his new home near Kearney, Neb. He preached his first sermon there Apr. 3rd.

A DISPATCH says that on the third of this month three thousand persons were killed by an earthquake on the island of Suio, not far from Greece.

WILL the person from Leipsic, Ohio, who ordered YOUTH'S ADVANCE and Calculator please give his name? We cannot fill his order until he does.

BRO. A. J. Hixon, of Montana, Kansas, reports to the ADVISOR an interesting series of meetings which resulted in twelve persons being baptized March 14th.

KEEP a careful lookout for swindlers. Some of them will have lightning rods and other machinery, etc. You would better deal with men you know to be honest.

CONCORD is the name of a church lately organized in Brown and Adams Cos., Ill. We pray that the church may be as good as its name—concord means harmony.

The delay of our paper in reaching its destination has been caused by the late snow storms. The condition of the roads has no doubt caused many papers to be lost.

SEVERAL of the students return to their homes this week. We are loth to part with them. Our prayers and best wishes go with them to their new fields of labor.

THE MARRIAGE license system has now become a law in Missouri, and parties are required to procure license before they can marry. It should have been a law years ago.

BRO. George Ely, Elmer Ely's brother, of Wadsworth's Grove, died April 6th. His daughter, Elvira, preceded him but twenty-six hours. The bereaved relatives have our sympathies.

THE prayer meeting in the College was well attended last Thursday evening. Nearly forty young members were present.

CAROLINE PARKER, M. D., has just located in our midst. She comes highly recommended as a skillful physician. She contributes a sensible article to our Health Department this week.

A CONSTITUTIONAL amendment prohibiting the purchase or sale of any spirituous liquors, except wine or cider, has passed the North Carolina Legislature and will be submitted to the people in August.

BRO. S. O. Larkins, of Larkin's Factory, Va., writes (March 28th) as follows: "Brethren Flory and Miller, of Bridgewater, Va., have been with us, and preached a number of good sermons. The Lord bless their labors. Two were added by baptism."

BRO. L. R. Peiler, of Waterloo, Iowa, was with us a few days last week. He expects to move to Mt. Morris sometime during the Summer. We will be pleased to have him among us, but very much regret that the church at Waterloo has to be deprived of his ministerial labor.

OUR Danish brother Jens Madsen is in England, and promises to send us news from that quarter occasionally. He is studying English, French, and German. He is determined to be useful to his Lord and Master. Bro. Madsen is a deacon, and is very much respected by the Brethren in Denmark.

WRITING from Elkhardt, Ind. March 30th, Bro. Jesse Calvert says: "Two more were baptized in Washington church last Sunday (27th). Bishop's meeting six miles east of Elkhardt continues. I was informed this morning that thirty-seven had been baptized and five more applicants. Bless God."

BRO. Edmund Forney suggests that each congregation in Northern Illinois instruct their delegates sent to the District Meeting, to remain until all the business is transacted and the meeting closed by prayer in regular order. The suggestion is a good one, and should be heeded by all those who attend the meeting.

BRO. William Strayer, who lives a few miles from Waterloo, Iowa, writes: "Our large snow piles are disappearing slowly. Eight of us showed two days in order to get to Waterloo with wagons, as the roads were bare in some places. The streams are high, but would be higher if it did not freeze hard of nights."

THE finest mosque in the world owned by the Mohammedans, for that is what they call their place of worship, is St. Sophia at Constantinople. It was built for a church and occupied for centuries by Christians, but when the Mohammedans took the city in 1453 they made of it a mosque. It is said there was a fine picture of the face of Christ made in mosaic and placed in the wall. This the Mohammedans painted over and concealed. Ages pass by and the paint wears off, and the face of Christ looks out again on the worshippers.

LESS than fifty years ago the inhabitants of the Fiji Islands were cannibals. Three aged people, or travelers from other countries would be slain and eaten by the natives. It was dangerous for missionaries to make the attempt to civilize and Christianize them, but the attempt was made. Now cannibalism is but little if known at all. Churches and Sunday-schools have been established, and 40,000 children attend these schools. So much for the religion of the Bible. The islands are not very large and this is a large percentage of their children.

Religious Essays.

For the Brethren at Work.

EVOLUTION AND WORLDLY WISDOM.

BY GEORGE D. ZOLLERS.

Evolution has fallen
Like dagon of Ashdod;
Will its votaries prop up
Such a fabulous God?
What a thorough dissection,
By Hall's surgical knife!
No "natural selection"
Can restore it to life.
A bad system of science,
Constructed of yore,
And taught through the ages
As genuine lore.
What toilsome researches!
What taxing of brain!
Yet the fine-spun discussions,
All futile and vain,
Thus man blindly strives
To eliminate God;
Puny men! but a bubble!
A mouldering clod.
Ah! the Christian walks humbly,
In the light of God's laws,
Though proud looks despise him
He worships with awe.
His wisdom is gentle,
Submissive and mild,
Though great, has the traits
Of the innocent child,
When the wisdom of worldlings
In shame shall decline,
This meek child of promise,
In glory shall shine.
The world by its wisdom,
But reasons absurd,
Of the plan of salvation,
Revealed in God's word;
While the preacher proclaims
Like a fool in their eyes,
The mandates of truth
Announced from the skies.
Truth sneered and ignored,
Triumphant shall rise.
And where will the wisdom be
Then of the wise?
The wisdom of princes
Dispatched the blessed Lamb
Whose blood has atoned
For the vileness of man.
He died in great weakness,
'Mid insult and scorn,
But power shall clothe,
His illustrious return,
When world-renowned sages,
In anguish will call
On huge rocks to hide them,
And mountains to fall.
O brethren despise not
The wisdom of God,
Nor faint when rebuked,
By his chastening rod.
'Twill fit us for heaven,
But not for the world,
'Twill save when earth's fame
To ruin is hurled.

For the Brethren at Work.

WHO WROTE THE BIBLE?

BY ALEX. W. REESE.

THE natural tendency of the human mind is to extremes. Truth lies in the golden mean. Extreme incredulity begets extreme credulity. Truth is finally reached through reactive processes. Conversion does not change the intellectual condition of man.

Religion operates directly upon the moral nature of man, and upon the physical and intellectual parts of man's being, indirectly.

When the Apostle declared that man by wisdom knew not God, he did not mean by this expression, that God esteems human ignorance above human knowledge. But God designed in the administration of his affairs, to teach mankind a lesson of humanity. The world was full of intellectual pride.

Five hundred years B. C. the world had attained an intellectual pre-eminence which thoughtful men have reason to doubt if subsequent ages have surpassed. And yet "by wisdom the world knew not God." Reason had failed to solve the stupendous problem. It needed a revelation from God to teach man the fact of God, and especially of "God manifest in the flesh." Man exhausted the highest power of reason, and noblest exercise of his intellectuality, in vain attempts to solve the origin and the destiny of the race. The intellectual splendor of the age in which Paul preached his memorable sermon on Mars Hill beneath the very shadow of the exquisite temple of Minerva Parthenos, recorded the humiliating confession of its own weakness in that striking inscription, "TO THE UNKNOWN GOD!" There was a Divine purpose in this! God designed to demonstrate "his own eternal power and Godhead" independently of the intellectual resources of man. When the human race had reached the zenith of intellectual splendor, and had exhausted the resources of human learning, then the light of God's Word flashed over the mortal wilderness of sin. The star of Bethlehem arose in the East, and the darkness of that long night of ignorance was dispelled. In all that is written in the Divine Word there is no design to condemn the wisdom of this world further than it sets itself up against the knowledge of God." Many pious, God-

fearing men are led into error by the supposition that God prefers human ignorance to human wisdom. God doubtless has but little need of man's wisdom or learning, but less, perhaps, for man's ignorance.

But we are pointed to the fact that Christ selected for his disciples, and the subsequent propagators of his gospel, twelve obscure and illiterate men; and that by this act he placed the seal of condemnation on learning and learned men. The fact remains, but the conclusion is, by no means, logical. We believe there was a divine purpose in this.

1st. To rebuke the intellectual pride of the Jews, and to show to a splendid, but Pagan age, the weakness of human wisdom.

2nd. To demonstrate the power of God through the use of the humblest instrumentalities.

3rd. As an argument, through all coming ages, in favor of the divine authorship of the Lord.

Let us examine these several points as they appear:

1st. Christ's kingdom was not of this world, and the very essence of his religion is humility. Hence, "He came to his own, and his own received him not." Because they totally misconceived the nature and purpose of his divine mission, they expected Christ to set up a temporal kingdom. When the expected Messiah should appear they believed that he would come with great worldly pomp and power,—that he would deliver them from the Roman yoke—that he would restore their lost nationality, and the original splendor of the temple worship. In their blind haughtiness and pride they could not conceive of a Messiah to come "out of Galilee," who was born in a stable, cradled in a manger, the friend of publicans and sinners, a man of sorrows and acquainted with grief, the acknowledged leader of an obscure and disreputable sect.

The Scribes and Pharisees loved world honor and applause. They loved to be called "Rabbi" of men. They sought the upper seats at feasts, made broad their phylacteries, and prayed standing on the streets, to be seen of men.

In view of all this, can we wonder at their rejection of the claims of Jesus of Nazareth as the Savior of the world? A brilliant, but pantheistic, age had ex-

hausted its resources in the vain attempt to discover, by the dim light of human reason, the only living and the true God. At this juncture, Jesus of Nazareth appeared upon the stage of human action; proclaimed the divine nature of his origin and mission, and proceeded to demonstrate, beyond the possibility of doubt, and without the aid of adventitious circumstances, the truth of his claims.

He declared in language such as man never spake before, I am the (Divine) King of the Jews—the long-expected Messiah—the very son of God, and if I do not the works of him that sent me, believe me not. But if ye believe not my words, believe me for the very work's sake. I will do such mighty works among you as only one sent from God could do. I shall daily be in your streets and synagogues. I will do nothing in secret. The eyes of the world will be upon me—I will open the eyes of them which were born blind; I will unstop the deaf ears; I will unloose the string of the tongue that never spake before, and it shall suddenly be moulded to the music of human speech; I will raise the dead and sheeted corpse to life again; I will command the winds and the sea, and they shall obey my voice. To him stricken of the palsy, and whose limbs are locked in its rigid embrace I will say, "Take up thy bed and walk," and lo! it shall be done. All natural phenomena I will reverse, and I will set at naught the laws that govern Nature herself. I will command the unclean spirits and they shall come out. Not only this; I will select a set of men who have no possible claims to distinction—the lowly and despised among men, the very humblest among you—and I will confer the power of God upon them. The works that I do shall they also do.

In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. For I am he that in the beginning said, "Let there be light and there was light," and before Abraham was, I am.

3rd. It shall silence, for all time, the charge that the Bible is the mere work of human wisdom; for the founders of Christianity were destitute of human learning.

The literary character of the Bible is such that men of the class chosen by Christ as the propagators of his gospel, were utterly incapable of originating. The wonderful beauties of the Bible, simply in a literary point of view, have been confessed by the ablest and most cultivated minds since the dawn of the Christian era. Thomas Grimke, of S. C., one of the most accomplished writers of the present age, strongly and ably advocated the study of the Bible as a classic in our colleges and schools. And to this high authority in the ranks of polite literature might be added innumerable testimonies from men of letters all over the civilized world. The Bible, then, could not have originated with the humble and illiterate men whom Christ selected as his disciples. No more could this have been than that the letters of Junius, the wonderful reasoning of Socrates, the remarkable works of Confucius, or the fundamental principles of law and equity, as defined by Sir Wm. Blackstone, could have originated with "the hewers of wood and the drawers of water" in the respective times of those remarkable and gifted men. More than all this, the internal evidence of the divine authorship of the Bible are overwhelming and conclusive. It may be stated, as an axiomatic proposition, that man cannot express a thing of which he never had any conception. Man cannot *create*. Man at best, is but an *imitator*. God alone can create. What is creation? To make something out of nothing!

The things set forth in the record of Divine Truth are things of which man never had, and never could have any original conception; and hence man was unable to give expression to them. Let us cite a few examples.

What human intellect, however lofty and grand and comprehensive in its breadth and height and depth, can grasp the idea of eternal existence of God? that God never was created, never had a beginning, and can have no end! Who can conceive the idea of *eternity*? Who can comprehend the Godhead? Who can grasp the sublime and incomprehensible truth enunciated by our Savior, "Before Abraham was, I am?" In what daring flight of human thought was the idea reached of "God manifest in the flesh"? These things prove, conclusively, that the Bible is not the work of human hands.

What then? Shall we fall back upon the intellectual skeptic's ground, and reject the Word because we cannot comprehend its supernatural facts? Shall we call to our aid the revelations of science to fathom the immeasurable depths which human reason cannot reach? Shall we decipher the mysteries of creation by the dim taper of human science, or shall we read them in the clear light of God's Word?

Is it indeed, more in accordance with reason that inorganic matter, by some mysterious, innate power, involved itself from chaos, and after long cycles of the ages, assumed its present forms, than to admit the sublime declaration of the Word itself, "that in the beginning God created the heavens and the earth?" The Bible professes to be a revelation of the mind of God. If then human reason could fully reach and analyze all its wonderful declarations, might we not well conclude that when one finite mind could fully comprehend another finite mind might have fully originated?

But what finite mind, in the exercise of the highest intellectuality, can comprehend the profound mysteries of Holy Writ? The omnipresence of God—his omniscience, or his omnipotence? Who can comprehend the divine mystery of the Trinity—the immaculate conception, or the Incarnation of Christ? These are truths which faith can and must receive, but which reason cannot reach.

Faith, then, is the prime factor in the salvation of man; for upon its exercise depends the acceptance or rejection of the Bible (including the plan of salvation) as the Word of God. Faith must accomplish what reason cannot, and the final destiny of man will depend not upon the declarations of human science, or upon the deductions of human reason, but upon his own conduct in life reviewed in the clear light of God's Word. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Watsonburg, Mo.

We must never be discouraged. God's power over human mind is as absolute as his power over nature. We must work and wait, believe and pray. And in due season we will reap if we faint not.

WAYSIDE MINISTRY.

Ye who dwell among the flowers—
Flowers of Eden, bright and gay,
Gather up the choicest blossoms
Ere their freshness pass away.
Take them to the lonely-hearted,
To the house of grief and care;
Shed abroad the break of fragrant grace,
Scatter roses every-where.

Roses from your Father's garden,
Sparkling with the morning dew;
Silent messengers of gladness
Given so lovingly to you.
Lay them on the sick man's pillow,
Take them to the poor man's door;
Faded lips will smile a welcome
That have seldom smiled before.

Ye who dwell among the sunbeams,
Basking in the living light,
Hasten on your joyous mission
To earth's child and weary night;
Plunge into the deepest darkness,
Valiant children of the day,
Carrying gleams of sunny brightness,
Sparkling as you tread your way.

Draw back many a shadowing curtain
Of despair, or shame, or sin;
Speak sweet messages of mercy,
Let the rosy daylight in;
Go and soothe away the anguish,
Go and kiss away the tears—
In the radiance of your smiling
Let sad hearts forget their fears.

Ye who dwell among sweet music,
Warbling as ye pass along,
Snatches of the high and holy,
Cadences of angel song!
Earth is full of jarring discords,
But ye may not turn away—
Ye're a ministry of blessing
For a dark and cheerless day.

Come and mend the broken harp strings,
Come and put them into tune;
Sing your own sweet song of Zion,
They shall find an echo soon;
Sing them to the broken-hearted,
Though the answer be a sigh,
You and they shall sing together
In full chorus by and by.

—Selected.

For the Brethren at Work

FIRE BAPTISM

BY HENRY W. LANDES.

MATT. 3: 7-12 verses inclusive, as generally explained, we have the baptism of fire spiritualized, that is, so construed as to induce brethren to believe that the baptism of fire is in connection with the Holy Ghost. Now if that part can be consistently spiritualized as to be applied in this present life to consume all our corruptness, I fail to see it.

Some years ago, I often did wish to know what that baptism was, and al-

ways got such an answer that I knew as much afterwards as before; but was told how it would act upon the person, and in my ignorance I wished and prayed to be baptized with that baptism. And since I searched the Scriptures more I am glad that God did not grant my request, as I understand it now at this time, and in this belief I am pretty well grounded, that no sane person will pray to be baptized with fire.

They are the words of John the Baptist, the forerunner, who was to prepare a people for the Lord; and in this state of preparation they were requested to be baptized with water unto repentance, and all were to do so; none were exempt, even if they had thoughts of being Abraham's children. Then came the Pharisees and Sadducees to John's baptism. But were they all baptized? I say no; or if they were then and there at that time baptized, and he talked so to them, as to call them hypocrites after they were his brethren, I am not ready now to accept. In his hearing (when he said "he shall baptize you with the Holy Ghost and with fire") were baptized and unbaptized persons, the two classes and he wanted fruit meet for repentance. The ax was laid to the root of the tree—to the root of this important question, of how to be saved. John says that every tree that bringeth forth good fruit is hewn down and cast into the fire. We ask now, what fruit is the tree or the person to bring forth according to John's request—fruit meet for repentance? "And he baptized unto repentance." Therefore baptism is the fruits John demands. Now what fruit are the trees cast into, if they do not bring forth good fruits, into a spiritual or a literal fire? Why, into a literal fire, of course. If I am correct we have two classes of persons so far—wood and fire. And further on we have two baptisms, the Holy Ghost and the fire baptism, and also the wheat and the chaff. There is a distinction in all of these. "And every one that bringeth forth good fruits and believe not on him who came after him, (who has this power spoken of to baptize them, with the one or the other as they choose) shall be baptized with fire." But those that bring forth those fruit, and obey, shall receive the gift of the Holy Ghost, which shall lead them into all the truth. Thy word is truth. The baptism of the Holy Ghost, or reception

of the gift, is to be received in this life, and is continued; when complied, the promise is ours. And when we enjoy this the other baptism will not be ours. But if we do not in this life submit and receive this gift then the other baptism awaits us, and is sure for every one that has not in this life brought forth the proper fruits. There it is said, the worm dieth not and the fire is not quenched. Mark 9: 44. And the chaff shall be burned with unquenchable fire, and when the Master himself will sit and divide the sheep from the goats, those to the left shall go into everlasting fire. Matt. 25: 41. Then is the fire baptism. Who wants such a one, need not to pray for it; if he only neglects so great a salvation it is enough. Heb. 2: 3. He then is sure of fire baptism.

By reason of this mighty power in the Lord Jesus Christ makes him mightier than John the Baptist. Mark 1: 8. He says that he had baptized them, and unto those that he did baptize he don't say they shall be baptized with fire. Very far from that; but he says that they shall be baptized with the Holy Ghost. Luke 12: 15, 16 says, "all men are baptized in their hearts of John, whether he were the Christ, or not; John answered saying unto them all, 'Ye who be spake unto the mixed multitude, to all. Then he brings both classes in and says with fire, in connection with the Holy Ghost. Now the people had choice to accept this or finally the fire.

Paul says in 2 Cor. 2: 15, 16, that he was a sweet savour of Christ in them that are saved, and in them that perish; to the one a savour of death unto death, and to the other a savour of life unto life. So we think was John; he did his duty and the rest is with God. John was sent from God and still many rejected his baptism, the counsel of God against themselves. Luke 7: 30. Now they rejected one baptism, but the other they cannot reject. They were not baptized with the Holy Ghost, and therefore they will be in the end baptized with fire. "His floor," John says, "he will thrash roughly purge." "The earth is the Lord's." Psalms 24: 1. When that praying takes place, I am reminded of Peter's words: (2 Pet. 3: 10) "that the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the

works that are therein shall be burned up." But those that were baptized with the Holy Ghost do look according to His promise for new heavens and a new earth wherein dwelleth righteousness. There is the gathering together of the wheat a secure garner, that has been so thoroughly cleansed that no improvement can be made. But the chaff is not admitted; that will be put where the fire is unquenchable. It might be the "bottomless pit from whence the snake of their torment ascendeth up forever and ever." Rev. 14: 11.

DID JESUS EAT THE LEGAL PASSOVER ON THE NIGHT OF HIS BETRAYAL?—ANS: NO.

BY DANIEL VANMAN.

AMONG the Hebrews the day commenced in the evening, at sunset. "From even unto even shall ye celebrate your Sabbath." Lev. 23: 32. The terms, "preparation day," "day of unleavened bread," and "first day of unleavened bread when the passover must be killed," all apply to the 14th day of the month, while the first day of the feast of unleavened bread applies to the 15th day of the month, which feast commenced at even with the beginning of the 15th and ended at even with the 21st day of the month. During which time no leaven was to be found in their houses, nor seen in all their quarters. (See Ex. 12: 19, 13: 7.) Therefore it was necessary on the preparation day not only to find a place, but to remove all leaven from their houses, which implied both seeing and seeing it—prepare a place to eat, the Passover, get a suitable company together, etc.,—but also to kill the Passover, which must be done on the 14th day at the going down of the sun. 1st. 10: 7. Josephus says, "From the 9th hour until the 11th." Vol 2, B. 6, Chap. 10, v. 8.

A place being secured, all leaven removed, unleavened bread baked, the Passover killed, and all being ready, the Passover feast came with the beginning of the 15th day of the month. This being the first day of the feast of unleavened bread, it began at sunset just after the close of the 14th. The Hebrews left Jerusalem the 15th day of the first month. They left at night, that they did on the night of the 15th. They left the same night they ate the

Passover, hence they ate the Passover the night of the 15th. The Passover must be killed on the 14th at the going down of the sun and eaten after sundown, which is the night of the 15th, and beginning of the first day of the feast of unleavened bread. Nevins says: "Soon after it became dark, that is with the beginning of the 15th day, the Passover table was spread and surrounded by its little company in all the houses of Jerusalem." Bib. Antiq., p. 377.

"Then came the day of unleavened bread." When did it come? Ans. Just after the close of the 13th day, which was at sunset. Having now entered upon the preparation day, when the Passover must be killed, the disciples desired to know something about the place where the needed arrangements should be made. Notwithstanding the time for killing the Passover was yet twenty-one hours in the future, it is not too soon to make some preparation, hence the question, "Where wilt thou that we prepare thee to eat?" As much as to say it is now after 6 P. M. The 13th day is past, and this is now the preparation day. A place must be found to keep the Passover, the leaven cleansed out, unleavened bread baked, a lamb secured, &c. Not too soon to know something about it. The answer of the Master, as given by Mark, contains, "There make ready for us," Luke, "Prepare us the Passover that we may eat." We must not understand from this that we may eat the roasted lamb, but supper; as much as to say another day's labor is about over, and it is soon time to eat our supper. But as some necessary arrangements are first to be made, make them; so that we may then eat—at the last supper with his disciples, the importance of which he understood, while the disciples did not. Matthew, Mark, and Luke all say, "and they made ready the Passover." Neither of them say they killed it; simply, "made it ready."

Now when even was come, he sat down with the twelve, "and as they sat and did eat," &c. Notice, they ate sitting, while the Passover must be eaten standing, staff in hand, etc. (See Ex. 12.) Therefore not the Passover, but Lord's Supper.

When Jesus said to Judas, "What thou doest, do quickly," the disciples thought he meant "hurry the things we have need of against the feast," which

shows that this was still the preparation day, and the feast in the future. Had it been the Passover, it would have been on the night of the 15th, upon which all work was prohibited, and hence not lawful to "buy." The next morning the Jews would not go into the judgment hall, lest they should become defiled and could not eat the Passover, which shows the Passover still in the future. The law required them to remain in the house until morning, but they sang a hymn and went out.

"With desire I have desired to eat this Passover with you before I suffer." This Passover simply means the Passover nearest to them, not the supper they were eating. The Passover is never called supper, nor supper the Passover. It should be understood the same as when Jesus said to his brethren, "Go ye up unto this feast: I go not yet up unto this feast." Paul said, "I must by all means keep this feast which cometh in Jerusalem." So when Jesus said "I will keep the Passover at thy house with my disciples," this means the nearest Passover to them. The auxiliary *will* must simply be understood as expressing a desire or willingness to keep and not as an unconditional promise, the same as "I will come and heal him," and yet he did not go; and God will have all men to be saved, etc. Remember Christ was the true paschal lamb, of which the lamb without spot or blemish was the type, and in order that the anti-type might meet the type, he must be slain on the 14th day of the month at the going down of the sun, the very time that the Passover was to be slain; and I have no doubt that when the darkness covered the earth, the rocks were rent, and the vail of the temple was split from the top to the bottom, the earth trembling and reeling like a drunken man, that it caused such consternation that all other victims were allowed to go free for this time, and thus it was finished. The old passed away and the new ushered in. The Savior did not eat the Passover that year, and likely no one else. About twenty-one hours before he expired he ate his last supper with his disciples before he suffered, at the beginning of which he instituted the ordinance of feet-washing, and at the close of which, and in immediate connection thereto he instituted the holy communion, and concerning which institutions or ordinances he said to his disciples, "If ye know these things, happy are ye if ye do them." What God has joined together let no man put asunder.

THE SIN OF AHAB AND JEHOSEPHAT.

BY I. J. ROSENBERGER

IT is known to all Bible readers, that Ahab king of the ten tribes, was a proud, envious and wicked ruler; while Jehoshaphat, king of the two tribes, was in most respects a pious king, but there are instances in his life that illustrate on his part a lack of moral courage.

In I Kings, 22nd chapter, as the closing career of Ahab's life, we have a record of his visit to Jehoshaphat, relative to the enterprise of going up to take Ramoth-gilead out of the hands of the Syrians. Jehoshaphat doubting the enterprise, requested Ahab to inquire at the word of the Lord. Ahab accordingly called up his prophets, four hundred in number; they all prophesied saying, "go up, for the Lord shall deliver it in the hand of the king." Jehoshaphat yet doubting the propriety of the enterprise, inquires: "is there not a prophet of the Lord besides, that we might inquire of him also?"

"Yes," says Ahab, "one Micah; but he always prophesies evil concerning the king." Micah however was brought, and prophesied against the enterprise; for which he suffered imprisonment, and was fed on "the bread and water of affliction."

Jehoshaphat however, was persuaded to join Ahab, in an endeavor to take Ramoth-gilead; in which Ahab fell a victim in disguise, and Jehoshaphat's life was greatly endangered.

There are a number of features, in the above narrative to which we invite the reader's attention.

1. While Ahab sought counsel, relative to the enterprise under contemplation; yet he seemed determined to receive no counsel, except that which was in harmony with his own selfish opinion.

When receiving advice to the contrary, he held him as an enemy, and ordered a punishment to be administered.

We have witnessed occasions, in which brethren represented themselves desirous of counsel, but they carefully sought it from those who were in sympathy with their project. And like Ahab, if they met with counsel discouraging their enterprise, they termed it "prophesying evil of the King." To represent ourselves to be seeking counsel, and at heart simply want encouragement in our own selfish views, is hypocrisy; against which the Lord pronounced eight consecutive woes. Matt. 23.

2. The narrative, is a striking illustration of a lack of confidence in God.

Ahab doubted his own ability, to take Ramoth-gilead, and instead of calling on God for aid, who had always proven himself to be, "their tower and their shield," he calls upon Jehoshaphat.

The church to-day, has elements within her body that need be deplored; she has opposition that need be overcome; she has conquests that need be gained, but with her present means seemingly; with her present discipline, she trembles at the task. What shall be done in this moment of anxiety? is the question.

A prominent Elder remarked to me some time since, that the "only resort he now could

see, was to prepare and fit our young for the task." This elder with his numerous sympathizers, clearly illustrates a lack of confidence in God, as did Ahab, and as such are led to rely on the arm of flesh.

We pray the reader "to not cast away your confidence which hath great recompense of reward."

In our limited observations, the localities of the country, where the Brethren are the most numerous, and the best disciplined, are almost universally under the care of men, who are not possessed "with excellency of speech, or man's wisdom."

3. The narrative serves us with an instance of God's permission, contrary to right, when His people are determined to have their own way contrary to seeming better judgment.

Balaam was not content on inquiring of the Lord, once, whether he should go and curse Israel, but went a second time, and received what we term one of God's permissions; however to his own sorrow.

We have thought that we have instances of God's permissions in the church. Some of the Ahab's and Balaams among us, present themselves before the Lord for counsel in their project; and failing to get their desires met, they like Ahab and Balaam, present themselves again; finally they obtain one of God's permissions, "go up and possess Ramoth-gilead," "go curse Israel." We term it God's permission because it throws confusion in the counsel, and plants the seed of division in the church; which we know are evil, and hence are greatly to be feared.

4. It is said that Jehoshaphat turned not from doing that which was right, in the eyes of the Lord, except that he did not remove the high places in his kingdom.

The high places in our lovely Zion are also not being removed, but are rather being multiplied among us.

GILBIA Ohio.

FORMAL AND TRUE RELIGION.

BY CHARLOTTE T. BOND.

THE Pagan has his form of religion; a ceremony for each imaginary god. The Mohammedan will endure hardships, heat, and toil, to make his regular visit to the tomb of the prophet. The Jews are now, and always have been zealous in performing all the ceremony of the Mosaic law. Catholics have a mixture of Jewish and Christian ceremony and Protestants are not without their formal religion.

We go to meeting on Sunday, listen to the sermon, or a part of it, return, and spend the week without thinking much more of the aim of life.

We are told those that are born of God are the sons of God, and that God is a spirit, and those that worship him must worship him in spirit and in truth. Then those that are born of God are true and strong, they are shining lights to the world, they never lose faith in God and by their own faith inspire faith in others; they are messengers of peace and angels of mercy. In sorrow and afflictions they rejoice and are glad; in toils and trials fearless and firm, knowing God is

working all for their good, and his kindness will not depart. Their faith in God is the greatest restraint from evil, and strongest incentive to all good, well knowing that strength and guidance will be given in all times of need.

Formal religion has none of this faith and trust; it is the blind leading the blind, a shadow without the substance, a hush without sound, while true religion, strengthens in weakness, will guide in perplexity and give a peace that passeth all understanding; it is the pearl of great price; happy the man that sells all he hath and purchases it.

For the Brethren at Work.

PERSONAL EFFORT.

D. E. BREWSTER.

IT is astonishing how much may be stowed away beneath the cloak of religion. He or she is wrothly deceived, that acts upon the supposition, that to make the profession of a religious life, is to insure prosperity and safety spiritually and temporally, all through life, regardless of their own personal efforts at living a godly life. Such may be fitly compared to the man that was brought before the police court on charge of vagrancy; when after minor questions the judge finally asked "What is your occupation?"

"My wife is a milliner," was the rather evasive reply.

It is no manner of use to blunder along thinking that "belonging to the church" is going to answer the demands of the Great Judge, for our own personal efforts; for every one shall be judged according as their works have been.

True, our blessed Master has become a refuge for us, but not a refuge to hide from earnest, and persistent efforts at Christian improvement and development.

PEORIA City, Ill.

GOD'S BLESSING ON THE DANCE.

A YOUNG lady who had been taught better things, was arrayed in the garb of fashion, and ready for the amusement of the ball-room. As she stood at the glass, arranging the last rose amid her clustered locks, she hastily turned round and said to her mother, "Why, what makes you look so sad? What is the matter? Come, do not be sad any more; put this rose in my hair, and see how pretty it will look." Her mother kissed her cheek, and as she bade her good night, whispered, "Can you ask God's blessing on the dance, Elizabeth?" The gay, thoughtless girl gave her a quick, earnest look, and hurried down the steps. At an earlier hour than was expected, Elizabeth's voice was heard at the door. Her mother was up stairs, and when she went down to meet her, found that she had retired to her room where she was heard earnestly praying, "Hear my prayer, O Lord, I beseech Thee, and let my cry come up before Thee!" Her mother entered her room and welcomed her home, "Yes," said she, "I have got home. In that bewildered ball-room I danced with the merriest, and laugh'd with the loudest, but there was an arrow here," pressing her heart. "God's blessing on the dance! Those words rung in my ear at every turn."

Home and Family.

MARY C. NORMAN SHADON, MINN. Eastern

PROVOKING CHILDREN

...if they do, perhaps do not come to the aid of the finger, lest they be also deceived.' (ibid. 31, 21)

THE father that is a Lord is perjured and a false spirit in his soul. Parents who are the Lord will order in their first and best love, and will be as they should be in the nature and character of the Lord. This should be our only aim. If a very wrong, cruel, or proud parent, forcing their children to do as they may become discouraged. Parents should be as the Lord, full of love, full of grace, full of kindness and gentleness. There are many who think that any or discourage, it is never always better and avoiding, and never give them grace for anything they do right. They do things that are wrong, tell them that they don't know any thing, and that they are the worst children that ever lived, you will be sure to discourage your children and cause them to think they are nobody, and can do nothing, even if they should try. Many a child has been frightened and dejected from the parent's rod by just such treatment. It is sometimes necessary to use a severe method of treatment, but it should always be done with moderation and without sinful anger. The example of a pious parent is the most effective lesson, and when this is united with fervent prayer and diligent instruction, it may be said that the Lord will crown with success. Children should obey their parents in the Lord, if this is right. By so doing they have the promise of good days, and a long life upon the earth. The wise man hath said, "Hearken unto thy father that begot thee, and despise not thy mother when thou shalt be old," *Prov. 23:22*. Parents are to be honored by submission to all their lawful commands, especially under the infirmities of age. But fathers and mothers desire that children be obedient to their commands, they must be kind and gentle and lovely to them, with long forbearance, chastening them for their wrongs with a spirit of holiness, in the fear of the Lord. By so doing you will gain the respect and love of your child, and will honor you, and obey you because it loves you. We will now, for a lesson, turn our attention and observe the patience and treatment that our Father in heaven has shown and is still showing toward his children. Observe for treatment the reluctance with which he punishes men, and the moderation with which punishments are inflicted. His judgments are never delayed as long as possible. He strikes not as it is absolutely necessary, neither doth he afflict willingly; but oh, how tenderly. He only chastises when necessity urges him. His language is: "How shall I give thee up, Ephraim, how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zibion? mine heart is within me, my repentings are kindled together." *Hos. 11: 8*. We see that Father in heaven does much, he does much more of it and love. Fathers and mothers be kind and loving to your children.

be patient toward them, though they oftentimes disobey you; remember, that our Father in heaven punishes less than our iniquity have deserved, and in the midst of judgment he remembers mercy. We then say to parents, use gentle words and loving smiles towards your children.

'Tis not much the world can give,
 What all its subtle art
 And gold and gems can not the things
 To satisfy the heart
 But 'tis it those who cluster round
 The altar and the bier,
 Have gentle words and beaming smiles,
 How beautiful is earth."

M. C. N.

PRAY OVER IT.

"I HAVE just wasted this day," said a Sabbath-school teacher to a friend who was calling upon her, "trying to decide which of these two patterns to use in making my new dress; either is fashionable, and one looks pretty as the other. I should have commenced the skirt but for this." "I have always a good rule to follow in any perplexity. Do give it to me, Mary, I pray over it." The cheeks of the other flushed, and she hardly knew what to reply. "You would not pray over a dress, would you?" she asked at length. "I think it is getting to be a matter of most serious moment with Christian women. Indeed, there is scarcely any thing we need to pray over more fervently, if we would ever wear the white robe in the Father's mansion. We see in our class what mischief it is working—how it distracts the attention of our girls and fills their minds so entirely that all good thoughts are crowded out. Imagine the Lord Jesus sitting by the table here with you, my dear, helping you decide this weighty question, while that tolling bell we hear tells us that another mortal has passed from life, and that they are bearing the dead to the grave." "But I must make the dress some fashion." "Certainly; but I think it our duty to choose a fashion that is modest and simple.

The mind of the Lord has never changed, and he tells us clearly his views of this matter of ornamentation in the third of Isaiah, and if any thing more was needed he is explicit enough in the New Testament when he talks to us of our outward adorning. Miss Alice, pray well over this matter, I entreat you, before you put in the scissors to your dress, and I am not afraid that you will regret the decision you make." Do we not all need to pray more over our dress patterns?—*Sel. x.*

THE BEST TIME

A VERY dear, only daughter lay dying. She had been a very thoughtful, praying child, professing religion at twelve years of age, and lived a devoted and useful life. Now she was only waiting a few hours to go home. Severe pain at times almost took away the power of thought. Between these attacks of suffering she looked back on her childhood's experiences, and forward into the blessed future, with equal clearness and joy as she said "There's a delightful clearness now." As I sat by her bed, we talked as her strength would permit. Among the many things never to be forgotten, she said: "Father, you know I professed religion."

ion when I was young, very young—some thought too young, but oh, how I wish I could tell everybody what a comfort it is now to think of it." Reaching out her hand, the fingers already ready, and grasping mine, she said with great earnestness: "Father, you are at work for the young. Do all you can for them while they are young. It is the best time, the best time. Oh, I see it now as I never did before. It is the best time, while they are young—the younger the better. Do all you can for them, while they are very young."—*Presbyterian.*

HUSBANDS AND WIVES

FORBEARANCE is the key-note of married life. There can be no great discord so long as the husband forbears and the wife forbears. Now this cannot be attained without some labor. Results are approached gradually in character, as they are in making a sand hill; it is grain upon grain, shovelful upon shovelful; and load upon load that makes the mound rise. So results of character come gradually. And at this time, a deed yesterday, a word this morning, a cross answer to-day, repeated a month hence, and so on, until at last you find there is a ridge between you and your wife or husband's affections.—*Sel.*

A writer, in the *Housekeeper*, tells how to make healthy gems—Take of water, or half sweet milk and half water; stir in graham until the batter is smooth and just stiff enough to roll or drop from the spoon, have pans hot and bake in a quick oven.

Here is a hit of pure gold: "I never turn out for scoundrels," said a bully, meeting a Friend, and stepping up square before him to inaugurate a quarrel. "I do," said the Friend, and placidly took the other side of the way.

"When you are invited to dinner, or tea, and the hostess invites you to the table, don't wait for the invitation to be repeated, as it is not only impolite on the part of the guest, but many of the tempting dishes lose their relish. I had company a few days since, and they were called three times before they made their appearance in the dining room."

Dr. Scudder, on his return from his mission in India, after a long absence, was standing on the deck of the steamer with his son, when he heard a gentleman using profane and vulgar language. "Friend," said the doctor, "this boy, my son, was born and brought up in a heathen country, a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." Looking heartily ashamed, the gentleman promised to offend no more.

GRAHAM CUSTARD PIE.—One quart of milk, two eggs, half a cup of sugar, half a cup of graham flour. Beat the eggs and stir all together. The graham flour sinks to the bottom of the pie-dish as the custard bakes and forms a good crust. It may appear to be soaked, as custard pie-crust often is, but it is not in the least "clammy." It dissolves easily in the mouth and is entirely digestible. A pleasant cream pie is made from the same recipe, leaving out the eggs and using creamy milk or thin cream.

Brethren at Work.

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Two errors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please send findings in personalities and unbecoming language, but present their views "with grace seasoned with salt."

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

OUR CONVICTIONS.

WRONG teaching is the devil's mortar, and ignorance the stones with which he builds the fortress for prejudice. Prejudice stops the man's ears and closes his eyes against much valuable truth. Prejudice dethrones reason, banishes prudence and upsets the man, making him a wanderer and stranger from grace and eternal liberty. Where prejudice rules, there gospel, divine power, wisdom and goodness avail nothing. All the tears, and prayers, and pleadings of a heart steeped in truth and embellished with faith, virtue, knowledge, temperance, brotherly kindness, patience and charity, can make no good impression upon prejudice. O thou wicked Prejudice! Come down from the throne of man's heart, and let truth, and equality, and justice, and love reign in the heart of man.

It is with some trepidation that we venture to utter our conviction on some questions, after much study, prayer and reflection; knowing the proneness of man to misrepresent and trample under foot all who dare to disagree with them on a cherished opinion. But we would prefer to go to our graves, conscious that we had plead for the bright truth, the whole truth and nothing but truth, than to die amid the shouts and applauses of error. Will you then give ear to our convictions of truth? Will you grant us the same liberty of thought and investigation you seek for yourself? Will you remember when reading this that you enjoyed studying and arriving at your conclusion, and grant us the same? We beg of you then a little clemency while we look at the several questions.

FEET WASHING.

1. When two or three are gathered together in Jesus' name, then he is in the midst of them

Matt 18: 20. Believest thou this? Can not two wash feet—obey the ordinance if they meet in the name of Jesus? If they can, must not both wash, both wipe, both be washed, and both be wiped, ere they can fill the example? After they have taken their garments and sat down, have they done more than Jesus did? If they have not done more—that is as to washing and wiping, for this is the length and breadth of the "example"—why should we condemn? At a Love-feast in this State a number of brethren were present but only two sisters. "Now," queried the elder, "what must be done in the case?" The only source was for the sisters to do as Jesus did, wash each other's feet—so the whole assembly were compelled, in order to have but one method, to wash feet when they were done, all had their feet washed, all had their feet wiped, all had washed feet and all had wiped feet. Not one could say, "I did not wash feet"; for each had followed the example.

In baptism God requires two to fill the requirement—the administrator and the penitent. A third person is not essential to administration, and reception of the rite. In the kiss of charity, two persons can obey the command, a third person not being essential to the obedience of the two who saluted. In the breaking of the bread, two persons are sufficient to obey the command, a third not being essential to the obedience of the two. In dividing the cup a third person is not an absolute necessity in order to render the obedience of the other two acceptable. Please do not say the administrator is a necessity; for distributing bread is one thing while breaking it is another. Cooking food is not eating food; and in our investigations we must not confound the preparatory part with the thing itself. The sowing of grain, reaping, grinding, baking are all antecedent to breaking, and not a part of the ordinance. Bringing of water, tubs and towels, are all antecedent to feet-washing, but not the ordinance. Please bear these things in mind as we pass along, the commission Matt 28: 19. Is this not a clear fact? Do we not all see it verified frequently? Two brethren meet and salute each other with a kiss—so far as those two men are concerned before God, have they not obeyed the command? Could a third person make them more obedient? Could they, by any means, have failed in observing the command perfectly? If it be observed perfectly, no man can make it more so.

In breaking, bread two persons may engage so as to fill the requirements. One breaks, the other receives; and the order reversed, the one who receives now breaks, while the other receives. Now the virtue is not in breaking alone, nor in receiving alone, nor yet in eating alone; but in breaking, receiving and eating, all being necessary to obedience. In feet-

washing we see the same general rule exemplified by the Master. Each apostle was a subject, Christ himself the other person. He washed and wiped the feet—a natural order indeed—so that when Peter went to Joppa and preached Jesus, and established a church, he could say, "My Master gave me an example that I should do as he did to me—wash and wipe feet." And when John had persuaded many at Ephesus to believe on the Lord, he could declare: "On the night that the Lord Jesus was apprehended, he washed and wiped my feet, and said he gave me an example that I should do as he did to me." Is there any doubt as to what John did?

The twelve apostles were not the example, the water was not the example, but *what Christ did to each apostle*.

In 1 Peter 2:21 it is laid down that we should follow Christ's steps since he suffered for us, "leaving us an example." In what? In everything from the beginning to the end of his ministry. Dare we say that no one shall follow him in being guileless? An example is a mighty illustrator.

3. Pray, why should I deprive any one from washing feet—at the same place, on the same occasion that I wash feet? Or why should any one deprive me of the noble work? If being washed is essential to eating, and the command is to wash, and the example is wash, beloved brethren, how can we eat and please the Lord, not having washed? What principle is violated when each one washes? "No principle" is the universal response. Then let no brother wash the feet of more than one, and then all can engage in the holy work. Just so soon as one brother washes the feet of two, he cuts off the privilege of some one to wash feet. Come, brethren, let us think of these things and be like children, and not deprive each other of engaging in such grand and glorious work in God's house. We feel the great responsibility of being obedient to Christ; and want all our dear brethren and sisters to enjoy the same great blessings that come to obedient children.

We are not pleading for several ways of obeying the ordinance. The system used extensively in Southern Illinois is assuredly in keeping with the example given to each apostle—A rises, washes and wipes B's feet; B washes and wipes A's, and so on until all have been washed, all wiped; all have washed and all have wiped—a perfect equality among all. If this be not *oneness*—if this be not *unity*—if this be not practical equality, then we know not where to find it. If the "slow" argument be advanced, we would say, begin at each table and pass round it. If you would know how well it works in all its parts, just try it. Do not be afraid of it. You'd not get above the Master by simply doing as he did, especially when he says we shall. He went into the water

to be baptized, and asks us to do likewise, and we have done so without thinking we exceed him in thus obeying. By no means are we pleading to add to the command or example.

4. The order in this way of observing the ordinance, is so commendable that it alone should favorably impress every member. And we would here beseech those who favor what they term the "single mode" to adopt the order of the Master, so that all can wash, all wipe, all be washed, and all be wiped; and then by pure and good lives show that you mean not only to follow the Master in feet-washing, but in being guileless—in not threatening, in not reviling.

Perhaps the shortest way to general satisfaction would be to treat this question as the supper on the table was treated—leave it work its own way. Our mind is, that if A. M., would authorize all to practice in this way that will enable all to wash feet. This we do not regard as necessary to satisfy any notion of ours, but as the best road to peace and gospel success. God will help those who cling to the Gospel, and when all wash feet, is it not clinging to the word? Dear brethren, think of this prayerfully. Let us keep Christ above us all, in all, by all. Our wishes must go down before his will,—before his order and requirements. It is the part of wisdom to change for the better when convinced.

COLLEGES.

Why should there be wrangling with these? Our Brotherhood owns no colleges—never bought any—never authorized any to begin—never set rules and orders for them; why haste to bring them to an end? Is teaching school a species of wickedness? Is owning school-houses a bar to fellowship? If so, what becomes of the wood and stone and iron and glass in other forms, such as in dwellings and meeting-houses? Are the schools turning gospel principles upside down and covering them over with rubbish? If so, turn committees on them—make them stop that kind of work, just as you would the man who gives medicine that hurts the patient. What do you do with the farmer, the blacksmith, the carpenter when he errs? Do you tear down the buildings, even before they have time to thresh the grain, or shoe the horse, or make a door? No; but when they abuse the good things, and cause others to sin as well as himself, you say "stop," and you have a right to speak. Let us not be in too great haste concerning evils, wait until they come; they will get along soon enough. We never attended college—never sat under its shadow even, but think we are none the better because we never did. Let those alone who are gifted to teach; and when they wilfully abuse the gift, we will join hands with you in pleading with them to do better. Let us love them and thus show them we want them to do

good. Do not abuse them. They cannot increase very fast in love for you in that way. And above all, be slow to believe injurious reports concerning our brethren. Some very wild stories are floating around, and the prudent man will be slow to let them in his ear, for he knows how all neighborhoods are afflicted with backbiters and slanderers.

SERIES OF MEETINGS.

We are for these with all our heart; for Paul "disputed with the Jews, and with devout persons, and in the market daily with them that met with him. And he went into the synagogue and spake boldly for the space of three months." Acts 19: 5. And more: The early Christians continued daily with one accord in the temple praying God and having favor with all the people. Acts 2: 46, 47. Here good men and women were pretty popular, it seems, because they had "favor with all the people." It is no proof of being wrong when the multitude speaks well of you; for often did the multitude agree with the apostles, but the chief rulers and scribes were always jealous.

SUNDAY-SCHOOLS.

We prefer the name Bible-schools, and then make the study of the Bible the chief object. But under the name "Sunday-school" the question has always been presented to A. M., and we think that if its decision and advice be carried out, good work may be done everywhere. Just now we can see nothing better than a vigorous effort to teach the young, be it on Monday or Sunday, or Saturday or any other day. It may be properly classed under the head of "good work for necessary uses." Titus 3: 14. This we regard as strong evidence for a good Bible-school in every school-house and meeting-house among our Brethren.

MISSIONARY LABOR.

We have known nothing else but mission work since in the church. The command to "preach the gospel," to "go and preach," and to be "instant in season and out of season," are too clear to permit us to look at anything else. You can measure our zeal to help save others, when we say that if we had the power we would equip and send out 75,000 men and women within ten days, to go up and down through the lanes and streets, and fields and groves teaching the people the way of salvation. Indeed if we were able, we would wage a tremendous war against Satan by turning all the printing presses against him, accompanied by a great multitude of mighty workers. God be praised for committing the noble work of sounding out the Word to the church!

Now we have pretty freely given you our position, and do so with a hope that you will look at it without any prejudice, and grant us no more than you seek for yourself, the right to study the word of God and arrive at just

conclusions from the same. You like to think, study and hold views; will you grant us less liberty? You have your views on these questions and cherish them; do you not want to do to us what you want us to do to you? bear in the presentation of them? Think of what you enjoy, then think that others enjoy the same great liberty—to think, and talk, and write in a becoming spirit. We do not write to open up a controversy, but to satisfy our own mind, and the many who have written us concerning these things. We do not mean that this is a signal for a prolonged discussion over these questions in our paper; for they have been before the Brotherhood, in these many years, and should now be dismissed; and the whole body be turned to spreading the gospel of the kingdom. Annual Meeting, we insist is the proper place to debate these questions, and our paper the place to teach the people the way of the Lord. "Set for the defense of the Gospel," is our sign, and we do not intend to take it down, neither do we desire to keep any other kind of good within. Please do not conclude that we simply want our way on these things. We are but a member of the church of Christ, and have not been set to decide what is law and what is not; but have been sent forth as a teacher in Israel. By God's grace we shall abide in our calling. Will you come and help us tell the good old story of the cross to the millions who know not its grandeur and glory? God bless you with a tender, loving heart so full of sympathy for poor mortal man that you will constantly make known his riches to the praise of his glory.

M. M. E.

From different sources we learn that it is reported in some places, that we confess that we were mistaken in our view as given in the *Primitive Christian*, on the subject of the covering for the head of the woman when she prays or prophesies. We take this opportunity to say we have no reason to change our mind, and contradict all such reports. —R. H. Miller, in the *Preacher*.

This sets Bro. Miller in the proper light before the Brotherhood. The articles on the covering question he wrote for the *Primitive* were as sound as gospel and proved very satisfactory to the brethren.

The *Advocate* says there is no more reason in the nature of things, that all should dress alike, than that all the flowers in the garden, or the houses in a town, should be shaped to one figure; and yet such is the power of fashion and conventionalities, that many render themselves uncomfortable and disfigure their naturally beautiful form to dress like somebody else. —*The Religious Herald*.

But that "somebody else" always happens to be a person who cares more for the world than for religion. If people are asked to dress like humble Christians, they revolt, but if asked to array themselves in the vain fashions of the world it is all right. Straws tell which way the wind blows.

YOUTH'S ADVANCE

Dear lover of youth:—

ASSURED as we are that the moral and spiritual interests of those under your charge are close to your heart, we desire to address to you a few earnest words.

You are aware that the most corrupting agents among our youth are the vile publications known as "boy's story papers." Fully a half million of these are circulated weekly, and it is safe to say that there is scarcely a household in the land which is secure against their evil influence.

They are distributed broadcast, and the injury which they do is beyond calculation. Many a parent and many a minister, as they have personally assured us, have never suspected the cause of the waywardness of a loved child, until they are drawn to these publications, which treat of seduction, burglary, and all phases of crime, in such a way as to inflame the imagination of youth and render wrong attractive and virtue repulsive.

The question then arises as to what is the best means of saving our community from this fearful evil.

The mere denunciation of bad reading will not answer alone. Our children will read, and the utmost we can do is to direct and educate the taste, so that it shall elevate and not debase.

We need a paper devoted especially to the young, and which shall entertain, and instruct them, and that shall come to their hands once a week, fresh, wholesome and eagerly welcomed.

So impressed are we with this view of one of the most important questions ever brought to our consideration, that we shall unflinchingly labor for their best interests.

Price of YOUTH'S ADVANCE only 40 cents a year. Send for sample copy.

M. M. E.

OUR MISSIONARY PLAN.

Dear brethren editors:—

YOUR missionary plan is a good one. We can all help you in your noble efforts to spread the gospel in its purity, if we will take hold and go to work; I believe it is the duty of every follower of the meek and loving Savior to help the cause all they can.

Dear sisters, although we have not the liberty to preach, we can send our mite to help along the cause. Can we not deny ourselves some little thing and thereby help to spread the gospel to every creature. May the Lord help us to work while we have time and opportunity.

Let us not be weary in well-doing; for in due season we shall reap if we faint not.

M. E. Brooks.

The following is the "plan" referred to:

For \$1.00, the BRETHREN AT WORK one month to eight persons, and each a copy of "The House We Live In," by Bro. Daniel Vaniman, or "Single Immersion," by Bro. James Quinter. Price of each pamphlet, five cents.

For \$1.00, the BRETHREN AT WORK two months to five persons, and each a copy of "Feel-Washing," by Bro. J. F. Eversole. Price of pamphlet, five cents.

For \$3.00, the BRETHREN AT WORK two years to ten persons, and each a copy of "Trine Immersion Traced to the Apostles."

The foregoing is presented with the hope that our readers will embrace the opportunity of sowing some good seed, by a little effort. God will bless those who diligently labor to instruct others.

BRETHREN AT WORK.

Mt. Morris, Ill.

HELPFUL

FROM the tone and sentiment of the many letters we receive from various parts of the brotherhood the past few weeks, we infer that prayers and supplications are going up to God for wisdom and truth to prevail at our next A. M. Some of the letters are also full of tenderness and heavenly sympathy, that we cannot read them without weeping. How we would like to publish all of them! They are bright jewels in the pathway of life; and coming from earnest, active brethren in the church—men who have for many years hazarded their lives for the foundation of truth, the soul is aroused to renewed energy and determination to move onward. We are hopeful for the future; and can now see the waters of the sea of distress dividing to let Zion pass over safely and surely.

M. M. E.

CAN I be saved and not be a member of the Church of Christ? If so, then there is no use for the church. Christ's suffering was useless. The world would be as well off without the church as with it. Be not deceived. In the church is salvation. Out of it is death—eternal death. Many church members are not alive to these truths. How long, O Lord, will we slumber and sleep?

In many instances ministers lose their influence because they do not practice what they preach. The preaching is good enough for any congregation but the way they live is anything but a credit to the cause they advocate. It is consistent living that gives to preaching much of its power. Men who live right and preach the truth are the pillars of the church, and in the final account will receive a greater reward than the one who enlightens others by his preaching, but by his conduct casts a dark shadow over the whole picture. It is well enough for preachers to study how to preach, but they should also study how to live, that their conduct may be a shining light to others. Actions always speak louder than words. The Pharisees said but did not; our ministers want to both say, and do.

ANOINTING THE SICK.

Will you please give your views on James 5: 14, 15. R. F. G.

THIS passage has come up for consideration a great many times, but almost without exception to receive the same answer. Bro. Donin, in his "Lives of Jacob Creath," does relate a case of a sick, so cured. But the current testimony of the Church of Christ does not favor any other view than that this was a miracle, as it is stated in the Bible, however, should visit the sick, and should pray over them with full assurance of faith that God will hear and bless that prayer, if a truly directed. We can not decline our duty because we do not know God's will in the matter—Christian.

REMARKS:

Does not the same Scripture that requires elders to visit the sick and pray over them, also demand that the elders should anoint the sick with oil in the name of the Lord? Who authorizes modern Christians to make void a part of the word of God by their traditions? If elders can please God by visiting the sick, and praying over them, yet refusing to anoint them with oil, we would like to know why others cannot go safe with faith and repentance, yet omitting baptism? J. H. M.

BOASTING of knowledge is bad enough; but boasting of ignorance is still worse.

A VENERABLE minister, ripe in the experience of many years labor, once said, near the close of his life: "If any church puts the work of missions in a corner, the Lord will put that church in a corner." Mark it! The sad experience of many "cornered" churches bears testimony to the truthfulness of the words.—Golden Censer.

THE BRETHREN AT WORK, in speaking of Ashland College says: "Five of the faculty are members of the church, four of whom are dressed as brethren, and in spirit manifest brotherly love and 'good will' to all." We think the other brother ought to feel the necessity of identifying himself with the church.—Primitive Christian.

He felt "the necessity" and did the identifying, and now bears the good will and love as do the others. Just step up to the Normal and learn to read, brother Christians.

The following we clip from the Primitive. It is not just our way of doing when we are a little perplexed but it shows how editors sometimes maneuver:

When I was yet a "typo" in the Primitive office, I remember quite distinctly how the editor would sometimes be perplexed in trying to fill up his correspondence columns with appropriate matter. I can see him yet as he sat with face in his hands, and elbows on the table, as if asleep; but he was not. This individual never slept, or seldom. Then he would suddenly rise from his chair and walk the floor with "uneven" step, halting now and then to scratch his head. This latter act seems to be a characteristic of editors. It was an action always mysterious and queer to me. I have thought it might be a remnant of their school-boy days, but I confess I don't know. Then he would go to the window and gaze out with a vacant look. This latter paragraph is intended to convey to the reader a faint idea of the perplexities of an editor.—T. C. Hollenberger.

Our Bible Class.

J. S. MOILER, - - - - - EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Møiler, Ladue, Henry Co., Mo.

When did God set up a kingdom on earth; on the day of pentecost, or before that time?

JAMES M. NEFF.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 12:40, with his burial and resurrection as to the time he was in the grave? Please give the harmony.

F. C. LONG.

Will some one explain Genesis 4:15—"And the Lord said unto him, Therefore whosoever slayed Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him?" What was the mark he set on him?

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, but of every nation under heaven." Were those "devout men from every nation" all Jews, or not?

ROBERT T. CROOK.

LITERARY SOCIETIES.

Dear Brother:—

I WISH you to give me your opinion on the following subject or question: We have a literary society in our school-house at Rock Creek district, and some of the Brethren, including myself, attend and take part in the exercises. Our exercises are such as reading, essays, orations, declamations and debate, nothing but good, moral questions. I will give you a few of them: 1. Which has the greater power, water or fire? 2. Which is the greater evil, intemperance (the use of ardent spirits), or war? 3. Is compulsory education a good and just law? 4. Is woman's intellectual faculty equal to that of man?

Now the reason I ask you this question is, because some of the Brethren think it wrong to attend societies of the kind above mentioned; hence are opposed to our attending the same and taking a part. Now, dear brother, will you please be so kind and give your opinion in the BRETHREN AT WORK and oblige your brethren in Christ? If you wish you can send this for publication. My address is Maltvern, Whiteside Co., Ill.

JOHN M. DIEZEL.

ANSWER.

Dear Brother:—

Your letter, asking my opinion as to the propriety of brethren participating in literary societies, where moral questions are discussed, is before me. In answer I would say, that if such societies are conducted in good order, I can see no special evil resulting from them in the discussion of proper subjects. But if conducted as I have seen them, they are productive of no good. Where personal thrusts are purposely made; or foolish expressions to raise a laugh, and a constant effort to out-talk an opponent regardless of truth,—such societies brethren ought not to attend. They only generate to strife.

If, however, the object is to improve the mind, and good decorum is maintained, and only proper, moral subjects are discussed, I cannot see any evil resulting from them.

I would, however, not advise you to participate in them, contrary to the wishes of the church in which you live. I think the better way would be, to bring this matter before your church, if you think, your participation in the exercises might cause trouble, and state to the church the kind of societies you have, and ask their consent and advice; at least ask your official members. This is a good way to maintain peace in the church, which is of the utmost importance.

J. S. M.

THE NICOLAITANS.

Will some one explain Rev. 2:6—15. Who were the Nicolaitans, and what were their deeds and doctrines?

A Brother.

ANSWER NUMBER I.

IN the above query two questions are asked: First, What were their deeds? Second, What were their doctrines?

We cannot, at this time, explain all the contents between the 6th and 15th verses as referred to in the above query; but shall confine ourselves mainly to the deeds and doctrines of the Nicolaitans.

The information respecting those points, is somewhat meager. It seems that the deeds of the Nicolaitans were of licentious character, though professing religion.

They maintained "plurality of wives." Doubtless on account of their licentiousness and indulgence in carnal lusts, they were reproved, and even hated, and the churches were admonished to remove this stain from them, or God would fight against them with the sword of His mouth.

In doctrine, they were Antinomians, i. e., they discarded "good works," as necessary to salvation, and relied mainly on "strong, religious emotion" for their salvation, at the expense of practical goodness. That being their doctrine, we can easily imagine what their life was, and we need not wonder at the rebuke given them.

J. S. M.

ANSWER NUMBER II.

The Nicolaitans originated with one Nicholas of Antioch. History says, he was a Gentile by birth, but was converted to Judaism and then to Christianity. Their doctrine allowed a community of wives, and made no distinction between meats offered to idols and ordinary meats. They taught, that men could believe in Jesus and eat meat offered to idols. They were lewd and profligate in their lives and aimed at secular advantages.

The church at Smyrna was in the city of Smyrna, in a section of country known as Ionia.

Smyrna was one of the seven churches of Asia. Polycarp is supposed to have been the pastor of the church at the time the Revelator wrote. Their works were good, and according to the word, they were ever striving to overcome their trials and temptations by imploring divine and strict adherence to the teaching of the apostles. Hence they were rich in grace, but poor as concerning possessions of this world's goods. With all their good works there were some among them who said, they were Jews and were not, but were of the synagogue of Satan.

Paul says, he is not a Jew which is one out-

wardly, but he is a Jew which is one inwardly. At this time there was not so much care taken in counseling those who were admitted into the church, as there should have been, consequently there were men taken in who had sinister motives in view. The church tried such, and found them to be of the synagogue of Satan. They were not to fear those men as much as the tribulations which were to come upon them.

The devil was going to cause some of them to be cast into prison, but they were to keep their first promise, hold out faithful until death and they should inherit a crown of life.

Pergamos was a city of Troas. The sharp sword with two edges was the word of God.—The spirit saith, "Thou holdest fast my name." This was said to them, because many other churches had forsaken the divine origin of the church, and were looking to man-power as the head of all good, while the church of Pergamos still held to the faith once delivered to the apostles, that Christ was the true head of the church.

They had not denied this faith, though they had dwelt, where Satan's seat is.

This was about the time when the greatest persecutions were arising and all the devices of Satan were being made use of by the heathen to torture and persecute the church, and as they were near to the place where the great power of the persecutors was shown, it might well be called the place where Satan dwelt and his seat would be where emanated his power.

Yet the Spirit had a few things against the church, for they had those amongst them, who held the doctrine of Balaam.

The doctrine of Balaam was to induce the Israelites to idolatry, that God might curse them. As Balak desired Balaam to curse Israel and offered him money to do so, God turned his curse into a blessing.

Then Balaam advised Balak to seduce the Israelites to fornication and idolatry, through the agency of the Moabish women. The stumbling block was the advice of Balaam, and by this means there was a plague brought upon Israel and those that died were twenty-four thousand. Numbers 25: 9. So it was with the church at Pergamos. The stumbling-block was the advice or doctrine of those who taught as Balaam, and there were many who fell in with this false religion.

D. ROWLAND.

HERE is a good one told of Horace Bushnell: Hearing some one criticise in a fault-finding way the singing of a church, he exclaimed: "Its worship! and you might as well criticise the gait of a scapegoat that bears away the sins of the people."

THERE is no one name that expresses all the truth concerning God, or even all that we know of him. The names that we apply to him are descriptive,—we can never claim that they are exhaustive. They tell first one truth, and then another, that we have learned about him, but how much do they leave untold?

A HEART that is destitute of the love of God is like a river-bed whose waters have been dried up, or diverted into some other channel. We see only, in the place of the pure and sweetly-flowing water, the ooze and mud of the river bottom.

Correspondence.

From James Evans.—We returned home after six weeks' visit among the brethren in Shelby and Knox counties. It was fine, snow and our meetings were not numerous, nor as well attended as we desired. In addition to the hindrances arising from the weather as the roads, the meetings were in almost every house, preventing many from coming out. But we do not complain of these things over which we have no control. We found the acquaintance of most of the brethren in these counties, numbering in all about forty. One aged brother died while we were there. He was 95 years old. His name was George Humaker, and for 60 years had been a member of the church. He was baptized by Elder George Wolf of Illinois. His end was peace. The brethren are scattered here in Knox, Shelby and Madison Counties. Brethren L. C. Calkins and John Hays are very thoroughly preachers there. We think, under more favorable circumstances, the truth might be extended there.

During our visit in these parts we had a discussion of the Seventh-Day-Adventist on the Sabbath question and baptism. He is a firm believer in that system of theology, taught by Ellen White, a recognized prophetess in their church, and J. N. Andrews and Uriah Smith. By the way, these people abstain from swine's flesh, tobacco, whisky and all sorts of drugs. They are very zealous on the seventh day sabbath, and allege that Sunday-keeping is a mark of the beast.

Before we came to Mason, where he was preaching for over five weeks, he asserted that the first day of the week was the Pope's Sunday. We told the people that he could not prove this, but we could prove that he had the Pope's baptism; two single immersion in the three names was certainly invented by Pope Gregory at the council of Toledo, A. D. 683.

Before we came to Mason, Mr. Wren had been preaching on the perpetuity of what was written on stones as the perfect law of liberty. He found people who admitted his premises as to the ten commandments and the Sabbath. The only question he set, which day was commenced to be kept holy. Human events say, the first day of the week is the Sabbath; the Bible says, the seventh day. But we denied his premises. We showed that the ten commandments were not our rule of life, but the example and precepts of Jesus, as he himself or his apostles have declared them. We find no seventh day sabbath in the new institution and Mr. Wren could find none. But as we intend to write elsewhere more fully on the subject, we shall add no more here.

We are now at home in Carroll county and have resumed meetings in the new church house which was closed all Winter, on account of the cold and the untimely state of the house. We hope to have regular meetings on the first and third Sunday of each month and shall labor for the cause of Christ here and elsewhere, seasons of utter repentance, thanksgiving.

As brethren may probably know, we did not have our regular case Winter, and at present can do scarcely any work with our hands,

except a little writing. But if we cannot labor with our hands, we can use our tongue and pen, and for this we are thankful. We are on the side of truth and a complete separation from the world. The church and the world to us are two distinct organizations. The word *kosmos* is the original word to represent the present world. *Kosmos* means order and arrangement. The present "kosmos" has its order, its rules and policy. To this we have died. The church has its order and arrangement, and there is no border land, where world and church can blend. This fancied border land is where two many members live. Men attempt to do what Jesus said they could not do, viz., serve God and Mammon. The world must not know us, because it knew not our Master. — Love not the world. — *De Witt, Mo.*

From John Forney.—We have nice weather now; farmers have commenced plowing and sowing last week. Health in this neighborhood is good. Yesterday was our meeting in our school house near my home; people could not near all get in the house. A sister was received by baptism. We need a larger house; who will help us to build one? Some of us helped to build several in Illinois. — *Abilene, Kans., March 15th.*

From Jesse Y. Heckler.—Once more we feel, as if we were set at liberty, after a long imprisonment. We were enclosed within the gloomy walls of ice and snow, a long, severe, tiresome Winter. But at this writing, the snow has all disappeared except the drifts, and the signs of coming Spring are here. Countless flocks of wild ducks and geese are pursuing their flight Northward and farmers are beginning to lay their plans for Spring work. Many have a large portion of last year's corn crop yet to gather. The weather and roads have been so bad that it was impossible to keep up our appointments for meetings, but by the help of the Lord, we will open the Spring campaign with renewed vigor and may the Lord add his blessing. Amen.—*Weeping Water, Neb., March 25.*

From John J. Hoover.—We feel to say, that here in the West, the harvest is great and the laborer few, and we would be glad, if the Brethren, in their travels would make this one of their stopping places. We stand very much in need of ministerial aid. And to the dear brethren and sisters that are looking for homes in the West, with church privileges, I would say, that this is about as good a place as they can find, west of the Mississippi river. We have here a healthy climate, good water and a very productive soil; no rocks to dull your plows when cultivating the soil, no alkali water to blight and make you sick, when you want to quench your thirst on a hot Summer day; no ague; no chills and fevers as in many portions south of us. These are facts which I know from my own observation and experience. The soft, gentle, (and sometimes not very gentle) breeze, that glides over the rolling prairie, or pines and firs in Spring, Summer and Autumn, and in Winter not colder than many other places of same latitude. This past Winter is said by those that have been here, since the country was first settled, to have been the

severest Winter they experienced. I have not heard of any persons, or stock being frozen this Winter, and I rather think that healthfulness prevails everywhere. The nice Spring weather, the singing of the birds, the balmy breeze that roll over the prairie to-day,—all is invigorating, and the heart of man is lifted up, and the soul thrill with joy, seeking even to penetrate, as it were, the impenetrable, bearing home to the Fountain Head, exultant praise for his boundless love and mercy. We feel to give God all the praise, and in conclusion will say to all that may notice these lines, to remember us at a Throne of Grace. Do not forget us, when passing this way, but stop off at Carleton or Davenport, Thayer Co., and if no Brethren are present, you will, upon inquiry find that they are near at hand, and will receive you with open heart and hand. May God bless all his children every-where, now and forever. Amen.—*March 29th.*

Snow-bound.—Quite recently we were out on a short visit and were caught in one of our severe snow storms. We had to wait several days, until the trains could move on again, that were snowed in along the road. The cuts along the road were filled with snow, which had to be shoveled out, occupying many hundred men for several days, clearing the snow from the track. While among over our misfortune, we had to think of the blockades along the road of life. Sometimes this road is winding through pleasant sceneries and along elevated plains; but at last we get in some deep cut, where we meet with adversity.

These cuts in our heavenly road are sometimes made by ourselves and sometimes by others. But no matter how they are made, there are always some who are ready to heap the debris of life in upon us, and it often requires many hours of struggling to get the road open again.

We often have much shoveling and digging to remove the obstacles, and those, who we think ought to aid us, often try and drag us further down into the cut of degradation. O, how unfaithful we are! Instead of bearing each other's burdens, we heap more upon the road.

But sometimes we are placed into the cut by others and have to suffer innocently. Then we have comfort in Christ's saying, "Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake." Matt. 5: 11.

Along this road there is a telegraph reaching from our heart to the Chief-operator on the line. By it we receive messages of comfort to our soul that cannot be given by our fellow-men. What a sweet consolation it is, that when we are detained on this road, we can have access to a throne of grace of immutable joy, of life eternal, from which we draw our sustenance. If it were not for these hours of depression which we have to pass through, we might become too much exalted and pass by this narrow road that leads to heaven. But when we hear the cry of our fellow-travelers, saying, "thou unfaithful brother?" it brings us down from our elevated pathway, and places us on the road where we can look to another's welfare as well as to our own. Yet each one must

clear himself of all earthly attachments, and put on the whole armor of God and the breastplate of righteousness, which is the helmet of salvation, and it will be no trouble to keep the road; for it has been laid out and graded by the Son of the Most High. May God help us all to be found travelling upon this road.

D. ROWLAND.

From J. C. Lehman—Our meetings in the Pine Creek church are now past. Bro. Bashor preached 18 sermons, Bro. Leor 6 sermons, and the immediate result is an addition of 35 to our number, and two more applicants. O. W. said, they would come soon. The meetings were abundant; men were seen to weep when sinners turned to God; such as could not be moved herebefore. Next Sunday we intend to organize our Sunday school at our church.—*Bristol, Ind., April 4.*

From Elhu Moore—On page 124 of your paper I saw an account of our trip to Clay County. In giving the account thereof, two errors occurred. First you make me say, "C. H. S. says," when it should be "C. H. Stone." Second, you make me say, "council meeting," when it should read "private interview." Really very bad; snow drifts from time to time fell deep; very cold at night.—*Greene, Iowa, April 1.*

From M. E. Yeoman—The weather has been very cold this winter and a great deal of snow is yet on the ground. To-day is the first of April and hundreds of acres of corn to look for. There are, in some places, lays three feet deep. There are fifteen members living in this county now. Five years ago there were two; some have died; but the remaining fifteen still hold meeting two or three times a month. I hope soon to be more added to the fold of Christ, and to this end my paper is the means of doing much good. May we all strive to enter in at the strait gate.—*Carroll City, Iowa, April 1.*

From Wm. S. West—The Brethren of Schuyler county, Missouri, much desire some good, active, laboring brother to come and reside among us. There is but one speaker here in excess of seventy miles. Calls for preaching are numerous. Brethren emigrating to the West will do well to come and look at our country. Here is a good, healthy country, and is cheap; raw land, \$5.00 per acre; improved, ten; well improved, twenty. Timber and water plenty; a good stock country. Land is just on the rise, and any one coming soon can get a bargain. Our market privileges are good; we have two railroads. Come and see; we will find you cannot find.—*Lancaster, Mo., March 31.*

From D. L. Williams—I notice a comment in No. 12 of present volume relative to emigrating to Missouri and other parts of the West, and cautioning members to keep out of these desecrated parts. Also saying that good land can be had on either side of the Missouri river for 75 miles east of Kansas City, and I would like to see it. I am like and writer, "I know just what I assert," and further wish to say that from the first settling of Saline Co.,

there has never been a failure in crops, but rather always a surplus. Members need not fear starvation to emigrate here. Bro. A. Reese says, I would advise those coming here to do so as soon as they well can; for land is rapidly increasing in price, hence an evidence in favor of emigration here. Many have gone further West that are now returning to Missouri. Bro. Reese once lived in our county, and I am certain that he will join in with me in saying that no better, (I don't want to say the best) body of land can be found in the west than in Saline county. Bro. Reese has studied correctly in regard to a society, the morals of Missouri and every other point. Members will be welcomed to settle among us here, especially ministering brethren; for we stand much in need of them. *Brownsville, Mo., April 1.*

From W. W. Johnson—As an item of church news, I will state, that we are situated in an isolated part of the Howard church, where the doctrine of the Brethren is but little known. There is but one family besides myself who are members. Bro. Shively, of Pine Creek and Bro. F. X. of Santa Fe, came to us on the 2nd of April; held meeting on Saturday night; also on Sunday morning. We hope to seed soon by the two men may spring up, and bring much fruit.—*North Howard, Ind.*

From J. H. Miller—The ark of the Lord is moving along slowly. No additions to the church lately, but still we are trying to identify the unity of the Spirit, in the bond of peace. "The growth of a church is similar to an orchard; some years there is plenty of fruit, then again there will be a failure for one or two years. Our preaching may be regular and attendance good; but seed, when sown, must have time to produce a crop. The heart of the sinner is compared to fallow ground. Jer. 4: 3. When the ground is broken up, it may be cloudy and dry; so the seed will not germinate until a gentle rain falls, and moistens the earth and pulverizes the ground, and then we can expect the grain soon to put forth a stalk. So with the sinner; his heart may be well broken up, but he must wait until the shower of precious truth on the hard thoughts (clouds) and melts them, so a spiritual crop may come forth. *Milford, Ind., March 31.*

From Dr. J. Sturgis—Weather still very cold here; it has snowed every day for last 9 days. Health of country very good at this time, but there was considerable sickness during the winter, and an unusual number of deaths in proportion to the number sick.—Church matters are moving along smoothly, neither advancing nor retreating. One of our elders has been somewhat indisposed during the winter, and has not been able to attend church.—*Waukena, Ind., April 5th.*

From Christian Holdeman—I can in many respects endorse the tone of the Brethren AT WORK. I am well pleased with M. E. Schuman's article in answer to some of Bro. Holsten's modes of reasoning as regards the Minutes of A. M., and making union or peace in the church. But I see an article in No. 11, recommending W. J. H. Buaman's rea-

soning on the covering question, that I think would better not have appeared in your columns. In the part you copy, we find the following: "Would therefore not consistency require of us, first to find out, whether a sister prays or prophesies before we compel her to wear the sign?" This is a point that I cannot see in that way. That would make it necessary to first violate the Scriptures before we require obedience to the Gospel, and might there not be as much danger of acting the hypocrite in requiring obedience to any other command? The heart might not be united in it, and hence hypocrisy. Other points of it are rather spurious too,—that of "no necessity to wear the covering unless she prays." She might be where others are praying, and it is not wise to be disrespectful to be uncovered under such circumstances, then a brother may be covered under similar circumstances. Would that not be in light? There may not be much in it, but I thought saying something clear seems to have would not hurt your feeling. For we trust you have love for the truth.—*Corinth, Mo., March 29.*

SPIRITUAL BREAD.

A Bread is very necessary and of food to the inner and physical man, and is the "Bread of Life," the physical man. As we are enabled to live, physically, by eating, regularly and at proper time, so we are enabled to maintain our spiritual life by eating the "Bread of Life," the spiritual man.

Such food we received in the Mar. 27, from our beloved young brother Isaac Fenzl, of the Newton church. Although young in manhood, our brother does not fear to state to experienced witnesses and our folks, what they have before him. If some impression was made, Matt. 5: 1-16, in which he took or taught his bread of life, and in which he took, including our dear Lord, mainly upon the beautiful expression of our Saviour "Ye are the light of the world."

His principal remarks were confined to the members in regard to their duties, so that at all times their light might shine in an official manner, before their families, the church, and the world. He spoke of the great importance in so many families in regard to family prayer, and by so doing emitting a faint and feeble light, of the troubles and trials of our daily lives as parents, and our willful disobedience to the command in failing to bear them patiently or in a Christ-like manner; thus giving a bad impression to our little ones, or our personal religion.

He advised us to speak with more thought and care as our little ones, when they are young and cry as they go to bed, to act and speak with care before the world; and before one another. What a change and reformation might take place, if our lights would always shine more brightly! We can all improve, yes, like our brother's advice, it is well. Oh, brethren and every one come to profit into a practical use, dear brethren and sisters, mine, very many seeing our zeal and earnestness and great joy in bearing our burdens and loads in a bright and in a new, will also desire to become a success of the same. It is only by putting into daily practice, what we profess so much to love that we can secure the belief and confidence of others, as this is what we so much desire. Let us then "walk for Jesus" with a will and determination to conquer all things.

FLORA E. TEAGUE.

Corinth, O.

Health and Temperance.

S. T. BOSSERMAN.

EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

INTEMPERANCE.

NUMBER VII.

JUVENILE HABITS.

THERE are many habits formed in early youth, and when once formed, are hard to eradicate. Among the many habits picked up, there is perhaps none more easily formed, than that of smoking. The young come in contact with none other evil more frequent than this. And they take up the practice as soon or sooner than any other evil. Most of those indulging in smoking, acknowledge that it is a bad habit; "but then I use it moderately," which of course does not better their physical constitution. The moderate use of smoking or chewing tobacco, or any intemperate habit is known to lead into further danger. Whatever opinion may be entertained by the public as to the effects of moderate tobacco smoking on the adult, opinion certainly must be laid aside in regard to the deleterious effect or influence upon the youth of the land. It is so affirmed by our best physicians.

A noted physician, while upon examination of the students in an institution of learning at Paris, found that out of 160 students 38 only did not smoke. Upon arranging them for examination, he also found that the non-smokers held in every grade the highest rank, and smokers, as compared with non-smokers, deteriorated from their entering to their leaving the school. Those facts became so prominent as to induce those having the welfare of the race at heart, to adopt measures forbidding tobacco to students on the ground, giving as a reason, "that the physical as well as the intellectual development of many youths has been checked by its use."

If the use of tobacco is, therefore, deleterious and hurtful in its influence upon the young, should it not be checked? But how is the practice to be stopped, when directly encouraged by those who claim to be against it?

Those who indulge, frequently receive a gift from a friend, which gives them a greater stimulus to continue in the practice. Here is the Christmas tree, and though it looks like a good, fruit-producing tree, yet it produces a peculiar kind in the shape of a meerschaum pipe; and placed there by the dear wife, whose husband is such a "lover of smoking," and, no doubt, has often annoyed her with the strong fumes around her own fireside.

Again "brother is a great lover of cigars," and the dear sister bestows her kindness in the gift of a jaunty cigar case. Is this not giving encouragement to the practice they abhor?

Boys aspire to become manly. They long for the time to come when they can fully realize, that they are men. They watch their seniors and try to imitate them. The boy puts on his father's boots, or, per chance, his hat, and fancies he is now a man. The father blows tobacco, and the boy thinks it manly to chew

and spit over the floor. The father smokes, why cannot the boy? The lawyer smokes, the physician smokes and the clergyman's breath is tainted with it, and the close-observing boy feels that if the leading lights indulge, why may I not to smoke too? By this he is encouraged to commence the practice, though it injure him, dwarf his intellect, blunt his moral sense and cause him to become prematurely old.

Indulging parents cannot restrain their children from the practice. The minister who indulges in the use of tobacco cannot keep the sanctuary spotless. Then how is the practice to be arrested? How the evil to be eradicated? Not until the education of the country is directed in a channel instructing the people relative to the laws governing life and health. Our youth should understand the fabric and functions of the body, which would give them cognizance of the conditions of health and inspire them to higher ideas of greatness, producing both moral and physical beauty. Health of the body and health of the soul would be the outgrowth, and future generations would be better qualified to fill the stations of usefulness in all the departments of life.

HEALTH.

Dear Brethren at Work:—

MUCH rather would I address you as "Brothers and Sisters at Work." However I suppose "Brethren" includes the sisters, even as *man* in the Scriptures includes *woman*. For did not God say, "Let us make man in our image, male and female created he them, and he gave them dominion, etc."

For the first time I saw a copy of your paper last week, and was more than pleased with two features in it, namely the "Home" and "Health" departments. It seems eminently fitting that a religious paper should devote some space to the advocacy of both health and temperance, instead of advertising the vile nostrums under the name of medicines (?) and which every true physician *knows* does little else than multiply disease. There is a gospel for the body as well as for the soul, and it is due time that we hear more of the gospel for the body.

The healthy life of a single individual in a community is the index of both capital and industry; hence should be of vital worth to the State, county and town, and should be protected and preserved, if for no other reason than as a means of wealth.

The reputed healthfulness of a city affects its contribution of people of means from the country and other sources, so that its reputation for health should be favorable. City and town inhabitants are menaced with so many more dangers to health than those living in more rural districts, that too much care cannot be taken of public and individual health.

With health man or woman can accomplish anything he or she wills; but without it, it is bound, is helpless. In view of these facts, it behooves every citizen to promote the health, physical and moral, of the individual, the family and community, which is the individual in a larger form, each person being one part of the great whole.

Physicians should teach the Gospel of the body, as the clergy, the gospel of the soul; the truths of the body being no more the property of the M. D.'s, than are the truths of the soul the exclusive property of the D. D.'s. The knowledge which pertains to both, in justice belongs to all mankind, and ought to be shed abroad as universally as the light of the sun; neither physicians or clergy being regarded as governors to control the mind or body, indisposing it to instruction, designed to be given by nature; but as teachers and propounders of principles and methods that will excite us to a perpetual study of ourselves as a condition of progress, both physical, moral and intellectual.

Let us hope then, that our ministers of every denomination and doctors of every school will see it is for their interest as public teachers and practitioners of medicine to recommend a more thorough knowledge of physiology in our schools, and to secure a more solid foundation in the school world, upon which to base their doctrine and practice.

CAROLINE L. PARKER, M. D.

Mt. Morris, Ill.

HOW A BOY WAS POISONED.

IN one of the public schools of Brooklyn, a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale and he had nervous twitches. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes.

When asked why he did not give it up, he shed tears, and said, he had often tried, but could not. The growth of this habit is insidious, and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette," is really: "it's nothing but poison."

German and French physicians have recently protested against it. And a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a royal eye infirmary, who stated that many diseases of the eye were directly caused by it. Parents save your children from this vice, if possible. Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate.*

TO PREVENT SNEEZING.—A writer in the British Medical Journal, after many other experiments to prevent sneezing, stopped up his nostrils with cotton or wool, and says: "The effect was instantaneous; I sneezed no more. Again and again I tested the efficacy of this simple remedy, always with the same result. However near I was to a sneeze, the introduction of the pledgets stopped it at once. Nor was there any inconvenience from their presence, making them sufficiently firm, not to tickle, and yet leaving them sufficiently loose to easily breathe through." This is really worth knowing; for incessant sneezing is among the greatest of smaller ills, and it seems only a rational conclusion to hope that this simple plan may also furnish a remedy against one of the most distressing symptoms of hay fever.

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Vol. 6.

Mt. Morris, Ill., Tuesday, April 19, 1881.

No. 15.

Editorial Items.

It always pays to tell the truth.

ABOUT eight inches of snow tell here the first of last week.

A slight shock of an earthquake was lately felt in Cuba.

The less men think, the more most of them have to talk about.

In large cities the old boots and shoes are gathered up and converted into wine.

MAY 17th is the time for our District Meeting in the Rock River congregation.

WILL J. S. Myers please give us his address? We received his money but cannot tell him of it.

A. S. LARK left Morrisonville, Ill., Apr. 13th, to attend his mother's funeral at Goshen, Ind.

ELD. J. S. Flory expects to travel considerably during the summer. His wife will accompany him.

FRI. June 1st. Eld. Samuel Murray will receive his mail at Brookville, Montgomery county, Ohio.

It is easy to pick holes in other people's work, but far more profitable to use the holes in our own work.

BRETHREN AT WORK one year and Problem of Human Life only \$2.10. Read column one, page fifteen.

"Has brother J. W. Stein been ordained?"—A brother. Yes, he was ordained to the eldership about two years ago.

Send subscriptions for "Wilford's Literary Microcosm" to BRETHREN AT WORK. Price 50 cts. Full particulars next week.

The First District of Virginia will hold its next meeting on the 5th and 6th of May, at Peter's Creek church, Roanoke Co., Va.

If you see any of the Master's sheep going astray, do all you can to save them. Do not try to drive them off still further from the church.

The Lanark church instructed her delegates to the District Meeting to remain till the business is attended to and the meeting closed in regular order.

Do not fail to send us a few copies of the Minutes of your District Meetings. We wish to keep posted on the movements in different parts of the Brotherhood.

The *Primitive* says that every room in the Normal is now occupied. The building is entirely too much crowded, and an effort must soon be made to enlarge it.

Bro. Hope writes encouragingly from Denmark. Their Love-feast at a new point passed off pleasantly. Three were baptized and others stand near the kingdom.

There are fifteen Indian girls among the students at D. L. Moody's Seminary, Northfield, Mass. They rank high in their rotations and intellectual attainments.

Those who think that reading out ballots in the presence of the church is something new, may do well to remember that that is the custom of the Standing Committee when electing its moderator and clerks. We follow its example.

JAMES Chrystal has opened a church in Jersey City. He follows in the main the Episcopal forms, though unconnected with the Protestant Episcopal or Reformed Episcopal churches. He baptizes both infants and adults by true immersion.

CREMATION is being strongly agitated in Brooklyn, N. Y. It is proposed to form a stock company with a capital of fifty thousand dollars to build a furnace. The method of disposing of the dead in densely populated cities is very ancient.

At our District Meeting last year all the queries were handed in and read at the beginning of the meeting. They were then taken up and disposed of one at a time. This enabled the meeting to know at the commencement just how much business she had to attend to.

RECENTLY a traveling agent stayed over night with a farmer, and the next morning paid him seventy-five cents for lodging, taking the farmer's receipt for the same. Now the farmer is asked to pay several hundred dollars, for that receipt in some way was turned into a note. Be careful what you sign.

"The gospel," says one, "need not to be preached to other nations except the American, because in the apostolic days it was preached to all the people." Well, some say feet-washing need not be practiced because it was practiced in the apostolic age, hence for them only. What straits the devil does put men into!

We have been under the necessity of purchasing a new engine, and we should be pleased to have our readers procure us some new subscribers. A little assistance will be highly appreciated. Subscriptions should be taken for six months or twelve months at twelve and a half cents per month, or from now to Jan. 1, '82 for 90 cents.

The brethren of Owl Creek church have decided to build a meeting-house in North Liberty, Knox county. That's good news, especially when taken in connection with the fact that one is likewise going up in Dunkirk, Ohio, and another in North Manchester, Ind., and likely one in Berlin, Pa., this coming summer. The brethren are going to town.—*Preacher*.

THERE is no such thing as being "gospel-hardened." This idea is of the devil; for the gospel hardens no one. When people think of being "gospel-hardened" it is their own hearts that are hardened by sin in its various forms. A little more love, more work, more of the spirit of Jesus will help to remove the hardness. If you are afflicted, try the remedy and be cured.

ELD. D. C. Miller, of Ottowa, Kansas, writing to the New York Independent says that there is no truth in the statement that it has been found that the new Kuman-buque law interferes with the use of wine for communion purposes. He adds: "The law does not go into force until the first of May; but in a large number of the towns of the State the saloons have already closed. In a number of the larger places the wholesale dealers are preparing to move out of the State, and some breweries are already leased for a term of years for other manufacturing purposes."

THE earliest printed Bible known was sold recently at auction in London. It brought \$3,500. It is supposed to be also the first book ever printed from movable types. It contains only the Old Testament, is in Latin, a folio, and known to have been printed at Metz about 1482 by John Gutenberg. It was found by accident in the sacristy of an old Bavarian church.

Bro. Enoch Eby called on us last Thursday. He had just returned from the Pleasant Hill and Otter Creek churches, where he had served with R. H. Miller, James Quinter, John Wise, and Jesse Culbert on a committee. He reports the difficulties in these churches amicably adjusted. When their decisions were properly explained they gave entire satisfaction to all the members as far as he could learn.

THE way the *Progressive* censures Bro. Hope is too bad. It puts him down as one of the "petulant trouble makers." A man who has worked for the missionary cause like brother Hope certainly deserves credit and not censure. The people who support him in his work believe in missionary enterprises and are certainly laboring to maintain the distinctive features of our people in thus building up churches.

In our next issue Louther Balkbaugh will appear with "The Wonderful Fountain, and the Wonderful River" in which he foreshadows an enterprise which it is hoped will reach thousands of souls as brands from the burning. His article relates to the great Anti-Christian movement of the age, and is bone-crushing, marrow-rendering in its grapple with modern infidelity. We bespeak for it a careful perusal by all our readers.

SUPPOSE the people of England, one hundred and fifty years ago, had begun to stretch and practice the gospel we now do, and then had settled down with the thought that the gospel had been sounded out to all people in apostolic times, hence they were free, could remain at home, never send any one to America to tell how good one feels when obedient to God, would we poor fellows on this side of the great deep regard that as eminently sound?

MAKE it a point to always be on time. Thousands of people injure themselves by making haste when it is too late. Recently an old gentleman in Covington, Ohio, was seen walking toward the depot. The train whistled, the old man ran. When the train left the depot the old man was not on. He was soon found lying on the end of the platform, dead. His exertion had killed him—lost his life just because he was a little too late. He was a man of considerable wealth, but that did not save him.

BADLY MIXED.

APOLOGIES are rarely in order; but the article on page 216 entitled "Our Conventions" is so badly mixed with typographical and grammatical errors that we cannot well pass them all by. The copy was right but the errors crept in some other way. Instead of reading "A rises, washes and wipes B's feet; B washes and wipes A's", we mean thus: "A washes and wipes B's feet; B washes and wipes C's; C washes and wipes D's, and so on." We do not advocate the order of A to B then B to A, then C to D and D to C, though it would not deprive any from washing feet. In the second column in speaking of the commission Matthew 28: 19 one page of copy was lost by compositors, hence the sense is wanting. You can imagine how we feel over having our article torn up and some of it omitted.

M. M. E.

Religious Essays.

For the Brethren at Work.

THE DYING WIFE'S APPEAL.

[The following beautiful lines were handed to the writer by a non-religious wife a short time before her sickness and departure. How beautiful and touching they are under the circumstances! She expected at that time to live but a short time. J. T. K.]

Come near me; let me lay my hand

Once more upon thy brow,
And let me whisper in thine ear
Love's last and fondest vow.

The lips that breathe these trembling words,
When they lie cold in death,
And thy dear cheeks can feel no more
Their warm and loving breath.

I go from thee; God only knows
How I have longed to stay,
How I have shuddered thus to tread
The long and shadowy way.

Faith tells me that I soon must know
The joys the blessed find,
And still I falter while I cast
A lingering look behind.

I see thee bowed before me here,
In bitterness and tears,
But I can leave thee something still
To light thy weary years:

Young tender forms will cling to thee,
Perhaps will miss my tone;
And though they may not share thy grief,
Thou wilt not feel alone.

But fold them closer to thy breast,
And soothe their childish woe,
And cheer the many lonely hours
The motherless must go.

The world, with all its hopes and joys,
Will sometimes make thee glad;
But they must linger round the hearth
Still desolate and sad.

And oh! when time shall call thy grief,
Perchance the hour may come,
When thou wilt win another form,
To share thy heart and home;

When thou wilt welcome to thy board
A younger, fairer face,
And bid thy children smile on her,
Who takes their mother's place.

But think not, could I speak to thee,
That I would frown or blame,
Though they should love the stranger one
And call her by my name.

For they will speak to thee of me;
My memory is their trust.
A word, a smile, a look like mine,
Will call me from the dust.

Yet make my grave no place of tears,
But let the dear ones bring,
To cheer their mother's lonely home,
The blossoms of the spring.

And there thou too mayest kneel,
And softly press the earth
That covers her whose face once gave
A brightness to thy hearth.

Then wilt the forms of early years
Steal softly to thy side,
And for an hour thou canst forget
Thou hast another bride.

She may be all thy heart can ask,
So dear so true to thee;
But O, the spirit in time of thy love—
Its freeness was for me.

Mayst be blessed who comfort thee,
And with a gentle hand
Still guide our little trembling ones,
Who make our household band.

She cannot know the fond caress
That fills her in thine's breast,
But she can love them for thy sake,
And make thee more than blest.

For the Brethren at Work.

GATHERED LILLIES.

BY C. H. PAIS-BAUGH.

To a Bereaved Father and Mother:—

YOUR wound is too deep and painful
for a mortal hand to soothe. "Woe
is me for my hurt! my wound is grievous." Jer. 10: 19. "Behold, and see if
there be any sorrow like unto my sorrow." Lam. 1: 12. "Jesus wept." Jesus
died. Those tears and that blood is the
the only panacea for broken hearts.
You had a cherub in your house, but
you saw not his wings; he spread them
forth, viewless as the air and pure as
the sunbeam, and is gone. This is your
crushing sorrow, this is the burden that
is pressing the life drop by drop out of
your soul. I try to enter the cold, sun-
less shadow with you, but am far in
your rear. I too have had my heart
triturated again and again under the pes-
tle of the Dread Messenger of violated
law, and known well the feeling that
wrenches the soul when we hang over
death-beds, and corpses, and graves of
loved ones. But I know not the agony
that plows and lacerates the bosom when
a child wrestles with the fell destroyer.
Here I can only stand by and weep. I
have seen the solemn flag of death wave
over the faces of father, mother, brother,
sister, and children. But I have never
given of my own flesh and blood into
the awful embrace of "the last enemy."
I have often lain at the door of Eternity,
held to earth seemingly by a single fibre.
Nine times my friends stood around my
couch to see me pass through the mys-
tic portal. I can feel for all who suffer,
or who have a heart treasure in the sepul-
chre, but my sympathy is insufficient
to staunch the vital flow that runs from
bleeding hearts over death beds into
cemetaries.

There is One that has power to heal
and comfort and sanctify the bereaved.
The Divine-human Weeper of Bethany
weeps for you and with you. To faith

His tears are flowing still. They will
not be dried so long as death invades
family circles, and tombs hold our dear
ones. Who can count the broken hearts
droubought the world, sorrowing for the
dead, or the graves saturated with tears
of mourning affection? Jesus weeps with
them all, stands by the grave of each,
uttering for every sorrow smitten heart
his sublime words of consolation—"I am
the resurrection and the life." To you
He comes with the entrancing declara-
tion, and the searching question: "Your
daring shall rise again!" "believeest thou
this?" Is not this ten thousand times
better than his stay on earth? The
Proprietor and Husbandman of the Up-
per Paradise has come into his terri-
fied garden, to the beds of spices to
gather lillies for his ever fragrant, ever-
blooming pasture of heavenly bliss.
Sol. Song 6: 2. Your boy is there.
Only the casket lies in the graveyard.
The real person is untouched by disso-
lution. The soul has eyes and ears and
hands and feet, and a general mould
akin to the body. What was beautiful on
earth is a hundredfold more beautiful in
heaven. His memory has not been
eliminated in the process of the final
hour. He thinks of you still. This is
involved in the essential constitution of
the soul, and the inevitable philosophy
of life. "You go to the grave to weep
there." He is ecstatic with the beat-
itude of the upper world. Your sense
of loss he knows, but feels not save
from a standpoint which you cannot yet
appreciate. Take your heart out of his
little coffin and swing it aloft and hope-
ful, gladsome fellowship with those that
promenade the golden streets, and the
bloom carpeted banks of the River of
Life. Your darling's head glitters with
a crown of glory, his little hand sweeps
the golden harp, with jubilant lips he
carols the halleluia of redemption, and
his blood-washed, Christ filled spirit
throbs and quivers and flames and ex-
ults with the rapture and wonder and
fulness of his new life. Why should you
not be more glad than sad? Why should
you not weep for joy as well as sorrow?
Your sweet, angel-faced boy is dead.
Is this all? Is the corpse and shroud
and coffin and grave all there is to think
of? What of the little boy-angel in
the Eden of God's delights beyond the
star-gemmed vault of His footstool? *He
lives, he lives, he shares a bliss and
triumph and a glory of which even the*

third-heaven-rapt Paul had only faint, distant glimmerings. Is not this enough to dry your tears, or make them flow faster for very joy?

God has put you "in the isle that is called Patmos." Everything seems blighted and barren and dead. Your home is washed and girt and serenaded by a sea of sorrow. You are not there alone. Thousands of bereaved, broken hearts share it with you. That sea is made up of tears and blood. A thousand million souls have emptied themselves into its briny surges. But over it is God's open Heaven. It is canopied with the awful, entrancing splendors of the Divine apocalypse. Look up and be glad. Look up and behold the home of your sainted boy. Look up unto the unfolding wonders of Jehovah Jesus, and drink in fresh inspiration for the time to come. Death is a terrible reality, and yet without it, life would be a hopeless curse, earth a hell, and every soul a smouldering brand of endless torture. Oh the direful calamity of sin, and O the inscrutable mystery of death—the double door that leads both into Heaven and into Hell. Weep, weep, but not for the tenant you have given to the angel-throng, the dove-eyed, honey-lipped denizen of the glory-furnished mansions of Jesus. Weep as Emanuel wept: weep over sin and its heaven and earth and hell-encircling devastations. Weep over yourselves, and yet let the jubilate of redemption intone every note of your threnody. John "wept much." David "made his bed to swim." Paul might have bathed in his own tears. Jeremiah is styled the weeping Prophet. All the saints have wept. But Jesus, the great souled, world-embracing God man is the Chief Weeper. The weeping time will soon be over: the reaping time will be forever. Then will you find your darling boy again, and the rapturous eternal reunion will swallow up all the sorrows of earth.

For the Brethren at Work:

AN EXPRESSION.

BY A. W. FLOWERS, M. D.

WE want to express our full sympathy in the grand and noble work you are engaged in—in spreading broad-cast, religious literature to all the Brotherhood throughout the world, as well as to the unconverted. One may

write a good essay, make a good suggestion, and in less than a week 1000 or 20,000, or even a quarter of a million of anxious human beings, panting for the Word of Life, like thirsty souls for water, are anxious to read and inwardly digest the grand and soul-saving thoughts preached to them by the press. The religious press is one of the mightiest powers the church can command to disseminate gospel truths. A sermon full of the gospel of life is preached through the press, and in less than a week it is republished to thousands. The religious press is a co-laborer and twin brother of him who labors in word and doctrine.

Our church wants a weekly, a monthly, and a quarterly of sound gospel literature. That want is most graciously and liberally supplied, at least in our weekly religious papers. A monthly or a quarterly magazine could gather up the best essays from the pens of our brethren and sisters, and put them in a permanent form for future reference. Another missionary work is in the form of tracts on all the fundamental principles of our peculiar views, to be distributed on all suitable occasions. These little gospel preachers will preach and reach to millions of human souls. Our heavenly Father will and does bless all these means to the salvation of sinners.

For the establishment of truth and spreading of the light of the gospel of the Son of God, we must freely acknowledge and accept the school, the press, the rostrum, and the pulpit, as the most approved means for the benefit of mankind. These are the world's teachers, working out the great problem of Christianity.

There are many subjects that could be treated upon, and all should be carefully written in a plain simple, style, and condensed. "*Multum in parvo*" should be the motto, and will be if I should write for the B. AT. W. You no doubt have scores of able essayists; and their busy pens are at work day and night for your paper. A new contributor would hardly have a chance to put a word in edgewise. We are careful readers of the BRETHERN AT WORK and Gospel Preacher, and feel devotedly attached to our favored church, and are watching every movement of the fraternity, and pray for its steady advancement in knowledge, wisdom, and

holiness, that it may truly be a light to the world, and by it, convert the world to Christianity.

As I have said, there are very many subjects to be treated on, and it is hardly to be expected that all are fully prepared to write on all subjects satisfactorily and profitably. There are a great many critics to read our essays, hence we should be very careful what we say. Our special studies for many years have been in the line of anatomy, physiology, hygiene, and cause of diseases. As we are a physician, the profession would naturally lead us in that direction. But we have also been very much interested in theological subjects, rise and progress of religious systems, forms of faith, church history, etc. We could write on the dress question in view of the claims of anatomy, physiology, and hygiene, and defend the plain dress from a scientific basis, as well as a religious one. There is another question that has occupied our mind a great deal, to-wit, "Church Polity" or "Church Government, and are heartily glad the pen of one of your editors has been occupied in "church government." (We have reference to M. M. Eshelman on "Church Government," in No. 3 B. AT. W.) In our humble opinion, we as a people need many such articles, and continued from time to time until we have a close idea of church government from the first step to the last. From our limited knowledge of the Brotherhood we are convinced that the church actually demands at the present time more knowledge on true church government. Our church universe will soon be represented by an Annual Meeting. Many grave and important subjects will come up for consideration and decision. And as the Annual Meeting is the highest tribune of our church, it is the most important of all the departments or branches of government for the settlement of all disputed and difficult questions. Therefore we suggest to brother M. M. E. and others to continue writing on church government. We shall look for such articles. Hope such who are skillful in church polity will devote some of their time and talents to this important matter. As every one who may be sent to A. M. as a delegate should be well posted in the discharge of his duties, amply qualified in the true spirit and genius of the Gospel of Christ, he should have a well balanced

brain, a cool head, no hobbies nor prejudices,—a true godly man, a counselor indeed, of whom God and the Head of the church approve. Then we will have straight work, approved of heaven, God honored, and the church advanced.

We suggest you earnestly invite brethren and sisters to write essays on church government as a means to educate our church members on discipline, government, church policy, etc.

For the Brethren at Work.

RIGHTLY PLACING IT.

BY DANIEL BRIGHT.

SKEPTIC.—I think Mr. C. is as competent a teacher as our Board of Directors could have chosen to fill the position of principal in our common school.

Believer.—I do not question his competency, but I hardly think it is prudent to entrust our youth to a man like he is. His influence is bad. His education is not balanced.

S.—I suppose you have reference to his infidelity.

B.—Exactly so. I am well aware that he is competent to impart worldly wisdom unto his pupils, but he, at the same time, leads their young hearts away from God—from true contentment and timely and eternal happiness.

S.—O, I do not think that his atheistic views should debar him from holding this position. The Board of Directors could charge him not to teach any such views to his pupils.

B.—My dear sir, pardon the severity of my illustration. Rattlesnakes, though they are known to be treacherous and extremely poisonous, are nevertheless sometimes chosen for pets. But alas! how many a keeper of such a pet, by receiving only a slight scratch by its poisonous fangs, has lost his life. So with this generation of vipers, though they do not publicly teach their atheism, yet by their disrespect to God and religion they may poison some precious young souls to eternal death.

S.—I think you are unnecessarily severe on such men. I think they are about as good as those who profess religion. Coming down to a plain question, What is your boasted religion, anyhow?

B.—Christianity is the kingdom of God in its preparatory state, as yet. To

have religion is to be in this kingdom.

To be in this kingdom is to be under the influence of Christ's spirit, which brings forth the blessed fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," Gal. 5: 22, 23, and to be governed by the principle which will govern this kingdom in its perfected state, "Righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17.

S. Your words are fair, but look at the slander, roguery, debauchery, lying, stealing, and all kinds of wickedness that is committed by your so much boasted Christians.

B.—In deep mortification I confess that many who profess to be Christians are guilty of much of that, you charge Christians with. I often mourn over it. Indeed I am very sorry that this holy name should be so much slandered, on their behalf.

S.—Yes, look at the ministers of the gospel themselves. Take one thousand together, and I venture to say that nine-tenths of them do themselves not believe what they preach.

B.—Let us suppose that what you say is true. Let us further suppose that the same proportion of the laity does also not believe. Then it follows that nine-tenths of Christians are *infidels*. And now let me tell you, that these infidels are the *very ones* who are guilty of the "slander, roguery, debauchery," etc., that you charge Christians with. These crimes are committed by infidels, though they may sail under the flag of the cross. No Christian was ever guilty of such crimes. Unbelief is the very mother of crime, sin, and iniquity. To search into the cause of the cruelties and atrocities of the tyrants of old, you will find infidelity at the bottom thereof. Scan the Sacred Volume and you will find that holy persons of old, Adam and Eve included, were led by the influence of unbelief upon their hearts, to commit great sins and iniquity. No believer in the gospel of our Lord Jesus Christ, can commit sin, except in a fit of infidelity. Hence out of your own words I charge infidelity with all the wickedness, which you charge Christianity with. And now let me call your attention to the folly of infidels. They are trying to purge Christianity of its wickedness, by perverting the faith of the one-tenth that yet remains sound in

the faith; not knowing that when they make them infidels also, that they then will have nothing but "slanderers, rogues, debauchees," etc. The better way would be to purge Christianity of its infidelity and heal those who do believe of their still-adhering unbelief; for then you could see a people, "without spot or wrinkle," a people that would be acknowledged by the infidels themselves, "The children of the Most High."

For the Brethren at Work.

OUR DIFFERENCES.

BY H. P. BRINKWORTH.

A DIFFERENCE of opinion obtains among us as brethren and sisters on points of interest. We often feel like discussing these points when at the homes of brethren and sisters, but never in the public assembly. Brethren, do you want to allow others to comment on our uncharitableness toward each other? Do you wish that they should say, "They preach, 'Be of one mind,' 'Speak the same thing'; and amidst such desires and teaching they themselves disagree and publicly assert their differences of opinion in the open congregation!" Do you desire that the Word of Truth should be evil spoken of? or that some should say, "Look at those Christian people; they disagree and take pleasure in showing the same before atheists and infidels, unbelievers, and scoffers?" O brethren, I fear we are not as wise as serpents and harmless as doves in this matter. Again, a brother may possibly have ideas on matters not pertaining to salvation, yet those are in a measure the basis upon which he gives us a series of talks, those talks being generally scriptural. Now the question arises, Shall we accept these views when we hold those, different from our brother, and yet no clash in scriptural authority? Or in other words, Is our opinion on the matter to be taken or not? Now we wish to be distinctly understood that this by no means has reference to any church doctrine or order, (simply difference of opinion on any matter not doctrinal), nor do we wish to inflict upon our brethren and sisters our views for their acceptance. We desire our rights; others demand theirs. Christian courtesy demands still more—that each should bear and forbear, and exemplify the grand and glorious prin-

ciples exhibited by our forefathers, by the apostles and martyrs. O brethren, sisters, and God-fearing friends, let us be careful; our short-comings shall soon be made known. May God keep us ever under the shadow and protection of his wings, and may we all live so as to meet our Master.

For the Brethren at Work.

SPIRITUAL PROSPERITY AND DECAY.

BY D. E. BRUBAKER.

WE need, in the first place, to start out in search of a real Christian, one who follows Christ, which means one that has been converted. Our search, though somewhat protracted, will not be in vain, provided we are prepared to recognize this kind of tree by the fruits. We too, sometimes as did the parents of Jesus their lost child, find him where we would hardly suspect. We notice even in the very countenance and conversation that there is a difference existing between him and other men. His pleasant and agreeable manner, his guarded and correct manner of using words, his Christian courtesies, all have over you something like a decided influence for good, and you feel just as if you want to seek another early opportunity to enjoy his refining company again.

If you visit him in his home, you will readily see that his influence is a decided power in the home circle. Every member composing the family seems to enjoy a blessing by his example. Home is made dearer and life sweeter by his presence. When duty calls him from home for a short time, the general impression is, "We can't get along without him." He enjoys the entire confidence of his wife, the love and parental respect due from his children, inasmuch that his wishes simply need to be kindly stated, and are at once obeyed with alacrity. The community at large though peradventure, may not publicly acknowledge it, feel the power of his secret influence. The family machinery is constantly oiled with the best of lubricators—true love; hence no jarring. His never failing supply for the day of need comes from the grace of God through constant obedience to the Divine will. For the church, to which he stands identified, he has a heart as loyal as to the King of kings, knowing

that "she has been purchased with His own blood." Hence he will not find it in his heart to speak or write, publicly or privately, hard things against those who have been "bought with a price." He is a diligent worker for the Lord.

In the individual congregation, to which he belongs, his influence is such, that if he should miss a meeting it is remarked upon at once. At the council meeting, when it seems to be necessary for him to speak, it is noticed that his words have a healing effect, even to an offender, while the words of some are directed with a view to produce wounds. This desirable position and state of spiritual prosperity is known by its corresponding symptoms. But even angels have fallen, and the scriptural warning is, "Let him that thinketh he standeth, take heed lest he fall." Strange as it may seem, the first symptom of spiritual decay is not usually startling, rather, if anything, comes on gradually. Small beginnings in the decline of a religious life soon grow into more decided and formidable phases. Through neglect to attend to our religious duties we may soon realize a greater disrelish for spiritual food than formerly; prayer and reading the Scriptures are not enjoyed with the same delight as once when they thrilled the very soul, as when an heir reads with astonishment an opened and tested will, by which he is bequeathed, by a kind father, an inheritance to an untold amount of riches.

It is discovered that he has less regard for "adorning his profession with an upright walk and a chaste conversation" than formerly; where, as he once loved to assemble with the people of God to mingle his ascription of praise with theirs to the Lord of hosts he now willfully neglects to assemble with them, and tries to find excuses for doing so, in the conduct of others, or some like unreasonable excuse. His family no more rejoice in his faithful guardianship; his holy conversation about heavenly things has strongly been exchanged for conversation savoring of a worldly mind. He no more sees the need of attending so strictly to religious duties. They who once eagerly sought his counsel and his company for the refining influence it imparted, come in contact with him with something like a feeling of reluctance.

He once experienced a certain delight

in contributing of his substance to the advancement of Christ's cause; but in the general decay and "falling off," he gradually feels the whole moral ground upon which he has been standing surely giving way. He now argues with himself when called on for means, that as his business is enlarging, he actually needs every dollar for his own use. But as there is so much call for help he will give the pennies. Farther down the decline he is following, he will openly and defiantly violate the plainest principles of Christianity. O with what care, dear reader, we should watch the symptoms of our situation.

Peoria City, Iowa.

EXAMPLE.

AS I was visiting a school not long ago, the teacher gave me a parcel of writing books to examine. In one of the copies I noticed a slight mistake. It consisted in but a single letter. The copy was designed to be thus: "God that comes too late is good for nothing." The mistake was in the word "too," which was written with a single "o," whereas, it being an adverb in that connection, there should have been two, as above. On calling the attention of the teacher to it, she at once recognized the error; but it was too late, for the whole page had been written, and all the way down the mistake had been copied. It appeared in every line from top to bottom. I was thus forcibly reminded of the influence of example. A bad example in a parent is often copied by the children. They do as the parent has done. All their lives long, from childhood up to old age, they copy his mistakes. And serious ones they oftentimes are. The mistake in the copy, to which we have alluded, was trivial. But when a parent exhibits in his daily life some great fault, and the child copies it into his own life, the results are often greatly injurious. They result in serious harm to the child. And oftentimes the fault is copied, not by one generation merely, but by several. It descends to children's children. No parent, therefore, can look too carefully to his example. He should strive to be what his children should be, and what their best good, both for this world and the world to come, requires.

Selected by A. Mows.

Time is precious; make good use of it.

THE TEACHER'S WORK AND INFLUENCE.

BY EMMA E. BOWMAN.

[Essay read before the Sunday-school meeting of Middle District of Indiana, Feb. 8, 1881.]

THE success and life of the Sunday-school depends very much upon the earnestness and activity of the Superintendent. Although the Superintendent holds the highest position, we believe the teacher occupies a more responsible one; and I fear many teachers do not conceive as fully as they should the responsibility and magnitude of their work.

We think the teacher occupies a position next to that of the minister, and may wield an equal influence; and we believe he is just as responsible to God for his work and the seed of gospel truth which he sows.

As the future success of the church and Sunday-school, to a certain extent, depends very much upon the religious education and training of our youth, how important then that great care be exercised in selecting only such to teach who are qualified, and able to teach the truths of the gospel in their simplicity and purity, that such Christian principles may be implanted and instilled in the young minds as will in after-years lead them to Jesus, and enable them to fill important and responsible stations in the church and Sunday school.

Only those should teach who are converted Christian laborers, and have a burning zeal for the Master's cause, and an ardent love for the saving of souls.

It is a sad mistake that any one can be a Sunday-school teacher, for not every one possesses the faculty and ability to impart knowledge to children, and none can successfully do it without preparation.

The teacher that will appear before his class without preparation is not fit to be a teacher, for it is just as necessary that he prepare his lesson as the scholars, as he cannot impart that which he does not possess, for to know the Truth, is an essential prerequisite to teaching it.

The work of the teacher is not an easy task, —to fill the memories with rich and beautiful thoughts,—to reach the hearts with words of heavenly love, and unfold the words of God in such a way as to meet the simplicity—adaptation, necessities and capabilities of the young mind, requires thought, reading and preparation. Every teacher desirous of doing good will prepare himself for the responsible work of teaching. That we may be successful and efficient teachers, we must prepare ourselves by reading and searching the Scriptures, meditation and prayer. We also need the assistance of good religious works, such as Bible Dictionary, Concordance, Commentaries, &c. But we must not depend too much upon them; but rely somewhat on our own judgment. The Bible itself is a store-house of knowledge, and from Christ our great teacher we can learn the art of adaptation, and gather many valuable lessons, which if practically made use of, will assist us much in teaching. It is very important that care be exercised in selecting teachers adapted to the wants of each class; while some are best adapted to teach the infant class, others are better qualified to instruct older minds.

We cannot expect to interest and influence a class without first gaining their confidence, and winning their affections; this may be done by sociability, kind words and pleasant smiles. We must let our class feel that we love their souls and are interested in their salvation.

Children are great imitators and often more ready to imitate the evil than the good. How necessary then, that we should not teach alone by precept, for without example our teaching, and influence will not reach very far. But the love of God should so perpetually shine forth in our souls, that, like the sunbeam, it cannot be hidden. Our aspirations should be for such pure and high motives as will thrill every fiber of our souls and enable us to work up to the ideal, and mould children to the image of Christ.

It is the mother's work to give the first religious teachings, but we have those who are motherless, and others who might as well be, as far as religious teaching is concerned, and to such neglected children the Sunday-school affords Christian training, which they may not obtain elsewhere; and thus it becomes the work of the teacher to give the first religious instructions, and he may wield an influence next to that of the mother. Many of the best, greatest, and noblest of our race have received the elements of their character from their maternal care and teachings in childhood.

As Sunday-school teachers, may we inculcate such gospel principles in the young as will in time to come make some of the most earnest and noble hearted workers in the Church and Sunday-school.

THE VEXED QUESTION REVIEWED FROM A PRACTICAL STAND-POINT.

BY D. A. LIGHTY.

TO a frontiers-man it would seem as though the instructions of the apostles, relative to the eldership, had been superseded by a material change. It is apparent from the acts and writings of the apostles in the earliest history of the church, that for the time being, the apostles exercised all the various functions of the different offices then required to govern or conduct the Lord's work in the different congregations, such as deacons, ministers, evangelists and overseers; but just as soon as the emergency required it, they appointed subordinates or helpers. So Moses (the unapproachable leader of a great nation) took the advice of his father-in-law, and appointed rulers over thousands, and rulers over hundreds and so on, and we may very reasonably infer the wants and demands of the people were met, at least with more promptness, if not with equal fidelity than would otherwise follow; besides, Moses was relieved of a great burden. I have surely alluded to this circumstance as a parallel case of the subject under consideration, for as long as the church was confined to Jerusalem there was no lack on the part of overseers, as they were undoubtedly in official capacity on an equal footing; but this state of affairs was not destined to remain in status quo. We must believe, that for almost every trivial matter both temporal and spiritual, the disciples looked to the apostles for advice and redress—even to their daily allowance of food. The apostles having undoubtedly drank deeply from the fountain of the missionary spirit found themselves, for the first time in a very perplexing

dilemma, and lest the preaching of the everlasting gospel suffer by their table-serving, this emergency gave rise to the calling of the seven to the discharge of this special contingency. While this service continued, just as long as the disciples held their temporal tickets in common, and no longer. This event measurably relieved the "heralds" of the "glad tidings," being more and more imbued with the missionary spirit, now sought other and larger fields of labor, preached the gospel in other cities. Calls from Macedonia and scores of other places all over Asia Minor created numerous smaller congregations all over that country; the apostles still being quartered at Jerusalem, with great concern for these newly formed congregations, isolated as some of them must have been, the very count part of the Brethrenhood at the present time, especially the frontier. What was the result? A council of the presbytery. And what the conclusion of their deliberations? This brings us right home to the point at issue. My object is not to simply point out errors, but if possible for the welfare of our common Brethrenhood, cite us back to the original order of things in the apostolic dispensation.

But to the subject. The deliberations of our presbytery would read something like the following: Peter, when you remain a member of the grand council at Jerusalem you take over eight of the eight churches in Palestine. James, you take the six in Syria-Peninsula and so on, till all are loaded down with the cares of housekeeping that very little of their time is left for preaching outside of these churches. Turn to Acts 14:23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord."

Again, Paul to Titus 1:5, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee." These quotations are as strong as language can make them, and admit of but one interpretation, and the conclusion (and not the inference) is that every congregation of believers, both great and small, should be provided with a local, and not an itinerant overseer. The exigency of the case requires something, and we must believe the spirit of Christ dictated this state of things. Now we will come still closer home.

I will here make the unqualified assertion that I am confident the churches would fare better if each individual congregation were furnished with a local overseer, it matters not whether it consists of a dozen members or a hundred.

May a family of fifteen children be better ordered and cared for between than one of three, or a dozen different families containing in the aggregate one hundred and forty-four children, than one single family of twelve children? If an affirmative answers these questions, then I will drop it right here; if to the contrary, then I plead for an immediate return to the old land-marks.

Our few presiding elders in Kansas and Nebraska, with their almost unlimited extent of territory, could gladly apply to the council of Acts 14:23, if they knew how; but perhaps it would first require a repeal of a few former decisions of A. M., before this could be accomplished.

With the apostles you may find the necessary qualifications of a bishop, laid down in first Tim. 3:1-7 inclusive. We find no degrees in office, or age, or years in the ministry here mentioned; it does not even say he must be a preacher at all, only such as have capacity to teach. It is to be feared in many instances the apostolic qualifications are in a measure overlooked, and what is now in vogue may have been practicable to answer the purpose.

Right here I will leave the case and let the reader form his own conclusions.

Home and Family.

MARY C. NORMAN, SHARON, MINN. — — — EDITOR.

SAVE ME NEXT.

A BEAUTIFUL incident is told of a little child upon a lately wrecked steamer. The boat was taking the passengers away as fast as they could. Every one crowding forward, and to his own salvation. One mother and her baby were the neglected child of the steamer, while the neglected child stood waiting her turn. The vessel began to sink, on the eve of going to the bottom. Some precaution of escape, the little one's mother took, and cried, "Save me next." This was the cry that ought to go up from millions of hearts to-day. Remember that of the will of God is made, and if we cannot stand in the storm, let us be saved. — S. L.

FROM THE CHURCHMAN.

THE MOTHER OF PRESIDENT GARFIELD.

MRS. G. died the first mother of a President that was ever seen in this country. Her mother, possibly may have been the first mother of a President, but this is only a guess. Her mother had married a man who was a Captain on that day. She had three children, a son and two daughters. The son was a lawyer, and the two daughters were in the service of a noble and noble family. Such a history of a mother's courage and patience and faith is a rare thing to be seen in any family, but there is something more than this. What the law is to protect the widow's estate and the distribution of even a small family property does not appear. In Pennsylvania, when a father dies without a will, the intestate law opens the way to breaking up the home, the little property is sold out, and the children parcelled out among administrators, if the mother has not money enough to keep them with her. Many an industrious farmer woman who could produce if she were left to do it, must be turned out of the Pennsylvania farm when her husband dies and sent parcelled out, so that her "birds" are often to her the loss of her all. It was not so in the Orange township farm house. The father of Garfield died a young man, leaving a small farm, encumbered with debt, in the woods, with twenty cleared acres around it. What was remarkable in Ezra Garfield at that day was his strong will. She put up a well-meant but mistaken edifice of fondness and determined that neither the home should be sold nor her children scattered. With her own two, one a slip of a boy, and the future President a baby, she worked the poor farm so that it yielded a living. At nights she taught her boys. Probably it was well for the young Garfields that they were not deluged with "children's books." The book-shelf held but few, but how those little ones and many a baby must have made in and taken root in, teaching, quiet winter evenings. The children of that house have such a memory of their every farm house and the every day and every of that little widow woman gave her heart. In the little years ago when the widow Garfield

started an experiment of carrying on the Orange farm, and bringing up her son to whole some independence. At the end of the half century he carries her to the White House, the first mother of a President who ever lived there. It is something to be proud of, not that the farms of the West and the East rear such women, for that we all know, but that one of them has lived to see the reward of her wood-chopping and planting, her saving and her teaching, of her courage, in short.

WHY THE BOOK-KEEPER STOLE.

He had a wife.
His salary was \$2500 per annum.
But he complained.
She would a better house.
Better clothes.
Nothing fit to go out in.
Nor carriage.
Nor front porch.
Nor society.
She covered a place on the ragged edge of the city.
She kept it up night and day, and growled and wept.
She lacked style, also, as well as new clothes every six weeks, and various other things.
He knew how his employer made several hundreds daily on the street. A thousand or so would not be missed for a few hours, so he took it, went up the street, and won.
She got her snail.
He took money and lost, more yet.
Defalcation discovered.
He wears the penitentiary check.
Others are going to.
Beware.
But if you win regularly, society won't be hard on you.
But if you lose, society will sit down on you.
Beware.
It is a modest room up two pair of back-stairs than a cell in the Tombs, and a plain wooden jacket rather than a pair of prison uniform pants on p. or Charlie's legs. — Sel. N.

DRUDGE MOTHERS AND LADY DAUGHTERS.

EVERY one blames the fine lady-daughter and pities the poor drudge mother. The daughter sits in the parlor, in nice, fashionable clothes, and elegantly arrayed hair, dawdling over a novel, or chatting with companions or friends; her mother is toiling in the kitchen, or fretting her soul in vain attempts to reduce her pile of mending, and at the same time looking after a tumbling baby. The mother's face is worn and thin; she still wears the old dress she put on in such a hurry at half past five in the morning when a baby woke her from a weary sleep; she is tired; she is always tired; she is tired on Tuesday, she is tired Sunday; she goes to bed and gets up tired; it is hard not to be angry with the daughter, we confess. She can look in her exhausted mother's face, and know how much work there is to be done, and never indignantly put forth a hand to help her. Nay, she is going out to buy this evening, and will come to her mother to have her dress adjusted for the great occasion. She casts much of the

burden of her existence upon the too generous heart that she does not appreciate, and never once feels the impulse to give the aid of her youthful strength. In all our modern world there is not an uglier sight than this. No not one. It is but natural to throw the blame upon the daughter. Heartless wretch! we have heard such a girl called by indignant acquaintances, but ah, she is to be pitied. When she was a little child, all lovely and engaging, her mother said to herself: "She shall not be the drudge I was; she shall not be kept out of school to do house work, as I was; she shall have a good time while she is young, for there's no knowing what her lot will be afterwards." And so her mother made her young life a banquet of delights. Rough places were made smooth for her; all difficulties were removed from her path; the lesson taught her every hour for years was that it was no great matter what other people suffered if only her mother's daughter had a good time. She learned that lesson thoroughly, and a frightful selfishness was developed in her. Her eyes may fall upon these lines; if so, we tell her that people in general will make no allowance for the faults of her bringing up; they will merely say, "see what a shocking and shameful return she makes for her mother's indulgent care." — Sel. N.

MRS. H. W. BEECHER ON DRESS.

WE have little hope that our feeble words will be accepted or receive a moment's attention. But if those who have passed girlhood and taken their places in society, cannot be influenced, surely mothers should pause and consider the temptations they are spreading before their little girls. Little girls! Where can we find them now? See how a child of four, six, eight or ten years is dressed, even when not preparing for some entertainment; for childish sports and amusements are quite too low for such over-dressed, stylish little midgets, that now walk demurely into a room and soberly take their places on the floor, ready for a genteel dance. If we long to see a little girl, we must go far back into the country—so far back that their mothers, not themselves contaminated by fashionable society, dress them neatly of course, but with the simplicity that so beautifully adorns childhood. Then they are not indulged in parties, late hours, and amusements such as are depriving our city children of the pure, sweet life of young girlhood. The young daughters particularly who are indulged in over-dressing, public amusement, and late hours, in visiting or receiving much company, are losing half the advantages our schools are offering them. Their vanity catered to by dresses too costly and elaborate to be put on little girls, intoxicated by the excitement and glare of fashionable amusements and gay society, and seeing that their mothers' chief thoughts are given to such things, they will soon lose all relish for books or study, or for real, childish play, such as is needed to make them strong and healthy.

If mothers will not heed these tokens, they are cheating their daughters of solid happiness, and burdening their own souls with a sin which they may not realize till old age reveals the full extent of the mischief caused by their negligence. — Christian Union.

Brethren at Work.

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BRETHREN AT WORK,
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WILFORD.

WHO is "Wilford?" Where does he live? What is his occupation? These questions have been repeatedly asked us, and as we have seen the man, sat with him, sat with him, rode with him, walked and talked with him, we think we are sufficiently "armed" to write of him.

"Wilford" being interpreted means Alexander Wilford Hall, a citizen of New York, and by occupation defender of the Bible and demolisher of theistic and atheistic evolution and materialism. He is sixty-one years old, compactly built, weighs two hundred and twenty-five pounds, is about five feet six inches high, bald, gray whiskers, fair complexion, affable in manners, unaffected in style, common and easy of approach. He puts his questions plainly and drives his solutions with animation, and when his antagonist goes down, he labors to keep from shouting. He is methodical in habit and arrangement, and lays his foundations with the shrewdness and tact of a well trained scientist; and to-day stands foremost as the gray-haired apostle of true science, maintaining a bold front against the combined host of the enemies of correct science. Some able minds are coming over to help him, notably among whom are Prof. J. L. Kephart, A.M. of Western College, Ia, Prof. L. M. Osborn, LL. D. of Madison University, N. Y. These men with others, can hardly be supposed capable of unconditionally surrendering to a new theory in science wholly unworthy of the notice of writers on acoustics.

Wilford beheld the fort erected by Darwin, Haeckel, Mayer, H. Imbholz and others, and thought it seemd like a Gibraltar, he decided to erect his gun and beat down the walls. Friends tried to dissuade him from the attack, declaring

that he would only bring upon himself not only defeat but "annihilation." Defeat might be admissible, but annihilation entered not in his belief. He remembered David with his pebbles and sling, so went forth to meet giant evolution.

He fixed his gun, and after the first few shots he discovered the infidel fort to be more paper, highly painted and colored so that it appeared like massive rock. It fell. The crash was neither terrific nor stunning. It was found to be only the chaff of the moneron. Such flimsy stuff could not endure solid reasoning, and went down. The gun was moved around to another side, and when brought to bear, that side also fell, and was found to be "natural selection" and "survival of the fittest"—two insignificant little animals beings which had "come from nowhere and never began to be."

One would think that a fort, with two sides demolished, should be let alone, or would cause the inmates and builders thereof to lower their flag, but none of these things came to pass; hence "Wilford" planted his gun on the third side and with Haeckelian ammunition swept away the wall, and upon examination the material was found to be "spontaneous generation"—a minute particle of something without life or without the aid of any intelligence or assistance from a greater springing into life by its own movements, yet having no organs by which to move. But the end is not yet. It will not do to let one side of a fort stand, which looked so formidable and had frightened all the big men in the universe. Evolution had evolved so much out of nothing, that to leave one side standing would be unwise to say the least of it; hence the gun was moved into position to tear it away. It was an easy victory; and ere the smoke of battle had ascended over the hills, an examination discovered that the wall had been built of "reversionary action" and "embryology," which are feeble against attacks of truth.

Now we look for the end; but it still is not Signs of life—the waving of a "rudimentary organical"—appear in the rubbish, and our brave man takes a few hand grenades and spears and goes upon the field, and thrusts the last "tribe" of "adaptability" through and through. That this is the condition of the fortress is undeniable; for since its demolition none of its builders have dared to make answer or deny it. To deny it, is to kick against the goads.

In his young days, there was a great stir among the people concerning religious reformation, and being warm, active and earnest, young "Wilford" started a religious paper entitled "The Gospel Proclamation." In a very short time it received an extensive circulation, and exceeded that of its competitor, though several years the junior. Wilford's success aroused some feelings, and some of the old

members of the church of which he was a member, were not a little severe on him. He published a Register of his church; was charged with error, brought to account, but found "not guilty." He published "Universalism Against Itself," and a tract entitled "The Design and Importance of Baptism." Both these works met with large sales, and are widely scattered over the country. Being annoyed by those older in years for his love of the beneficial, he concluded to quit ministerial work and turn his mind to other employment. He sold his paper and it was taken to Cincinnati Ohio, and there changed into another name, and is now one of the leading papers among the people for whom it speaks. "Universalism Against Itself" passed into the hands of another denomination. It now appears under another man's name.

Several years ago he began to investigate the theory of "sound," and the teachings of Darwin, Huxley and their associates. As a result, we have that remarkable work, "Problem of Human Life."

It is in order here to say that up to this time, none of those great "scientists", whom he has shown to be in great error, have ventured to reply. But the war has just begun. From this time forth there will be a constant warfare upon those false theories; and unless those who have wrought so much folly in the religious world, shall speedily repeat and acknowledge the truth, a tempest will sweep across the country devouring everything that offends God and b-battles his mighty work. The "Literary Microcosm" is coming.

"Wilford" is hopeful and cheerful. Scores of letters reach him daily, commending his book, and thousands have gone over the country and are making their mark for the better among the people. Can we not read the signs of the times? Will we shut our eyes and ears to the importance of Wilford's work in behalf of Christianity? The Day-star of correct science is coming up over the horizon; and while there is much in science that is correct as now taught, undoubtedly a re-construction is necessary and the chaff should be eliminated to the good of mankind. So mote it be.

Wilford has a wife and five children. He is much impressed with the doctrine of the Cross, and at this time is a student of the Bible seeking the great truths as declared by God's people. We found him an earnest, attentive listener to the truth as we practice it.

M. M. E.

MASONRY EXPOSED.

ELDER Rathbun as a lecturer possesses rare abilities. We heard him two evenings in Lunark a few years ago, when he gave a complete exposition of Masonry. At a recent lecture in Blanchard, Iowa, he quoted the following from the "Text-book of Masonic Juris-

produce," by A. G. Mackay, page 33. Landmark 21:

It is a landmark that a "Book of the Law," shall constitute an indispensable part of the furniture of every lodge. I say adversely a "Book of the Law," because it is not absolutely required that everywhere the Old and New Testament shall be used. The "Book of the Law" is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all lodges in Christian countries the "Book of the Law," is composed of the Old and New Testament; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted.

Will Masons, after reading this, still claim that Masonry is founded on the Bible? An institution that recognizes the Bible as a rule of faith and practice is not only a Christian but also anti-Bible.

J. H. M.

BAPTIZO AND THE GREEK CHURCH.

UPON this identity of ancient with modern Greek I would base an argument in favor of immersion as the only scriptural action of baptism. It seems to me that in all the debates that I have read on this subject the advocates of immersion have taken upon themselves an unnecessary burden by trying to prove too much. There is no need to go outside of the technical or ecclesiastical use of *Baptizo*. It may be safely conceded that the word in figurative or common use may not always mean immerse. Even if it could be clearly shown that it sometimes signifies sprinkle or pour, the result would have no valid bearing upon the real point at issue.

This point is: What does *Baptizo* mean when it is applied to the ordinance? The word outside of the apostolic commission may have any sense you please. We who reverence the authority of Jesus are concerned only with its meaning as applied to the act which he enjoins upon all penitent believers.

Now the Greek race, whose vernacular has always been the Greek language, and the Greek Church that has always used this language as its ecclesiastical tongue, are, I think, the only proper judges of the meaning of *Baptizo* as applied to the ordinance.

Since the days of Paul, they have used the word as a religious technical, and performed the act denoted by it. With them, as far as church history goes back towards and into the first century, the word has never, so far as we can learn, changed its radical signification. They have always used it to name the religious act which we call immersion—or, to us a common pleonasm, baptism by immersion.

This testimony of the Greeks is conclusive, if we admit that educated people are the best judges of the meaning of words in their own vernacular, and remember that the Greek Church is its ecclesiastical use of *Baptizo* has never applied the word to any other act than that of immersion.

"But," says one, "if you follow the Greeks in their use of *Baptizo*, you must practice trine

immersion for this is what their church enjoins." The inference does not follow. The Greek Church now practices trine immersion, it is true; but it never claims that the sense of *Baptizo* decides the number of immersions. It defends and practices this three-fold baptism solely upon the ground of antiquity or apostolic tradition, not upon the radical, literal sense of the word which they apply to the ordinance.

REMARKS.

Th above we clip from the *Christian Standard*. It was written by J. H. Bittle, and heartily endorsed by Isaac Hirsch, the editor.

Mr. Bittle is correct in saying that the "educated people are the best judges of the meaning of words in their own vernacular." It is certainly proper to appeal to the educated Greeks for the meaning of *Baptizo*, but we ask, why appeal to them for the meaning of a word, and reject their evidence when it comes to the meaning of a collection of words? Our learned friend is willing to accept the testimony of these learned Greeks in regard to the meaning of the word *Baptizo* but ignores their testimony when it comes to the meaning of the baptismal formula recorded in Matthew 28: 19. Why is this? Does he think that these learned Greeks do not understand their own language? If they are the "only proper judges of the meaning of *Baptizo* as applied to the ordinance," are they not also the only proper judges of the meaning of the commission as applied to the ordinance? If they are not the proper judges of the meaning of the Greek commission then we respectfully ask Mr. Bittle to tell us who is?

We call special attention to the last paragraph in Mr. Bittle's article. He says, "It (the Greek church) never claims that the sense of *Baptizo* decides the number of immersions." Here Mr. Bittle evades the point at issue; we do not claim that the Greek church holds that the sense of *Baptizo* decides the number of actions in baptism; we know of no author who does. But we do maintain that the Greek church claims that the sense of the commission decides the number of actions in baptism. Will Mr. Bittle deny this? Will he say that the Greek church never claims that the sense of the commission decides the number of immersions? Will he take this position?

Chrysostom, the most eminent Greek scholar of antiquity says: "Christ delivered to his disciples one baptism, in three immersions of the body, when he said unto them: 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

Is this not evidence to the point? Here it is clearly stated, by a learned member of the Greek church, that Christ delivered to his disciples one baptism in three immersions when he gave them the commission, showing that the Greek church did hold that the sense of

the commission decides the number of actions in baptism. We will further add, that this has been the united voice and practice of the Greek part of the church from the days of the apostles to the present time. Both their writings and practice confirm this statement, against which there is no existing evidence.

There are plenty of ancient Greek scholars who affirm that the commission teaches trine immersion, but not one who speaks to the contrary. Will Mr. Bittle name just one ancient Greek scholar who saw the commission teaches single immersion? We put this question at him three years ago, and it has not yet been answered. If the Greek church had practiced single immersion from its early history to the present time, and would claim that the sense of the commission teaches single immersion, as well, in all candor, would not Mr. Bittle use its testimony in defense of his single immersion? H. C. Carver said that "Christ delivered to his disciples one baptism in one immersion of the body," would not Mr. Bittle have quoted him in defense of single immersion?

J. H. M.

TWO DESERVING CHILDREN.

IN Dunkirk, Ohio, are two children whose conduct would certainly make the angels smile. The little boy writes thus to the *Primitive*:

Brother Hope:—

I am a boy of twelve years of age. My parents sold out and went out to move to Missouri next fall. They told me to gather up all the old iron and sell it; and my sister, ten years old, could gather up all the bits around and sell them and I, we what it would make. My grand-mother Boserman said we could have the iron and bottles around her house. So my sister and I said, what we each would make over fifty cents we would send to you to help you over there in Denmark. Mine had fifty cents and my sister's twenty-five cents. Pa and ma each sends you one dollar. We send it along with the money that the Eagle Greek church made up. Hope many may send you a mite, and that it may help you to live more comfortably and that you may be able to preach to starving souls. IRA WILKINS.

A DAY IN WASHINGTON.

BEFORE the dawn of day, April 5th we were safely landed at the nation's capital. All along the route from Mr. Morris to this place there was more or less snow. At Mansfield and Newark Ohio, there was much snow, and still snowing as we passed along. The Allegheny, Blue Ridge, and Cheat Mountain were wrapped in mantles of snow, making them really picturesque and beautiful.

There are so many things to see in the nation's capital that we scarcely know where to begin, or whether to begin at all. We made no call upon the President, lest we might be regarded as an intruder, hence were contented with a brief survey of the outside and the grounds. The house is located about a mile and a half from the capital, between 15th and 17th streets on a high plateau, where

Pennsylvania and New York avenues intersect. In front of it is Lafayette square, a beautiful park of several acres. It is built of yellow freestone, painted white—hence White House. It is two stories high, 170 feet long, and a portico on the north 86 feet wide, supported by eight pillars, under which carriages may drive. The south side has a semi-circular colonnade of six columns in the centre. From this portico one has a fine view of the Potomac river. On the west of the President's house across the street, is a massive building, not yet completed, in which are the State, War, and Navy Departments.

The Bureau of Engraving and Printing of bank notes and revenue stamps is the scene of busy hands. Eight hundred persons, half of whom are females, are employed in this department. The complete set of the arrangements, that it is impossible for any of the employees to steal any of the money. By the time the bank note is ready to be turned into the vault, it has passed through the hands of twenty-four persons, and been counted and receipted by distinct numbers of money.

The absorbing theme here is, the organization of the Senate. Since the 4th of March—just one month, each party has been listening to be upmost. The Democrats have had control, hence all the officers, except the President of the Senate, are members of the Democratic party; but since the 4th of March the Republicans, by the help of the Vice-President, have one majority; or rather the Senate is a tie, there being 38 Republicans and 38 Democrats; so that when a vote is taken, the Vice-President of the U. S. must give the casting vote. The Democrats by dilatory motion and other means, have thus far prevented the Republicans from taking a vote on reorganization, and there is no telling how long this kind of work—child's play it seems to be—will continue. It looks like foolishness for men of ability thus to spend the people's money, and sit and talk and work to no purpose. We listened to them this afternoon; and if any one has ever attended a country house, and seen the motions and questions under the name "fillibuster," they will have a picture in miniature of the Senate of the United States. We learned this lesson: Great men are full of weakness, and for purposes of power will resort to a great deal of folly.

The capital of the United States, like that of ancient Rome, stands upon a hill, commanding a view westward indeed beautiful. Climbing up the dome to a point nearly at the top, one has a sublime view of the city, and of the country for many miles into Virginia and Maryland. From this dizzy height, 280 feet, one can contemplate the inventive genius of man, and his wonderful work as a builder and adornment.

The Capital building, where the laws are made, covers three and one-half acres of ground, and cost \$13,000,000. The old Hall of the House is now used as a statutory room,

each State being permitted to send statues of two of its most noted men. As we intend to give an extended notice of Washington and its wonders in the YOUTH'S ADVANCE, we forbear further observation of this great building here.

The streets of this city are broad, and paved with a concrete so smooth and hard that it appears like planed stone. The streets are swept and kept as clean as a floor. There are large parks, many buildings of interest, notably the Agricultural Department where the finest fruits, grains, fowls &c., are displayed. The Botanic Garden delights the eye; for here are plants from all parts of the world.

Now is it not a matter of regret that in so beautiful a city, a family of brethren—a society of the German Baptist church is not being built up? Certainly this is a neglected field. Time, energy, and perseverance are needed to accomplish any work; and why not begin to preach Jesus at the Capital of the United States; for here are persons from all parts of the country who would carry the news home, thus causing some to come to the truth. O for a Peter or a Paul! who would with boldness tarry here three whole years if necessary, and "dispute" daily, if needed to save some. Our inactivity in this direction is enough to make souls faint. Come, brethren, let us turn all our forces upon the common enemy, and with a united front march on to sure victory.

To-morrow we leave for New York city to remain a few days. M. M. E.

TWO DAYS IN NEW YORK.

THE sun shone beautifully on the morning of the 5th, as we moved out of the depot in Washington on our way to New York. Had a good view of Philadelphia for fifteen miles as we passed along on the west and north of the great city. At four p. m., we reached Jersey City, and immediately crossed the river to New York, and about five, reached Smith & McNeill's hotel, where our dear good friend "Willford" had secured lodging for us. We were soon studying each other. We yield to "Willford" in several points, as he has more weight than we, and carries almost double our years; hence has seen more and laid up a larger stock of experience and knowledge. It should not be expected that we young men would equal or exceed some of those old heads who have so much the start of us.

There is much about this hotel that might be interesting to our readers, but space forbids us branching out. Suffice it to say 30,000 meals are daily given out in this one building.

Early on the morning of the 6th, we were up, sending messages to the loved ones, and preparing for the day's work. About eight a. m., we were taken with Winter cholera, and for a while our condition was indeed serious, but remembering, having read ten years ago that certain things would cure cholera, we sent Willford for the remedy, and in a short time after taking it we were relieved of pain but were unfit to enjoy outdoor scenes that day.

The next morning we went aboard the elevated railway and rode out on 9th avenue to 125th street where we could see the Monolith—the great stone brought from Egypt and set down in Central Park. From here we returned on 6th avenue to City Hall, having ride on these novel roads about twelve miles. The elevated railroads are as high as the second, and in places the third, stories of the buildings. There are two tracks, and a train arrives and departs at the station every five minutes. Stairways lead from the streets up to the track, and the depots are comfortable and convenient. It is a real pleasure to pass along swiftly above the busy streets below. As we looked to the right and then to the left, we beheld the great buildings, the lofty mansions of teams, men, women and children, while to the left was the street below, with its throngs of people, some on business, some to steal, some to be seen, others like ourselves to see.

Visited and surveyed the great bridge now building over the river between New York and Brooklyn. Thus, when finished, will be the greatest bridge in the world. It is high enough to permit large ships with their masts to pass under it. Next went to Harper & Brothers, the great publishers. We will attempt a description of this wonderful house; for we could not do justice in our short article. The American Book Exchange has moved into new and spacious quarters on Broadway, and are as busy as bees attending to their customers. On our way to our lodging place, we stopped at City Hall, and watched the black ball ascend and descend. On the top of the City Hall, one can see a pole extending from the roof upward about 20 feet. A large black ball is so arranged as to slide up and down this pole at a certain time. At the Naval Observatory in Washington is another, just like the one on the City Hall in New York. The machinery which works them, is connected by wire. Five minutes before 12 o'clock each day, these balls are moved up two-thirds the length of the pole. Here they remain stationary until one minute before twelve then, they run up to the top, and at twelve precisely, both balls drop—the one at Washington, the other at New York. They are 233 miles apart and yet the spark of electricity which causes the one in Washington to fall, also moves the one in New York. But this is not all. The same wire connects the steam whistle in the great sugar refinery in New York, and when the balls drop, the valve opens and the whistle is heard for miles. These are marvels in deed, yet how useful. All the ship masters in the harbor watch that black ball, and when it falls, they set their watches or chronometer and thus get the correct time.

Left the city at 7 p. m., of the 7th for home, as I was too unwell to prolong my stay East. Desired to stop at several places in Pennsylvania with brethren, but could not. Reached home Saturday 9th at three p. m., having traveled 2,392 miles by railroad and four by water.

M. M. E.

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, La-fayette, Mo.

When did God set up a kingdom on earth; on the day of pentecost, or before that time?

JAMES M. NEFF.

Will some one explain Genesis 4:15—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark he set on him?

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation and region." Were those "devout men from every nation" all Jews, or not?

ROBERT T. CROOK.

Please explain Hebrew 6:1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, saying he uses the general number? In the German the reading is different: "*Die drei Taufe, die wir lehren*." Here we have but one doctrine and one baptism. How are we to reconcile the matter?

J. H. MILLER.

Gen. 1:3, What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain.

LESLIE B. MYERS.

☞ The above query is open for investigation.

J. S. M.

THREE DAYS AND THREE NIGHTS.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 12:40, with his burial and resurrection as to the time he was in the grave? Please give the harmony.

P. C. LONG.

THE verse, referred to above, reads, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

The term, "three days and three nights," does not necessarily mean 72 hours, or three full days and three full nights. But it doubtless means, that the interval of time from the beginning of the day on which he arose from the dead, embraced three full days and three full nights.

The Jewish day began at evening, after sunset, and ended next day at sunset.

Christ was crucified on the Jews' Saturday, i. e., the day before the Sabbath. See Mark 15:42, (our Friday). Christ was buried at evening, i. e., towards the going down of the sun, for he expired at the 9th hour,—3 o'clock.—Hence the day on which Christ was buried, did not end till after sunset; but began the evening before, and embraced, legally, by Jewish method, within its limit one day and one night, according to nature's natural division of time.

Immediately after sunset of the Jewish Saturday, the next day began, which was the Jewish Sabbath. At sunset of that day, another day and another night were embraced. Again, after sunset, the third day of Christ's burial began and embraced the following day till sun-

set; though Christ arose from the dead, (as we have reason to believe) a little before dawn of the third literal day. In this way the Scriptures harmonize with the declaration of Christ.

This explanation might be objected to on the ground that Christ was not, really, three literal days and nights in the grave; and if the above rendering be correct, then Christ should have said, simply "three days," since a Jewish day also embraces the night.

To this objection we answer that Christ did so express himself in John 2:19: "Destroy this temple and in three days I will raise it up." Again, "And after three days rise again." Mark 8:31: "And within three days, I will build another made without hands." Mark 14:58. Thus we see that the term is used, as we used it in our explanation, and we think, is the best rendering.

Hence on Jewish Saturday evening, after sunset, the first day and night were completed. On Sunday evening, the second day and night, were completed. On Monday evening, (our Sunday) the third day and night were completed. Yet Christ rose from the dead within that time.

J. S. M.

THE NICOLAITANS.

Will some one explain Rev. 2:6-15. Who were the Nicolaitans, and what were their deeds and doctrines?

A Brother.

ANSWER NUMBER III.

IN answer to the inquiry in B. at W., "Who are the Nicolaitans and what are their deeds and doctrine?" (Rev. 11:6-15) I will say, the Nicolaitans were a sect named after Nicholas of Antioch who became a convert to Judaism and afterward to Christianity, and was chosen by the Jerusalem church as one of the seven deacons, mentioned in Acts 6:5.

Among their deeds and doctrine was, advocating and practicing fornication; by holding a community of wives and committing sacrilege by feasting in the idols' temple, upon meat offered to idols, etc., practices which they had been accustomed to, and were slow to give up, as advised by the apostles, elders and the whole church in the following language, "That ye abstain from pollution of idols, and from fornication, and from things strangled and from blood, etc." Acts 15:21. And by Paul in 1 Cor. 10:21, "Ye cannot drink of the cup of the Lord and the cup of devils. Ye can not be partakers of the Lord's table and the table of devils."

DANIEL VANIMAN.

Vides III.

READING THE BIBLE.

WE observed recently three persons looking into the windows of the Massachusetts Bible Society, reading from the open Bibles laid there; a man with one arm, a colored woman with a large bundle of clothes, and a little girl very poorly clad. They took no notice of the passers-by. Stepping up in a line with them, we read, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all

one in Christ Jesus." "And God shall wipe away all tears from their eyes." Their faces seemed to glow brighter.

Why should these passers-by stop to read such a familiar book? Did not this human heart have need for a burden-bearer, and a hope of rest beyond?—The Congregationalist.

From the Later Canon.

FALSE CHRISTS.

Give an account of the false Christs that came before the time of the Messiah.

READER.

ANSWER.—The authorities, notably Dr. Schaaf, in speaking on the subject, refer first to the passage in the twenty-fourth chapter of Matthew, at the twenty-fourth verse, where the Master warned his disciples of false Christs who were to follow him. Not less than twenty-four persons have arisen, says the Biblical scholar just referred to, and the defense of their claims to the Messiahship has cost the Jews a great expense of life and treasure. One of them, Coziba or Barchocheba, lived in the second century and put himself at the head of the Jewish nation as their Messiah, and they adhered to him. The Romans made war upon him, and the Jews themselves allow, that in their defense of this false Messiah, they lost between 500,000 and 600,000 souls. In the twelfth century not less than eight or ten impostors appeared under the same name, and were followed by great numbers of the Jews. Most of them were punished for their imposture with death, and usually involved a multitude of their deluded followers in persecution and death. The last that gained any considerable number of converts was Mordcaim, a Jew, of Germany, who lived in 1692. He fled for his life, and his end is not known.

A Southern paper tells us this story of a man belonging to the Primitive Baptists, a denomination that makes it a rule to expel any one who can pay a debt, but refuses to do so:

A few months since, one of this class,—a pretty rough-looking man outside—entered an Athens store and wanted credit for a few goods till he could sell his cotton. Not knowing his customer, the merchant refused; but about this time a well-known elder entered, and, tapping the farmer on the shoulder, asked, "How are you, Brother Blank?" "Is that gentleman a member of your church, uncle?" asked the tradesman. "O yes, and a good one too," was his reply. "Well, then, my friend," continued the dealer, "go through this house from cellar to garret and pick out what you want. I will sell you the whole establishment, clerks and all, on credit, with only your religion as security." It is noble testimony. And it was different from that of the gentleman who, smarting under some losses occasioned by a religious defaulter, said, "If a man were to come into my store and tell me he was a member of the church and a Sunday-school Superintendent, it would not give me any more confidence in his integrity."

One of the most striking evidences of the Divine origin of the religion of Jesus, is to be found in its adaptation to the spiritual wants of man in all countries and in all ages. It exactly meets each and every case.

Correspondence.

From Howard Miller.—I am in receipt of numerous letters in response to my suggestion to use black ink. Allow me to say that the aniline inks, making a blue, purple or red mark, will fade out in a few years, so that nothing remains of the original writing. A document like a permanent schedule is intended to be kept, and the older it is, the more valuable it becomes. Think of the interest attaching to a set of schedules for our church, a hundred years old, the places, the names and numbers! They might as well be written in water as the inks complained of. Any private document, such as a family record, a will or a note, may be rendered useless by the use of the aniline inks. Some of the patent pencils are of the same order. If some inquisitive boy will write a notice in these aniline inks and tack it up where the light will fall on it he will see my reason for writing so. Printers and editors prefer black ink, or what is better, writing fluid. Inks dry on the surface of the paper, the fluid works into it. This is a little thing in itself, but when you go out gunning it is wise to take powder and not black sand, which resembles it. So what is worth writing, is worth putting down, so it will stick for good. I will add, that some who read this, may have received copies of letters in the interdicted colors. This was because the letter was copied on a machine that would not take an impression with any other ink. May your lives be as white as the unruled page and your ink as black as sin!

From Samuel Murray.—I am in Roann, at Bro. John Zook's. Sister Zook is suffering much with a cancer, and has been under treatment for five months. Seems some better, but is still suffering very much. O may the Lord give her strength to bear her sufferings with Christian fortitude. I have been trying to preach some of evenings; but in consequence of stormy weather, congregations were small.—There is quite a good deal of snow here, and in places very much drifted. It looks like more winter weather yet.—*Roann, Ind., March 13.*

From I. Fritz.—I am now living in Diller, Nebraska, and find it quite a busy little place for its size. It is on the V. R. R., running through the north edge of the Otter Reservation. It is a nice location and, I think, in a good country. There is some timber and rock not far off. There is a great deal of speculation here, the average price of raw prairie being about \$3.00. Springs are scarce, but there is plenty of good well water. Roads are generally good. The health has been very good here this winter. Improved land can be bought from ten to twenty dollars, owing to the improvements. Some fourteen or fifteen members reside in this vicinity.—*Diller, Neb., April 2.*

From Martin Danner.—Formerly I was a member of the Pleasant Valley church in Elk-hart County, Ind., but moved out West and now live in Allen county, Kansas. When I first came here, there were only two families here, belonging to the church, and we were ten

miles from the main body of the church. At first we did not have very much preaching, but last winter we had a series of meetings during the holidays, which proved a great success.—There were nineteen that felt the need of a Savior, and out of that number sixteen were baptized. Some are almost persuaded, and, we hope, will not put it off ere it is too late. Bro. M. D. Watson preached for us, and proclaimed the word with truth and soberness, and it brushed off a great deal of dust from Testaments, that had laid there for years. There was quite a waking up in the truth, and I pray to God, that it may keep on waking up, until all may see the true light of God.

In the beginning of the meeting there were only three members and one preacher; at the end the number had increased to twenty-two. We give God the praise. May we all keep our lamps filled and trimmed and burning, that the Lord may not find us asleep at his appearing.—*Savensburg, Kan.*

From David White.—A few items from this part of the State, may be of interest to the readers. We live in New Haven township, Gratiot Co., Mich. There were about half a dozen members here, three years ago. The little band worked and struggled, until the number is now about fifty. We have three speakers and four deacons. The members are considerably scattered over the counties of Gratiot and Montcalm. But still, the harvest is great, and the laborers few. The Brethren have a pretty good start here in the West, considering the many other denominations we have to compete with. Our State, I think, possesses a great many advantages over others further west, which are continually calling for help. If our crops would fail, we still have timber to depend on. Any one, wishing further information, should write me, and I will respond promptly.—*Carson City, Mich.*

From Mary C. Norman.—I think the method planned by our sister Flora E. Teague is a good one, and should receive the approbation of all who are interested in the great plan of salvation. I for one, will give one dollar, and also pledge myself to take the book. Truly our brother's essays have been food for my soul and I prefer preserving them if possible, that they may do good in the future as well as in the past. Dear brethren and sisters, this is the way to do the work of the Master and spread the good news of the kingdom. May we all be lively stewards, having a desire to see the work of the Lord move on. Who will be the next to respond?

From Samuel Murray.—For the past three weeks I did some preaching in Mexico and Roann congregations. I feel especially thankful to the members of the Mexico district for their kindness to me. Preached a funeral day before yesterday, for Ira C. and Elizabeth E. Kimbrough, aged as follows: Ira C., 1 year, 9 months and 20 days; Elizabeth E., 4 years, 11 months and 23 days. The father and two children predeceased them, leaving the young widow and three little boys, with many others to mourn their loss. May the Lord bless and

comfort the friends. Last Saturday attended church-meeting, near Roann, where a choice was held for two visiting brethren. The lot fell on Bro. Jos. Zook and Henry N. ff.—Benjamin N. ff. was ordained to the full ministry. In all my labors of the kind, I never saw the work go off more harmoniously. It was indeed a solemn day's work, it seemed that every member felt the effect of the solemn work. May the Lord help those brethren who have been elected, to be able to do their duties in their several offices.—*Huntingdon, Ind., April 6.*

From John Murray.—The second quarterly council for the year 1881 in the Iowa River church was held on the 9th inst. Had considerable business, but all things passed off pleasantly. Some twenty-seven dollars were placed in the treasury for benevolent purposes; also a collection taken for the Danish Mission, and the time set for a communion meeting in the Stone church, four and a half miles north-east of Marshalltown, Marshall Co., Iowa, which is June 1st, commencing at one o'clock.—*April 12th, '81.*

From John Wise.—I left home on the 23rd of March, to do some mission work in Union Co., Ill. Arrived at Makanda Station on the I. C. R. R. on the 22nd, and was met by brethren Adam and Enoch Heck. Had meeting in the evening at the Elmore school house. Continued the meetings in the evenings until the 30th. Had the pleasure of seeing two (husband and wife) added to the Lord by baptism. They are among the most respectable citizens of the neighborhood. May the Lord bless and keep them; and may their example induce many others to turn to the Lord. Arrived home April 1st, and found all well. Thank God.—*Mulberry Grove, Ill.*

From J. M. Mansfield.—The following is the report of Missionary Board for one year: To cash at last report, \$33 82; to cash received of Mt. Etna church, \$10; of Grand River church, \$60; Decatur county church, \$200; North English church, \$10.—Total, \$460. Paid out to S. A. Garber, \$462. Balance on hand at this date, \$140.—*Mt. Etna, Iowa, Mar. 31.*

From D. B. Gibson.—I am not dead yet; though I broke down at Bethany and had to quit, with good interest and several applicants. A good work has been begun here, and prospects for the building up of a church, are excellent.—*Cerro Gordo, Mo., April 9.*

From S. L. Rhodes.—Our country is tolerably healthy at present. We have a very good climate not subject to extremes of heat and cold, as the more Northern States. We have very good water and plenty of it. The country is a diversity of hill and valley, timber and prairie, with land to suit the wants of all.—Fruit was very plenty the last season, consequently very cheap. This is a very good country for a man of limited means to make a start in life, as land is cheap and we can raise any kind of grain and vegetable, that is raised in this latitude. The church here has been in a

very poor condition for some time, as we have no speaker, consequently we have had no preaching for more than a year. Ministering brethren (as well as all others) contemplating a change of residence, would do well to come and see our country before settling elsewhere, and I think we can suit them. I have lived in six different States, but I like this part of the country as well as any I have seen, taking everything into consideration. Any one wanting further information in regard to this section, can obtain the same by addressing me at Buffalo, Dallas county, Mo. The church is in peace as far as known. Our greatest need being a speaker, I think that by having help we could build up a church; as there has been a very good attendance at our social meetings, which we have been holding every two weeks at the Brethren's houses. Give us your prayers that we may receive help, and be built up in the cause.—*Buffalo, Mo., April 11.*

From D. H. Eshelman—The District Meeting for the Southern District of Iowa, was held in the Libertyville church, Jefferson Co., Iowa, April 4th and 5th of the present month. The weather was nice overhead; yet bad for traveling. The attendance was very good, order, love, peace and harmony prevailed at all deliberations. Having extended an invitation to outsiders to attend, there was quite a turn-out. Our delegate for A. M. was chosen by a large majority, and expenses defrayed.—The missionary cause was nobly sustained. May the good Lord help to sustain the good cause wherever it may be advanced.—*April 7.*

From C. Hope—The Frederickshaven church had a Love-feast, March 20, at Hornsted. Fourteen members communed, two of whom had been baptized in the afternoon. As it was a new place, where such exercises had never been held before, we had many spectators, both at the water-side and in the house. All were quiet and attentive and many favorably impressed, judging from their earnest look, their tears or their folded hands. They were there, standing attentive from 1 o'clock, until 10 in the night. One requested baptism soon, and others were reported as standing very near. Meetings are still well attended everywhere, more so than ever before. Our ministers' work well, all is in harmony, no trouble; but one mind to carry the gospel onward and forward. The discussion with the Lutheran priest is now in the printer's hands, and we expect to get many to take the paper for the sake of the cause. I am glad to hear well with Bro. Stein and the College. Our love to him and family.

From W. H. Holderman—Our church has just passed through a severe season of trouble, but by the assistance of our esteemed brethren, Andrew Hutchison, of Johnson Co., D. S., of Clinton county, and Christian Holm, of Illinois, peace has been fully restored and harmony reigns supreme. The above is given that you may rejoice with us.—*Norton, Ray Co., Mo.*

From J. S. Flory—It is our intention, God willing, in company with our wife, to start

early in May for an extensive trip east, visiting in N-braska, Kansas, Missouri, Iowa, Illinois, Ohio and West Virginia. So far as we are able or have opportunity, we shall labor for the peace and union of the brotherhood. We are much concerned in regard to the welfare of Zion, and we sincerely hope, that by the grace of God, the old Gospel ship will ride safely over any wave (of opposition and from the mast head the banner of peace and union may ever float.—*Longmont, Col.*

From Big Grove Church, Benton Co., Iowa—We, the members of the above-named church have learned that Mary A. Pike, of Plainfield, Rooks Co., Kansas, has solicited aid from elders and members in different States, and is still doing so. She also conveys the idea that she is a member of our fraternity. This is incorrect. She is no member and has not been for four or five years. By order of the church,
PETER FORNEY,
STEPHEN JOHNSON.

(Brethren's papers, please copy.)

CENSUS—Explanatory—[The census of the German Baptist church is very nearly complete. Over four hundred schedules are on file. These do not represent duplicates, etc., but over four hundred congregations. And now I want to make a statement of the method of procedure determined on.

The German Baptist, or Brethren church, is found in different States and is compact in its distribution. The whole church, all taken together, is a denomination, "sect" it is called in the census documents. The denomination occupies certain, well-defined territory, as, Pennsylvania, Ohio, etc., but for the sake of convenience, the body has a special geography of its own, such as the Eastern District of Pa., the Middle District of Pa., etc. These divisions, called districts, do not conform to the political geography of the country, and are independent of the civil divisions. Thus the Eastern District of Pa. is bounded on the South by the Maryland line, west by the Susquehanna river, and is limitless north.

I will take it as a favor if any member, or number of them will name and define the boundary of the district (as above) in which he lives. A postal card will do. In case you prefer to write a letter, a postal card statement that you will do it, will bring you official envelopes, coming free.

In the Government printer's hands, expected any day now, is a blank which I will fill out for districts and send to competent brethren for revision. To explain: I know the bounds of the Western District of Pa. I will take the Pennsylvania pile of schedules and sort them out, till I have all that belong to the Western District of Pa. as far as received.—Upon the form named above, I will copy under the headings, as follows:

CHURCH.	COUNTY.	NUMBER.	BISHOP.
E. K. Lick,	Somerset,	200,	K. L. Co.
Myersdale,	Somerset,	150,	Lent.

And so on throughout. This form will then be submitted to, say, Henry Holsinger, J. W. Beer, and Jos. I. Cover. These brethren are requested to examine the list and say in a letter, to be sent in the free envelope, which I

will send along, if they think or know that they are all in. Bro. Holsinger looks down the list and sees no omissions, and says so.—Bro. Cover sees that a church is not recorded and says so, naming the church and one of the preachers, preferably the bishop, to address. It is understood that by the word church, all the minor groups of members, called arms, branches or churches under a distinct management is meant. Thus E. K. Lick has a church, arm or branch, called Daleview. If a church is marked Daleview, it is wrong, and the recorder should state fact that it is E. K. Lick's property. It is the intention that E. K. Lick's schedule covers all its branches. It appears that E. K. Lick, Somerset, 200, K. L. Co., covers all its belongings, all is right, and so on.

There is no law for this. The recipients are respectfully requested to do it from motives of church patriotism, and to take an interest in getting us straight before the world. These returns, which will be submitted for revision, are not for the public, and I ask that you do not delay them an hour longer than you can help. As the sheets submitted are informal and not to go in record, you may write anything you wish on them.

I would be glad to have any number of volunteers to look over the returns, and ask you to address me on the subject. I would prefer those of a wide acquaintance. Do not hesitate to define your district as requested, and, if you please, do not wait for anybody else to do it.—Hoping we will all be rewarded by exact knowledge of our church as one result, I am,

Fraternally Yours,

HOWARD MILLER.

Leinburg, Union Co. Pa.

Money Received for General Missionary Purposes.

Hopewell church, Bedford Co., Pa.,	\$ 6 00
Panther Creek church, Ia.,	7 25
Martha S. rayer, J. host own, Pa.,	4 00
Silver Creek church, Ill.,	16 75
Sarah Bowman, Allen Co., Ind.,	1 25
Dry Creek church, Ia.,	5 50
J. H. Miller, Maund City, Mo.,	2 00
Mattie Francis, Highland, O.,	50
O. R. D. pper, Robinson, Ia.,	2 00
Sarah Nehr, K. H. Burg, Ind.,	1 25
D. G. H. dricks, Chester, Pa.,	1 90
David Miller, Orstown, Pa.,	15
W. A. Maust, Lenoira, Minn.,	15
Malinda Maust, " "	15
Rock River church, Ill.,	4 00
Several persons at Curryville, Pa.,	1 50
D. L. town church, Ill.,	8 50
L. M. Dunbar, Ill.,	2 00
David Emmert, Ill.,	3 00
Yellow Creek church, Ill.,	7 51
Bever Run church, Va.,	2 00
Hezabath H. wies, Balington, W. Va.,	50
Lucinda A. Howes, " "	50
Sarah Sauteman, Staunton, Va.,	25
Cata " " "	25
Lizzie " " "	25
Lydia " " "	25
S. W. diley, B. aver Dam, Ind.,	40
David Flory, Adams Co., Ind.,	50
John Harley, Puttston, Pa.,	2 00
A member of S. Wabrio church, Ia.,	1 00
Enoch H. yer, Lower Mani church, O.,	7 60
J. H. Bosserman, Gettysburg, Pa.,	6 45

J. QUINTER, Treasurer.

Health and Temperance.

S. T. BOSSEMAN, EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

LOVE AT HOME.

BY WEALTHY A. CLARKE.

Of all places on earth there is none that should be dearer and dearer to us than the home-circle. It is there that character is formed for future life, and impressions are received that will either elevate the mind or drag it down to the very depths of degradation. There should be planted the seeds of love and kindness, goodness, truth, honor and every trait that is calculated to embellish and ennoble character.

No matter how humble the place may be, true self-control reigns, there is *home*. It is not the marble palace, the costly furniture and rich paintings that constitute a true home; all these may be enjoyed and yet lack the most essential requisite. It is congeniality of soul, hearts that are bound together by the ties of true love and moral worth,—those who labor together with a view of making one another happy, and endeavoring in every possible way to bear burdens and lighten toil.

In such a home there will be little fault-finding; few frowns and unkind words, but there will be cheerfulness, industry, kindness, neatness, and above all, true happiness. Children who go out from a home of this kind, will be well equipped to meet the responsibilities of life, ornaments in society and prepared to guide and direct homes of their own.

"There is beauty all around,
When there's love at home."

A quiet, peaceful, well-ordered home, surrounded by those who are dear by the ties of nature, is a beautiful scene, one that the angels admire. Although the world around us may be cold and cherless and our friends treat us with indifference, yet we know, that at home there are kind hearts—those who can sympathize with us in our sorrows and share our joys. When we cross that threshold, we are at home, and we can rest secure.

If all the homes that bear the name, scattered over this broad land, were of this character, we would have fewer idlers and candidates for the jails and penitentiaries. If all received the education they should while playing around the family hearth, there would be less carousing on the streets at night and fewer oaths uttered profaning the holy name of God. Surely those who are house-keepers have a solemn charge and should guard carefully those placed under their instruction.

Neatness and order should be observed in every home, for upon these depend largely the happiness of the inmates. "Order is heaven's first law," and in a home it should be strictly observed. No man likes to return from his daily toil to a place of confusion, where everything is in a topsy-turvy condition; it has a tendency to make him dissatisfied with his surroundings and lessens his love for those who

have his home in charge. There is an air of comfort and coziness in a neat and tidy home, that cannot fail to have good influence on all who dwell there, and this is a thought that should not be overlooked by all young women, who expect to resume the position of house-keepers. There is power in the art of keeping things in their place; it goes far towards making home pleasant.

Industry and economy are also needed essentials in a good home, and where these are absent, poverty must be present. It is an old adage that says, "When poverty comes in at the door, love goes out at the window," but the way to keep poverty out, is to be industrious, and use strict economy in all things. Economy and prosperity generally go together hand in hand.

In order then, to have a pleasant home, all these requisites are required; but the most essential qualification is religion. The family altar should be erected, where all can unite their hearts and voices in praising their Creator.—This has a tendency to create love in the heart, which will be manifested in all the actions.—Love binds heart to heart and renders separations hard to bear. This we have experienced. We enjoy the associations of those we love, and if we are not destitute of true sympathy, we part from them very reluctantly. If there is a spark of feeling within us, it is manifested when we must extend the parting hand to those who are near and dear. Sometimes the tongue cannot utter a word, and bitter tears express what no language can convey.

"Better than gold is a peaceful home,
Where all the fireside charities come,
The shrine of love, the heaven of life,
Hallowed by mother, sister and wife;
However humble the home may be,
Or tried with sorrow by nature's decree,
The blessings that never were bought or sold,
And centered there, are better than gold."

LANE, III.

HEALTH is happiness, happiness is pleasure; pleasure brings love and love refines. Health, therefore is the medium by which the powers of the mind become strong and capable of knowing what it is to live in a world like this, to acquire divine principles, fitting the soul for the life to come.

DR. LAURIE, a former missionary in Turkey, assures the ministers of Boston, that unfmented wine has never been known in Syria. He claims that missionaries are unanimous in denying that there was ever any such thing as un-intoxicating wine in Palestine, though the people do sometimes boil down the grape juice to a thick syrup, reducing its volume three fourths, and this product does not ferment, but is never called "wine." That is, grape juice is never honored with that name, unless it is fermented and intoxicating.

It is unfortunate for this and other missionaries who know so much and judge so confidently of past and present, that their investigations were not sometimes pushed a little further. A few days since, in conversation with an intelligent Christian Armenian, a member of the College church in Wheaton, he said, that in his native place, a town near Tarsus, the birthplace of Paul, the hierarchy of the Armenian church exercised great influence and

would only permit the use of wine at weddings and on Christmas and Easter; that the wine then used was sweet and not intoxicating, being prepared from this very grape juice, boiled down until it was, as he said, like molasses.—The use of wine that had become even slightly sour, was exceptional.

The fullest confidence may be placed in this testimony, though the missionaries may think the natives deceived in calling their preparation of grape juice, "wine," instead of restricting it to the alcoholic preparation.—*The Christian Cynosure*.

OWING to its local prohibition law, Missouri has sixteen counties in which there is not a single liquor saloon.

THAT YOUNG man, who spends a large share of his time lounging in the streets and in the saloons will see the day, that he will deeply regret the loss of that precious time. Time, young man, is of great value. Don't waste a moment of it.

DR. WILLARD PARKER says: "The average life of temperance people is sixty-four years and two months, while the average life of intemperate people is thirty-five years and six months. Thus the average life of a drinker is but little more than half that of the non-drinker."

It is said that Mrs. Senator Logan has never tasted wine. At a dinner, given to Prince Arthur some years since, she declined it, and at the recent lunch of a cabinet lady she was the only one of twenty-five who abstained.—She has brought up her children to share her feelings on the abstinence question.

THE Legislature of Wisconsin has passed, and the Governor of the State has signed a bill which imposes a fine and imprisonment upon any person who shall "treat" another, by offering him intoxicating liquor, free of expense, and also imposes a similar punishment upon any person who shall accept such a treat or free drink.

CURE OF SMALL-POX—"I am willing to risk my reputation as a public man," wrote Edward Hins to the Liverpool *Mercury*, "if the worst case of small pox can not be cured in three days, simply by the use of cream of tartar.—One ounce of cream of tartar dissolved in a pint of water, drunk at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness and avoids tedious lingering."

A GOOD Omen is the freshly-awakened interest all through the country as to the terrible evils of intemperance. The Kansas Legislature has passed a stringent law to secure the full benefits of the recently adopted prohibitive amendment of the State constitution. Nebraska's Legislature has passed a law, that, while the County Court may grant licenses, it must be upon the petition of a majority of the freeholders, and payment of a fee of \$500, and no licenses to be issued within two miles of any city or village. The law also makes intoxication a misdemeanor, with a penalty of thirty days' imprisonment.

GENERAL AGENTS

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Vol. 6.

Mt Morris, Ill., Tuesday, April 26, 1881.

No. 16.

Editorial Items.

Exe send to read the Prospectus.

BRO. BALBAUGH is also after the Zamezums. Deut. 2: 20.

OVER one hundred pupils are in attendance at the College this term.

THOSE who keep bad company should not expect to escape censure.

ELD. Geo. Wolfe, of California, is expected at the Annual Meeting.

BRO. Levi Andes, of Lincoln, Pa., arrived here last Friday evening.

A NUMBER of new students are in attendance at the College this term.

THE Southern District of Indiana has an Orphans' Home in contemplation.

WORD has reached us that *Geo. H. R. Holinger*, of the *Progressive*, has been very sick.

THE District Meeting in the Rock River church, May 17th, will commence at 8 o'clock A. M.

MR. MORRIS, Oregon, Pole, and Lanark all voted temperance last year. Good for them!

BRO. Michael Hohl, of this place, died last Friday evening at 10 o'clock. Disease erysipelas.

BEACONSFIELD died Apr. 19. For thirty years he has been one of the most powerful men in England.

BRO. EVANS makes a clear point against a certain class of single immersionists in his article this week.

TWENTY thousand *Microcosms* will be sent from this office about June 1st. The Anaksims are trembling.

ELD. David Sink's address is changed from Leighton, Marshall county, Iowa, to Mt. Etna, Adams county, same State.

THE Lord will bring his people out of trouble at the appointed time. Those who endure unto the end shall be saved.

THE Brethren at Lorraine, Adams Co., Ill., are building a meeting-house. They expect to have it completed by harvest.

WITH thanks we receive names and addresses of persons to whom we can send sample copies of our papers. Continue sending them.

ELD. Jesse Studebaker has changed his address from Garnett, Anderson county, Kansas, to Mount Ida, Anderson county, same State.

SINCE Jan. 1, 1881, 45,543 immigrants have landed in Castle Garden, N. Y., an excess of 10,868 over the arrivals for the same period of 1880.

THE essential attributes of God are his Omnipotence, Eternity, Infinite Wisdom, Omnipresence, Infinite Knowledge, and Boundless Benevolence.

THE Southern District of Indiana has taken some advance steps in her late meeting, an account of which will be found elsewhere in this issue.

IT is unwise to follow after a class of people who have no settled creed, and the best covered in the world is the Bible. This properly understood and obeyed insures life and immortality.

WE were mistaken in saying that Bro. Lemuel Hillery had purchased eighty acres of land in Kansas. The land was given him by a brother. That is not a bad way of helping preachers.

OUR young sister Rosa Lee Snively, of Hudson, Ill., who died Apr. 3rd, did not forget to leave some of her earthly possessions to the Brethren Orphans' Home. A good example for wealthy members.

S. HANSMAN writes that the Eight Mile Church, Franklin Co., Kan., is now in a good condition. During the Winter ten were added by baptism and twelve by letter. Their communion comes off May 11th.

AN ancient writer says that grape juice will not ferment if the cask containing the juice is kept under water for forty days. It might be well for some of our grape raisers to try this plan next Fall and report the result.

IN Sweden the railway guard are obliged to study surgery and bandaging, in order to be able to afford provisional assistance in case of accidents. A happy idea, which might be advantageously adopted in this country.

SINCE the Legislature of this State has passed a law requiring all assessors to administer the oath to those whose property is assessed it will be necessary for our people to be on their guard that they swear not; they can affirm.

WE should be pleased to have short notices of the several District Meetings immediately after their adjournment. Also should like to know the names of those chosen as members of the Standing Committee and Delegates.

MRS. Hattie Deuell, of Iowa City, Iowa, starved herself to death by abstaining from food forty-seven days and forty-five minutes. She was 52 years, 4 months, and 11 days old, and at the time of her death weighed forty-five pounds.

A SENSIBLE person and a foolish one can never quarrel over straw; for when the foolish one pulls the other they go, and when the foolish let go the wise man pulls. But when two foolish persons meet they will pull iron chains asunder.

WRITING from Bell, Kansas, Apr. 7th, Annie B. Lightly says: "Prospects for crops are good, but Spring is backward; most of the farmers are done sowing wheat. Snowed some last night; roads nice; health good. Three were baptized last Sunday."

A MYSTERIOUS disease has carried off more than 100 Chinamen employed on the Canadian Pacific Railroad in British Columbia. Death comes within fifteen minutes after the victim is attacked. The government has been asked to have the disease investigated.

THE amount of snow which fell in this part of the country from November 1st 1880, up to April 15th, 1881, was seven feet and eleven inches. At this writing (April 21) there is still much snow on the ground, and many of the roads are yet full of drifts.

IT is with pleasure that we note the disposition of brethren and sisters to turn their attention to building homes for orphans and infirm persons. Such work is not only indicative of tender and loving hearts, but it makes other hearts feel as God wants them to feel.

THE proprietors of the *Gospel Preacher* will issue a daily during the Annual Meeting—four days—for 25 cts. It will contain a synoptical report of the proceedings each day and other items of general interest to the Brotherhood. Orders should be sent in before May 15th. Send all orders to *Gospel Preacher*, Ashland, Ohio.

FROM a brother who has ever behaved himself in the church of God, we have the following: "Never before in the history of the Brethren church in America, has there been such profound and solemn examination of the ground we stand on as during the past six months. I believe the Lord will not forsake our brethren, neither disregard their earnest prayers for divine guidance."

A TRAIN on the Chicago, Milwaukee and St. Paul railroad went down into the Menominee river near Rock Island on the evening of the 21st. Five passengers were drowned and three badly injured. The high water had washed away the trestle work. All the cars, except the *Jeep*, went down; the engine completely lost to sight. It was a frightful scene, and the worst accident that ever occurred in this part of the country.

THE April Conference of the Mormon church at Salt Lake, after a session of four days, adjourned. The necessity of loving their religion and preaching polygamy was firmly impressed upon the saints, who have been very much encouraged over the decision of the Miles polygamy case in their favor by the Supreme Court of the United States. About 100 missionaries were set apart for work in the United States and Europe. Of this number, twenty-five are to be sent to Arizona, which Territory the Mormon church is determined to control politically.

THE Church Union says that the Episcopal Missionary Society of New York has a little church-house that floats in the water at the foot of Pike street. Recently the little building was filled with anxious listeners. Near the close of the services twenty persons knelt at the altar and had water applied to them; that they called baptism. For once these people had water above and below them without being scripturally baptized. The whole affair looks very much unlike the work of John the Baptist who took the people down into the water when he baptized them.

IF we go back to the Anti-masonic excitement occasioned by the abduction and murder of Morgan, forty years ago, we find that Masonry was reduced to about 5,000 members. The Grand Lodge statistics for the year ending January 1st, 1879, embracing forty-three States and Territories, show a membership of 564,406. This is an immense increase for forty years. About three-fourths of this number are found in the Northern States. There are more Masons in New York, Pennsylvania, and Illinois than twelve of the Southern States combined. Within the last few years there has been considerable falling off, aggregating 150,000 suspensions in ten years.

NOTICE TO AGENTS.

WILL each one who sent us a list of names for 1881, please send his address on a postal card? Many of the names and addresses of our agents have been lost, and we need them at once; so please do not delay us we have something to send to you.

Religious Essays.

THE GOSPEL TRAIN.

God's car of salvation is now passing by;
Oh! would it go a jilg image home to the sky?
Ye wretch'd and needy, ye lam'd and ye blind,
A right hearty welcome on board you will find.
Our blessed Conductor will help you on board,
And gracious assistance and comfort afford;
He'll see to your baggage, that nothing be lost,
And grant a through passage without price or cost.

But see that your treasures are every one given
To Christ, the Conductor, and laid up in heaven;
For you and your treasures, at whatever cost,
Must all go together—be saved or be lost.

Oh come, weary waiting one, take the first train,

For day-light is passing and night comes again;
No time to turn homeward to bid friends adieu—
A heaven is waiting to see this train through.

No time to turn homeward to bury the dead,
For the train never waits for the funeral tread,
But dashes right onward and keeps a steady pace,
Like a giant determined to win in the race.

This train has no depot—no station up town—
No worldly-wise persons of fame or renown,
Have ever been willing to leave their abode,
And travel with pilgrims this cross-bearing road.

But down by the highways and hedges beside,
Where the wretched, the poor, and the needy abide,

'Tis there the train pauses, and takes her supplies,

Of pilgrims en route for their home in the skies.

Then onward, right onward, past traffic and trash,

Past jobbers and merchantmen scrambling for cash;

Past tall-steepled churches and high-rented pews,

And loud-sounding organs and close-fitted jaws—

For none such are wanted; no room on this train

For mixing salvation with ill-gotten gain;

No traffic in churches, no pews bought and sold.

Nor praying and preaching for silver or gold.

No room for dame fashion—for ruffles or curls,
For out-dressings, e.g., gold, silver or pearls;

No room for earth's pleasures, church picnics or spree,

Even though the poor preacher doll, pocket the fees.

No room for indulgence in any known sin,
In snuff or tobacco, in brandy or gin;

No room for a Mason, Old Fellow, or Knight,
No walking in darkness and calling it light.

No running to Egypt for barley or corn,
But running to heaven through tempest or storm;

Oo! Oo! through the battle, the din and the strife,

Oo! Oo! to the Evergreen Mountains of Life.

—Adapted by Sarah A. Cullen.

For the Brethren at Work.

THE WONDERFUL FOUNTAIN, AND THE WONDERFUL RIVER.

BY C. E. BALDWIN.

THE Fountain is God, the River is the outflow of his being. Out of His Throne, out of his immutability, his omnipotence, his omniscience, is the flux of all things. He was, is, shall be. Something always was, and matter it could not be. Scientists with all their denial and defiance of God, have never discovered any law or atom or element which is not dependent. This renders an uncreated, independent, self-sustaining personal Being an inevitable scientific conclusion. But scientists have dealt proudly, falsely, wickedly. "Much learning," misapplied, "made them mad." They "became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." They "changed the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forever. Amen." "Wherefore God has also given them up to uncleanness, to vile affections, through the lusts of their own hearts." Here is the inspired picture of Darwin, Huxley, Tyndall, Haeckle, and their coadjutors. Rom. 1:18-26. They lay the eggs out of which the Devil will hatch the Anti Christ. They are the harbingers of the world's doom. The mark of the beast is on their foreheads. They are drunk even to utter moral insanity with the abominations and filthiness from the golden cup of the Mother of Harlots. Rev. 17:4. They have gathered the wisdom of God out of His works to blaspheme his name and mock his existence. They have done and are doing devilish work. They trample the blood of Jesus as they would the blood of a dog or swine. To them God is a myth, immortality a dream, religion a tyranny, and Jesus Christ a good-looking monkey, an erratic, egotistical monomaniac. These diabolical, soul-polluting, soul-blasting views are rolling over the world like a deluge of moral pestilence and death. Natural laws are so construed, and natural facts so related, that a powerful and seemingly irrefragable argument is

woven against the necessity and possibility of a personal God. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Ps. 2:4. To those believers in the Bible who have kept pace with the progress of science, and the audacity and blasphemy of scientists, these are terrible truths. There are hundreds, let us hope thousands, in our Brotherhood, and many thousands in other fraternities, who are to-day offering the pure, fragrant incense of gratitude to God for the glorious work of Wilford Hall in his incomparable book, "The Problem of Human Life, Here, and Hereafter." With noble valor and consummate skill he hewed the Agass of infidelity to pieces. His book is doing wonders. It fell like a heaven-charged, God-thundering, lie-exploding bomb-shell into the camp of evolution. It runs like a God-felled, God-voiced earthquake through colleges and seminaries, literary clubs and scientific conventions, and produced a dreadful shaking among the dry bones of skepticism. To many it has been the in-breathing of the Spirit of Life, and to day they sit at the feet of an Omnipotent, all wise, all loving personal Proprietor of the Universe, "clothed and in their right mind." Wilford Hall is the sword of the Almighty boring through the hearts and brains of his enemies. He is the latter day intellectual Samson before whom the Anakims and Emims and Zamzumanims quake. Num. 13:33. Deut. 2:10, 20.

But his work is not done. He has only turned a faucet in the exhaustless reservoir of eternal truth. God is not to be emptied. Nature is his and full of Him. Old truths must be defended and expanded; new truths must have utterance. "The Problem of Human Life" emerged "from the Throne of God and of the Lamb." It bears the imprint of Jehovah. It must flow on the crystal river to the ends of the earth. Another work from Wilford is to follow it and more and more break its seven seals and unlock the Mind of God. A monthly periodical, entitled the "Literary Microcosm" is about to be launched on the ocean of human thought. It will turn the pseudo scientific world upside down. Wilford is a hero. He fears not man. He is pained from the armory of the Almighty. Providence has led him into the arkans

of God, and opened to his giant mind the secrets of nature. He has mighty and stunning truths and soul elating wonders to reveal. To the "Literary Microcosm" he will devote the remainder of his mental industry. It will flash with fresh truth, gleam with double-edged argument, teem with fundamental principles, clasp science and revelation in glorious wellock, unveil the face of God in the sun and stars, mount signs and atoms, and make the very stones in the wall and the mote in the air cry out their willing testimony for the Eternal Father and Christ and the Bible. The church needs such an expositor, and should give it glad welcome. It will be a God furnished, in visible weapon for the minister, the missionary, the intelligent lay member, in their endeavor to disseminate "the truth as it is in Jesus." No magazine like it in the world, and no man so capable to conduct it as the unapproachable Wilford Hall. He is running over with the treasures of wisdom gathered from the heights and depths of nature and the Bible. He is now engaged in a profound, intensely interesting and momentous discussion with "a leading scientific writer and medical journalist, upon the claims of materialistic philosophy, two letters of which will appear in each number till the entire discussion is completed." All who love deep and essential truth powerfully and lucidly presented will find in the "Microcosm" an inexhaustible fountain of pleasure and instruction. It will make the foundations of Princeton College shake like the Philistine dungeon, and dumbfound Professor Gray, and Rev. Joseph Cook, and R. v. Dr. Hugh Macmillan and all other clergymen who have cringed to kiss the feet of Darwin and his apostles. It will be courteous but unflinching. Wilford is in love with his twin themes—the Personality of God and the Immortality of the Soul—and will deal with them according to their intrinsic moment and grandeur. The "Microcosm" will be a monthly "feast of fat things, full of marrow, and wines on the lees well refined." It will be a "river of life proceeding from the Throne of God and of the Lamb." Let the crystal stream run through every family. It will refresh and invigorate the roots of the Tree of Life, and ripen its soul nourishing, soul transporting fruit every month.

For the Brethren at Work.

A SCARE-CROW.

BY JAMES EVANS.

IN defense of the one baptism of the gospel we exhibit a chain of testimony reaching from the apostolic age down to our own times. To break this chain of evidence by alleging that some of the fathers (so called) practiced things for which no authority was produced, is now attempted by learned men, too proud to confess that their practice has no support either in the Word of God or in the annals of the primitive church. To destroy the argument that every Greek scholar during 500 years understood Matt. 28: 19 to teach three actions, they quote certain statements of Tertullian, &c., concerning making the sign of the cross, etc., as if these practices would destroy their authority as Greek scholars or as true historians.

But why this persistent effort to traduce and blacken the characters of such men as Ireneus, Justin, and Tertullian. Let us illustrate. A case is in court. The plaintiff accuses the defendant of a crime. Witness after witness for plaintiff is impeached and man after man for the jury is challenged. Why this impeaching and challenging? Are the witnesses and jury a lot of bad men who would hinder the course of justice? Not at all. The defendant has a bad case, and his only chance is to weaken the evidence of the witnesses. So with our single backward immersion friends. They have a desperate case. No Bible supports their practice, unless they put it to the torture to compel it to say only one dip. Only two solitary voices come from antiquity to sustain a part of their practice and these voices are Eunomius, whom they are ashamed to quote, and Pope Gregory. But, seeing all antiquity is in favor of trine immersion, every effort must be made to break the evidence "of all antiquity"; and this is attempted to be done by quoting practices and reasonings of these early writers that we deem unsound. But we think that these practices were more harmless than the tableaux, fairs, festivals, and pomp of single immersion churches. What if some in Tertullian's day did trace the sign of the cross on their foreheads, was it worse than the bangs seen on the foreheads of members of churches, or the

strange and pompous head dresses, feathers, ruffles, and gewgaws found every-where now?

But the argument drawn from the errors of the ancient writers would destroy their evidence in favor of the existence of the Sacred Books. We trace the existence of the books of the New Testament through a succession of writers up to the apostolic age. They testify that such books existed in their day and they quote from them. But they do the same for trine immersion. If the observance of a few ceremonies, not warranted by Scripture, renders them unreliable historians, how can we trust them when they tell us that the sacred books existed and were read by the whole church in their days? How do we know that the New Testament is more than 300 years old? "But," says one, "we know it is older, for Wickliffe and Luther translated it more than 300 years ago. But Luther believed things that the Baptist or Campbellite churches do not. Must we, then, set him aside as untruthful? But this is not all. All these ancient writers tell us that Sunday, or the first day of the week, was observed by the primitive church, in commemoration of the resurrection of Jesus Christ. Besides the *grand reason* they add other fanciful reasons. We may not accept these reasons. Elder J. N. Andrews in his "History of the Sabbath" quotes with great gusto these fanciful reasons to overthrow their authority as to the observance of the first day of the week. He succeeds as well as single immersionists of whom he is one. Every one of them has given some fanciful reason for the observance of the first day of the week. But two things are noticeable in their writings. First, they all testify as to the observance of Sunday, and second, they all derive it from the resurrection of Jesus. We then can dismiss their fanciful reasons and accept their testimony as witnesses for the observance of this day and the *one grand reason* on which they base it. Not one of them can be shown as its originator. Now this is precisely our argument with respect to their authority as vouchers for the trine action. Not one of them originated it; if so, who was it? They all found it the universal practice of the church. It might as well be claimed that brethren Eshelman, Moore, Stein, or Quinter invented and intro-

duced it among the brethren. It was an ancient law when Eunomius attempted to subvert it, and it was before Tertullian was born. Not one of the ancient writers claim tradition as its originator. In reference to other rites Tertullian says: "If for these and other such rules you insist upon having positive scriptural injunctions you will find none. Tradition will be held forth as the originator of them." Da Corona, Sec. 4. Elder Andrews says, "Tertullian's frankness is to be commended." Hist. of the Sabbath, p. 290. But does he derive trine immersion from mere tradition? Not at all; he derives it from the command "that they should immerse into the Father, etc., not into one name, for we are immersed for each name into each person, not once but thrice. True, Tertullian says it was handed down from the apostles, and to express this handing down he uses the word tradition, and he was right. It was handed down from Christ to his time, *remine co. tradicoente*.

Why then do our opponents raise such a howl about Justin's errors, or Tertullian's fancies? Evidently to crush their evidence in the court in which single immersion is now being tried. We have weighed it in the balance and found it wanting. Enlightened criticism and scriptural exegesis will not sit upon the case. They fear it will be lost forever unless they can scare away the vast amount of testimony coming from primitive times. The laws of language condemn the defendant. All Greek scholars for 500 years condemn him. The universal practice of all ancient times condemns him. Lexicons, annotators, historians, and the highest theological authority sustain the case of the plaintiff who urges that the nominal church has changed Christ's ordinance, and to justify her change of manners resorts to defamation and illogical special pleading, setting all language, all just criteria of historical evidence at defiance. But it will not do. When Babylon sinks to rise no more, single backward immersion will sink into the abyss with her. When the golden cup is dashed from her hand, the nations will no more be deceived with scare-crows of human folly.

In writing for the press, if you can't put fire into your writings, you had better put your writings into the fire.

TO THE WOOD.

A thousand thanks, O sweet, green wood,
I send for thy good will;
With fragrant branch thou givest me,
O, could I, could I get to thee!
I cannot, I am ill.
What joy within thy sheltering shade,
O forest green to go;
If beauty breathes from boughs like these,
What must it be among the trees?
Patience! I yet may know.
And if I may not go to thee,
I know a place more fair,
Where waving palms of peace are seen,
And trees of life in freshest green—
O wood! that I were there.

—Selected by Cecil Long.

For the Brethren at Work

PEACEMAKERS.

BY ADDISON HARPER.

"Blessed are the peacemakers; for they shall be called the children of God."—Matt. 5: 9.

SUCH is the language of the Son of God in his sermon on the mount, who embodied in himself peace and good will toward men. Proclaimed by the prophet Isaiah "the prince of peace," truly he was the prince of peace, the "lamb slain," the off-ering of the Father for the sins of the world, and on Calvary exclaimed: "It is finished," the atonement is made: the road to ever lasting happiness is prepared—a new Jerusalem ready for the reception of the blessed of the Father. From this we learn the important lesson: that in order to be the true followers of the Lamb of God we must partake of his divine nature, follow his footsteps, disseminate those peace principles he taught, that we may be his worthy children, that we may not be disappointed in the day of judgment. When he said to his disciples, "My peace I leave with you," how sweet and endearing the consolation. The Savior has left his peace with his children. Oh how we stand in need of peacemakers at this time in the Brotherhood. What sacrifice and forbearance is demanded! I look to the old fathers, the young disciples to come forward with their peace offerings, and to lay them down at the feet of Jesus, ever remembering his words, "Ye are brethren," "blessed are the peacemakers." My dear brethren, we want no sharp poignards and keen thrusts in this day of trial. But on the contrary we want love with its healing wings to pour oil on the bleeding wounds ere the patient die. Love

is the lever power of the Christian religion. By this we must conquer our beloved Brotherhood is disintegrated. The good old ship Zion is sailing on a rough sea; coral reefs and breakers are ahead. How many of the old mariners and young seamen, who have shipped for the voyage, will man the yards, furl sails, assist in laying to ship, and wait until the storm is over, and again take Jesus on board, and let him be our pilot, ever to walk in his footsteps. Let him be our pilot to lead us to the land of peace and rest.

Brother George Zillers, I met with you in Northern Illinois; we there compared notes. We had sailed on the vast ocean. We had reshipped on board of the good old ship Zion, and that for the voyage. Are you watching with a mariner's eye the old ship as she is dashing about surrounded by darkness and strife? Are you raising your warning voice, pointing to the dark and ominous clouds to the windward, and proclaiming in trumpet tones, "All hands to your posts!" Are you pointing to the light-house, showing the beautiful light as reflected through the dark and burning clouds? In a word, are you pointing to the Son of God—the sheet anchor of all our hopes? May God help you to brave the storm, to anchor "in the sweet by and by" in the heavenly Canaan.

A word to my dear brethren of the press: You that wield a mighty power for good or evil, dull your keen blades, ground arms, proclaim a truce, and let the spirit of Christ go on to conquer and to victory.

The Savior says: "Blessed are the peacemakers; for they shall be called the children of God." My dear brethren, you whose mission it is to proclaim the glad tidings of salvation to a lost world, whose duty it is to teach and practice those peace principles as taught and practiced by the founder of Christianity, remember the command emanating from God: to be "as wise as serpents and harmless as doves." My experience is this: that in all organizations, there will be those who are belligerent in disposition, who delight in controversy, continually seeking opportunities to engage in strife, and are so constituted as to give a great deal of trouble and bring discredit to the organization they are associated with. In the early age of Christianity

the Christian church suffered very much from persons so organized, and I vent the assertion: There is not a Christian organization but what is sorely afflicted with such persons.

DIFFERENCE CARRIED TOO FAR.

BY R. H. MILLER.

It cannot be expected that all persons should see alike in every subject that comes before the mind; in fact, it is right and a blessing that there is some difference in the feelings and in elisions of different persons. The various talents make a natural difference that a wise Creator designed should exist for the good of man. These different gifts by the same spirit, are intended for the good of the church, and the varied inclinations that dispose and qualify persons, for different callings are necessary for the good of the world. When we look on the various phases of society made by the natural difference in men, we should have great charity for its imperfections because they so much grow out of natural qualities, or some misfortune in human life that we can well overlook many of the defects in the world. But there are many things about which men differ, it may be naturally or it may be acquired. The simple fact that they differ does not disturb to a great extent their happiness, or make an evil from which society suffers to any extent, but when this difference is carried too far it then becomes one of the great evils of society.

That men should let their differences run them into a continual warfare, seeking every opportunity, even a mere pretense, to make some attack upon these with whom they differ, is a great evil in society and a danger to the church. When the spirit of revenge or strife is seen in continual thrusts of some kind made at men on account of some difference, it is the spirit which makes the war cry of the Indian, it is the war paint on his brow and as dangerous to the happiness of society as the red man's trail. In politics men often assail each other in every form and with unrelenting ambition, because of some difference in policy. This difference has often been carried so far that wars have drenched nations with blood. This difference in policy alone

may be carried too far among brethren. The man who seeks every opportunity to attack his brother, to assail some he may differ from, to wound the feelings of those he differs from, always trying to tear some one down that he may go up, is carrying his difference too far. The Christian spirit is as much against such a course as it is against war itself. No man can manifest the spirit of war and pursue the course that makes war, and in any consistent sense be opposed to war. To think of how many little matters of difference, which should never make an item of trouble, that have been carried too far, fanned and blown until they have burned out all the forbearance, and left nothing but enmity lingering behind, to make a lasting division in feelings that nothing but eternity can obliterate.

This war spirit is the only spirit that leads to warfare in words as well as with fire arms. The man whose dart is thrust at his fellow-man to wound his feelings and blast his character, and injure his reputation, has the same war spirit as the man who takes the lance or the bow. Satan has by his spirit led them both to carry their differences too far. Wars of blood have drenched the earth, but wars of words on account of difference have been their cause. Nay, more, they have blasted, blighted, ruined more happiness, and pierced more hearts than has the bloody sword. The tongue, that unruly member, "set on fire of hell," is strong language, and it might be used of the pen as well.

In life we sometimes meet persons whose mind and nature and spirit are all so kindred to any, that at the first meeting some unknown power makes us friends, in attachment, in acquaintance. We only grow strangers in our confidence, never in our feelings, more fraternal or kindred in our affections; even in this relation there will be some difference, but when these heaven-born ties unite and control us, how easy to reconcile the difference; how mild and kind will be the means used, how far bearing and patient the efforts to get all difference out of the way. What care that no words shall be used to wound the feelings, or pain the heart, or make more difference when the sacred ties of the gospel bind Christian spirits together.

In all our differences we should approach as near as possible the line of

conduct near that of Christians, that of brethren in reality. Let the forbearance, the kindness, the love of the gospel keep us from going too far into the war spirit, when all our words and actions should proclaim the principles of peace.

For the Brethren at Work.

THE MENNONITES.

BY JOHN POINEY, SEN.

IN No. 13 page 198, in B. F. Mowmaw's reply to C. L. Jones I notice an error. In the second paragraph in speaking of the Mennonites he says: "It is claimed by some authors that they baptized by immersion in those days, but it is strenuously denied by all branches of the Mennonite church of the present day. Nor will they under any circumstances immerse their subjects." This is a mistake. I am personally acquainted with two branches of the Mennonites (some in this and adjoining counties) that contend for immersion to be the ancient and proper mode as strong as we do, and immerse all their subjects. The one branch immerses once backward, and the other branch on their knees once forward. The latter is unclothed (naked) before entering the bath, "so the body is washed, and not only the cloth," as they say.

They are purely non-combatant in principle, and practice the salutation of the holy kiss and feet-washing. They live a devoted life, and are very honest in their dealings with the world. The one branch practices the kiss interchangeably between male and female. I thought I would give this to inform the Brethren so they may not speak or write things concerning them, as a whole, that are incorrect. This is not to criticize, but to give information.

THE DYING GIRL'S SONG OF VICTORY.

BY C. H. RAISBAUGH.

TYPES make jargon as well as melody. In No. 13, they have spoiled the Death-song of the dear sainted Rosa Workman.

On page 197, first column, last line, for *love*, read *LIVE*, and insert *you* between *that* and *may*.

In second column, 14th line from top, for *your* read *YOUNG*.

In the following line for *plan* read *PEAN*.

In 17th line for *the* side, read *THIS* side.

In 20th line from top, for *skimmer* read *SHIMMER*.

May God's types be the print of our daily lives.

SUFFERING FOR CHRIST'S
SAKE.

BY D. P. SAYLOR.

"Therefore, then as Christ hath suffered for us, in the flesh, and ourselves with the same mind." 1 Peter, 4:1

WHAT Christ suffered while in the flesh, all Scripture readers know. And the apostle here addresses Christians should arm themselves with the same mind; that is, have a fixed in their mind that they can must suffer, which, nevertheless, for his sake, he suffered for us. Yes, suffer for his sake, but as he suffered for us we cannot suffer for his sake as he did, and never can suffer. To read of his sufferings as related in the Scriptures from the manger to the cross, in the flesh, it is true that men cannot have suffered some of the same sufferings for his sake, in the flesh as of the kind common to the gods in all ages of the world; even the dread of suffering in the flesh when united to the cross, has been suffered by man. It is said of Peter that he was crucified, and that at his own request with his head downward; and it is presumable that his flesh was as sensitive as that of Christ's, yet he suffered it. Others had trial of cruel mockings and scourgings, yea, moreover bonds and imprisonment; they were stoned, they were sawn asunder, were torn, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented—of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth, Heb. 11: 36-38.

In more modern times, during the period known as the dark age, when the spirit of persecutions ran unbridled over the land when the higher powers, heathen as well as professed Christian, hunted innocent Christian down as the hare is run down by a pack of dogs, even so were Christians hunted, and torn from their families, friends and homes, and were tortured with all manner of tortured. They were roasted on a gridiron over a slow fire, their bodies racked and stretched until one could see through the joints. I will follow the dark picture no farther, as my blood seems to curdle in my veins, in relating this, with the deeds of oppressors in my mind. All this have Christians suffered for Christ's sake; but terrible as their sufferings were, they have no real-stance to what Christ suffered in the place called Gethsemane. Hear him: "My soul is exceedingly sorrowful, even unto death." And being in agony he prayed more earnestly; "and his sweat was, as it were great drops of blood falling to the ground. Before this, man's suffering terrible as it may have been, sinks into nothing. I have often thought when reading the history of the sufferings Christians have endured, that in some instances it seems to have exceeded the Savior's suffering in his human nature. But when I come to this, "where is man's suffering?" On the bloody battlefield of South Mountain, Antietam, and Gettysburg, I have seen the bodies of men cut, torn, and lacerated in every conceivable manner; and in some cases the skull indicated by the bill's groans, were past endurance; but in no instance was there any sweat

like great drops of blood falling to the ground, though many clear drops stood on the sufferer's forehead.

A preacher once told me that was not blood which fell from the Savior in great drops to the ground. He said that the sweat of Jesus was so thick and dense that it required a large vessel before it would fall off his body. A large vessel! my faith embraces no such infidelity. I believe that here it was where the atoning blood of Christ was shed. I believe that here the Savior shed at every pore; not only did he bleed at the wounds made in his flesh the natural result is, such will bleed. But here his soul was in the suffering and he bled unobtrusively, his blood oozed out of every pore of his body. The expression, "B-hold the man," is consistent even in a leather governor, when the mud's eye sees Jesus standing before him in a gore of blood from head to foot. We see, "Five bleeding wounds he bears." But of his bleeding little is said, more than a chance reference to it. It is a theme I love to dwell upon.

The time for persecutions is high places for the present to speak. Under the benign government of our country the Christian's lot is not so suffer as the ancients did. Yet there is a form of suffering from which the Christian is not exempt, and the more devout he, the more he suffer. The Savior told his disciples that the world would hate them. And the Apostle says: "Marred not my brethren, if the world hate you." From the world the Christian can expect no good. "When we walked a lasciviousness, lusts, excess of wine, revelings, banquetings, abominable idolatry," we were of the world and the world loving its own, it had no suffering for us. But turning from these evil ways, we became witnesses for Christ, and testifying that the ways of the world are evil, thus "they think it strange that ye run not with them to the same excess of riot, speaking evil of you." Then to suffer for well-doing comes in, and let the Christian arm himself with the mind to endure it patiently for Christ's sake. There is another species of suffering for the Christian. The law of Christ forbids Christians to defend themselves against even their enemies hence Paul says, "For ye suffer when a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face." All this the Christian suffers for Christ's sake, for he will not violate his law knowingly. But the worst, or hardest suffering the Christian now endures is from the villaines of false brethren; nothing is so unnatural, so devil-like as a false tongue in the mouth of a false brother. Speaking lies in hypocrisy, is Satan's weapon to do the Christian harm, and cause him much suffering. A false brother, how unnatural! David says: "For it was not an enemy that reproached me; then I could have born it; neither was it one that hated me that did magnify himself against me; then I would have smitten myself from him; but it was thou, a man mine equal, my acquaintance. We took sweet counsel together, and walked into the house of God in company." When such turn false, the unsuspecting Christian is off his guard, and open to the wiles of this treacherous child of the devil, and much suffering must be endured from such brethren.

PERSEVERANCE.

BY CHARLOTTE BOND.

"UNSTABLE as water thou shalt not excel," was said to one in olden time, and the same words will apply to us to day.

If we do not persevere in our own undertakings we will not succeed. The great cause of so many failures in life, is the want of that one virtue, perseverance. He sure you are right and then go ahead, is an old maxim worth preserving. Never let little annoyances or variations check your course. Be active in business, and you will have plenty for yourself and something to give to others.

This will apply the same in a spiritual point of view. The Lord cannot be pleased with us if we go about his work in a negligent or slothful manner; we must be in earnest, and instead of counseling ourselves how little the Lord will require of us, we should exert ourselves and see how much we can do, knowing that the reward will be according to the work.

I have noticed persons that have no stability of character that is, nothing within themselves to draw out esteem or love from their fellow-men, who are craftily endeavoring to raise themselves or bring themselves into notice through the merits of some person that is worthy.

It is just so with the Christian world; some must just think and do as some one else that holds a high position in the church; they have their "Paul and Apollos" to look to and imitate; neglecting to search the Scriptures for themselves, and looking to Christ as the Author and Finisher of the work. But some go on blindly, quoting the opinions of their favorites. The Bible is our standard, by its precepts must we stand or fall; by that law must we be judged, and that is what we should study and go by. Man is too frail—the opinions of man too changeable to rely upon. The Scriptures forbid trusting in man.

Let us trust in God, and persevere in the work he has given us to do, and all will work together for good.

A MINISTER was once addressing children from the parable of the rich man and Lazarus. He showed them the poverty and wretchedness of Lazarus and the ease and luxury of the rich man on earth, and then the bliss of Lazarus and the misery of Dives in the world to come. He asked them which of the two they would like to be. A little boy said, "please, I would like to be the rich man on earth, but Lazarus in heaven."

That is the way with some grown-up children, they want to be Dives here, and enjoy the good things of Mammon, and a safe home in Abraham's bosom after they cannot hold on to Mammon any longer. But this is God's test of our love for him. If it were not for this test heaven itself might be spoiled by the presence of self-deceiving hypocrites, but this suits out the chaff.

READ AND PONDER—A muddy stream, flowing into one clear and sparkling, for a time rolls along by itself. A little further down they unite, and the whole is impure. So youth untouched by sin, may for a time keep its purity in foul company, but a little later and they become impure altogether.

Home and Family.

MARY C. NORVAN SHARON, MINN. — — — — — EDITRESS.

DRINK AND CRIME.

SIR Matthew Hale, one of the oldest Chief Justices of England, some years ago gave the following testimony against strong drink: "The places of dissipation, which I have long held in this kingdom, have given me an opportunity to observe the original causes of most of the enormities that have been committed for the space of twenty years, and by due observation I have found that if the murders and run slaughters, the burglaries and robberies, the riots and tumults, the adulteries, the seductions, rapes, and other enormities that have happened in that time, were divided in five parts, four of them have been the issues and products of excessive drinking, of tavern or ale house drinking."

During an election in a certain locality a temperance candidate called upon a runner, and solicited his vote. "I would rather vote for the evil one himself than for you," was the savage response. "Yes, I know," and the candidate, "but in case your friend should not be nominated, might I then count on your assistance?" N.

CAUSES OF WAR.

A CERTAIN king sent to another king saying, "Send me a blue pig with a black tail or else." The other replied, "I have not got one, and I had!"

On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to wish to make peace; but before this could be done it was necessary that the insulting language that led to the trouble should be explained. "What could you mean?" asked the second king of the first "by saying 'send me a blue pig with a black tail, or else'?" "Why," said the other, "I meant a blue color." But what could you mean by saying, 'I have not got one and I had'?" "Why, of course if I had, I should have sent it." The explanation was satisfactory, and the peace was accordingly concluded. The story of the two kings ought to serve as a lesson to us all. Most of the quarrels between individuals are quite as foolish as the war of the blue pig with a black tail. N.

WHY YOUNG MEN REMAIN SINGLE.

MARRIAGE is honorably instituted by God, ordained in Eden, sanctioned by his first miracle wrought by the Savior, and consecrated forever as a type of the love of Christ for the church, which awaits its full revelation when the marriage of the Lamb shall come. It is a fountain of order, morality and felicity, while its absence or abuse opens the flood gate of ruin, and rolls a devastating deluge of calamity and destruction through the land. The disregard and disuse of marriage leads to the overthrow of the nation, and hence if as

alleged, there is a disinclination among men to enter upon the married state, the reason for it becomes a matter of the gravest consideration. Extravagance and luxury always tend to hinder marriage, and many make the expense of supporting a family their excuse for avoiding this responsibility. On this the *Chicago Tribune* has the following pertinent remarks: "It is said that the extravagance of girls is the chief reason why so many young men remain single rather than marry girls whom they could not support as wives in their out-of-the-house style. There is a verity in this about chargeable male than this. The average young man is more extravagant than the average young woman, and the young man who is afraid to marry because girls are extravagant is usually the most extravagant of his class, and does not desire to marry, because, in order to support a wife and children, he would have to cut off his extravagances. In the majority of cases the wife is the cause of actual saving to the husband. Before marriage he lived clear up to his income, saved nothing, and owned nothing. After marriage he saves money, because he is compelled to, and usually owns a house he lives in. Before marriage he was not obliged to economize, because he did not look beyond the present, with its enjoyments. After marriage he is required to economize, because he has to regard the future, with its responsibilities." With regard to the question of expenses this writer very well says, "Girls' expenses are confined almost wholly to their dress; young men's expenses are confined—no, they are not confined to anything, they run wild." A young man of the class alluded to, will frequently spend as much in one day or night among his companions as would support a wife for a week. Franklin said that one vice would bring up two children. Then two vices should certainly support one wife, and most of the young men of the day could easily give up two and still have a large variety on hand.—Scl.

M. C. N.

BIBLE READING AND STUDY.

IF you have but ten or fifteen minutes, night and morning, read God's Word—and read consecutively. In this way you get a grasp of the holy council of God. But this is not Bible study; for these fifteen minutes will not suffice. Try and secure two or three hours as often as possible, and then set yourself down to your Bible, with your concordance, your text book, and pen, ink and ruler. Determine you will not be diverted from your purpose and you may expect a feast of fat things. Don't be impatient. Light from God does not break over the sacred page in a moment. So wait and ponder, and pray, compare Scripture with Scripture, and as you dig, God will unfold to you precious things.—Scl.

M. C. N.

THE READY RECKONER.

FATHER do you remember that mother asked you for two dollars this morning? "Yes, my child, what of it?" "Do you remember that mother didn't get the two dollars?" "Yes, and I remember what little girls don't think about it." "What for that father?" "I remember that we are not rich. But you seem

in a brown study. What is your daughter thinking about?" "I was thinking how much one cigar costs." "Why, it costs ten cents—not two dollars by a long shot." But then ten cents three times a day is thirty cents. That's as true as the multiplication table; and there are seven days in the week, that's so by the almanac; and seven times thirty cents are two hundred and ten cents." "Hold on, I'll outshine. Here, take the two dollars to your mother and tell her that I don't do without cigars for one week." "Thank you, father; but if you would only say a year, it would save me a hundred dollars." We would all have sons and daughters, and mothers and mothers-in-law, and lots of pretty things! "Well, to make my little girl happy, I will say one year." "Oh, that will be so nice; but wouldn't it be about as easy to say always, then we would have the money every year, and your lips would be so much sweeter when you kiss us." N.

HOW TO MANAGE HIM.

HUSBANDS can be coaxed to do almost anything; but it will not do to drive them. If the wife is fond of her own way, the husband is tolerably certain to be similarly inclined; and mutual misery is the result. There should be but one will in a married couple who are truly mated, and that should be the will of both. To those who know the sweet authority of love, this will not seem like a paradox. We have known couples—not so many as we could wish!—both of whom could truthfully say, after a dozen or twenty years' walking of the long path together, that they had had their own way, because the necessary mutual yielding had been done so cheerful and so wholly that but the one way remained. The worst of husbands—provided he is not dissipated, of course—can be managed, if you, his wife, can keep him in love with you. When that can be done, all the rest follows. How it can be done we do not know; you ought to, if you know what he loved you for in the first place. We do not mean simply faithful and provident, and kind, but genuinely loving. Few mortals can withstand the power of faithful, loving devotion.—*Christian Advocate*.

Some one has impressively said: "There are two kinds of difficulties over which we should not worry: the one is those things which we can't help, for it does no good; the other is those that we can remedy, for it is infinitely better to betake ourselves to the work of overcoming the difficulties than in wearing out our spirits, minds, bodies, and reputations, by worrying over them."

In a Sunday-school in an eastern city, at its anniversary, instead of bon-bons or picture cards, there were distributed to the scholars, packages of ten kinds of flower-seeds, with clear, simple instructions as to the sowing and care of them. The superintendent of the school offered a prize to be given at midsummer, at a horticultural exhibition by the scholars, for the best result of this gift in cut, or potted flowers. Who doubts that a multitude of humble homes could be made brighter by encouraging the cultivation of a few flowers? The suggestion is a good one.

Brethren at Work.

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

THE CHURCH OUR MOTHER.

HAVING been called in question for stating that the church is our mother we deem it proper to refer to the Law and Testimony. For aught we know the Catholics may hold the same view, but that proves nothing, either for or against the position, unless it can be shown that the Catholics never teach the truth on any Scriptural subject.

In the New Testament the church of Christ is presented to us under different figures. In Matt. 13: 47, it is compared to a net cast into the sea. Sometimes it is called a "flock," other times a "house." Once it is called "a chaste virgin," another time a "bride," and one time a "mother." The object of using these different figures by inspired persons was to present the church under different aspects. It is however not a flock in the sense it is virgin; nor is it a virgin in the sense that it is a mother. When we speak of the relation the church sustains to Christ, we call it a bride, but if we take into consideration the fact that Christ is a shepherd, then we speak of the church as a flock. We now appeal to the Law and Testimony to prove that the church in the New Testament is one time called a mother.

Tell me, ye that desire to be under the law, do you hear the law? For it is written, that Abraham had two sons, one by a bondmaid, the other by a free woman.

But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise.

Which things are an allegory: for these are the two covenants, the one from mount Sinai, which gendereth to bondage, which is Agar.

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the mother of us all.

For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she that hath a husband.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Nevertheless what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman.

So then, brethren, we are not children of the bondwoman, but of the free. Gal. 4: 21-31.

The bondwoman and her children represent the Jewish nation that was in bondage. Agar had a son by Abraham, and with her son was afterwards cast out. Sarah the lawful wife of Abraham, was the free woman, and with her children represents the New Covenant, and all those who live under it. Her son Isaac was born after the Spirit, for he was the child of promise, hence she represents Jerusalem which is above, which is the mother of all Christians. This Jerusalem which is above, we regard as the church of God under the New Covenant, hence Paul says, it "is the mother of us all."

So then, brethren, we are not children of the bondwoman, but of the free." As the bondwoman and her children were cast out by Abraham, so were the Jewish church and her people cast off. As the free woman and her children fall heir to Abraham's estate and his freedom, so the church and her children are the true heirs of heaven, hence free from the yoke of bondage.

The Jerusalem that is above, is what Paul calls the mother of us all. By referring to Rev. 21: 9, 10, it will be seen that "the holy Jerusalem, descending out of heaven from God" is called "the bride, the Lamb's wife." Hence what the Revelator calls the "bride" Paul calls the "mother of us all." In both instances they are talking about the Jerusalem that is from above: one calls it "the mother of us all," and the other "the bride, the Lamb's wife." The only way to prove that the church is never called a mother is to show that the Jerusalem that is from above is not the bride, the Lamb's wife.

The relation we sustain to the church is spiritual, for like Isaac, we are "born after the Spirit," hence are the children of the free woman, the spiritual Jerusalem that is from above, representing the church of God. Our relation to the church is not of blood, nor of the will of man, but of God, for we are his spiritual children. As Isaac was the son of promise so are we the children of promise. I a/c's mother was Sarah, the free woman who represents the "Jerusalem from above the mother of us all."

We further add, that the position we have taken in regard to the "Jerusalem which is from above" being the church of Christ is held by some of the best writers and commentators among the Protestant churches in America, showing that it is by no means confined exclusively to the Catholic Church.

J. H. M.

CARE OF CHILDREN IN MEETING.

THERE is no use in trying to have a world without children, nor would we if we could. Jesus loved little children, and blessed them while here on earth though it displeased his disciples. Nor can we have meeting without being more or less annoyed by children. There are parents who cannot very well leave their little ones at home and of course must bring them to meeting. Occasionally the little fellows will cry and in that way disturb the meeting to some extent. This is unpleasant for both the mother and congregation. But, asks one, how are you going to help it? Well, that is just what we want to talk about. It will not do to insist on mothers staying at home, for mothers need the benefits of meetings as well as other people, and ought to be encouraged to attend religious services as regularly as possible. We now propose to tell mothers how they may avoid much trouble handling their children in meetings, and in case there are mothers in Israel who think we do not understand our business in writing on this subject, they respectfully invite them to write.

Much depends upon the way children are trained at home. Children who are taught to behave themselves at home are not generally very much trouble in meeting. But if at home they are allowed to do as they please, disregard the wishes of their parents, no one should blame them for being noisy in meeting.

There is no use allowing children to run over the floor during services; it teaches them bad manners, besides it greatly disturbs the meeting. They should be trained to sit still during services, and if not allowed to get on the floor while small they can be trained this way just as well as not. As proof of this, all you have to do is to look over the congregation and you will see dozens of mothers who have trained their children in that way, and we believe that most others can do the same. One can preach well enough while a few children are crying, but to preach while a dozen children are running and stamping over the floor, children that are old enough to have better training, tries the patience of most any preacher.

Many parents have fallen into the habit of filling a basket with provisions for their children to eat during services. Now we do not desire to censure mothers for doing this, yet we do want to tell them that it is not the right way to train little folks. If you had not commenced it, you would find it far better for all parties concerned. Leave the provisions at home and give the little folks to understand that they get nothing to eat during meeting.

It may go hard at first, but they will get

used to it, then their extra behavior will more than pay you for your trouble.

The above will not apply to babies, hence we will offer a few suggestions in regard to the care of them. Care should be taken to dress them according to the rules of health. Dress them plainly, leaving off the ruffles and unnecessary trimmings. Let their clothing be sufficiently warm, but do not weight the little creatures to death with unnecessarily long, clumsy garments. When you enter the meeting-house occupy a seat next to the aisle, so that if you want to pass out with the child you need not disturb several others by passing in front of them. We have seen a mother go into the house with her child, come up in front, get back against the wall as far as possible from the aisle, then when she wanted to pass out with the crying child had to almost climb over six or seven persons who were sitting between her and the aisle. Now had she occupied a seat nearer the aisle in the first place, she could have passed out without disturbing any one, and saved herself much trouble and embarrassment. This is a matter, to which mother-should give special attention.

There is another thing that is practiced that we never could see any use of. The mothers sit on one side of the house and the father on the other. Two or three times during service the baby must be passed from one to the other, or the father must go to the mother, get the child and take it with him to his side of the house. All this greatly disturbs the preaching and often prevents people from getting a clear understanding of the sermon. Now, why not the father take a seat by the side of the mother and help her take care of the child? They are good enough to sit together every other place on earth and why not in meeting. We know it is not fashionable for them to do this, but what do we care for the fashion! what we want is convenience.

Then we sometimes see a mother enter the meeting-house with a baby in her arms and two or three children following her. She must take care of all these while the father sits at a safe distance on the other side. This does not seem fair; they are his children as much as hers, and he should help to take care of them. If he cannot take part of them with him to his side of the house then let him sit by the side of his wife and help take care of the children. On this subject the customs of society need reconstruction, so that mothers can get more good of the meetings.

Then preachers are sometimes to blame for crying children in meeting. The way they conduct services is so long and tedious that it is enough to wear out both mother and children. This thing of holding long, tedious meetings at the time of our regular appointments does more harm than good, saying nothing

about the effect it has on wary mothers and cross babies.

Now if our observations during twelve years of ministerial labor are worth anything, we hope to see others benefited, if not, then here is an opportunity for some other writer to give proper instructions.

J. H. M.

FINE CLOTHES AT SCHOOL.

IN these columns we have said considerable in regard to the importance of plainness of dress in our colleges and schools, which caused some to intimate that we were advocating that which is unreasonable, but in confirmation of our position we present the following clipped from the *Mid Continent*, showing that we are not alone in this matter:

'Young ladies naturally desire to look as pretty as they can. It is right that they should, and the rest of mankind like to have them follow their instincts and wishes in this respect.

A mother, however, complains that her daughter, who cannot afford such fine clothes as are worn by most of her school-mates, and yet cannot give up her education, is made very unhappy by the contemptuous looks, and the intentional slights of some of her companions, because of her plain, cheap dresses.

Perhaps the daughter is too sensitive, and so possibly a little morbid on the subject, and only fancies that her companions are regarding her plainer clothes with contempt. One thing is certain, however, that nothing can be more out of place, or a surer indication of vulgarity, than the wearing of the very expensive clothes to school; unless it may be the looking down with contempt upon girls who cannot.

Our own observation has led us to the opinion that in our best schools the young ladies who are neatly and plainly clad, and are eager scholars, are very much respected by their companions; while the girls who cover themselves with finery are rather laughed at, and it is in some cases despised.

They manage these things very sensibly in some of the countries of Europe.

In some of the best schools on this Continent, there are rules which either prevent or forbid the wearing of extravagant clothes by scholars. The dress is prescribed. In many instances, no jewelry is permitted in the school.

A young lady who went last Summer from New York to a celebrated school in Germany was surprised to find that her two large trunks full of fine clothes were of no use to her. Only four dresses were allowed to be brought to the school, all of the very plainest description. Even the dress for Sunday and for church must be destitute of ornament, and unobtrusive in style and material. She was consoled, however, to know that several young ladies of the highest rank were obliged to conform to the same rule.

The truth of it is, that obtrusive ornaments and showy dresses are not worn by cultivated people who are habituated to opulence. It is

generally the person who fell into a gold mine the day before yesterday that is most apt to go to excess in jewelry and satins and laces.

Young ladies of taste and good sense can make themselves lovely to look upon, without expending large sums of money upon their toilet."

SPIRITUALISM.

THE *Free Methodist* makes a good point in the following manner:

"It is a sorrowful fact that the wicked and silly delusions of spiritualism have infatuated thousands upon thousands of our fellow beings, and led them to discard the doctrines of the Bible, and to follow after the phantoms of demoniacal possession. If there were any certainty that the professed communications from the spirit world really came from dead human beings; that these messages were not the work of Satan and his fallen angels, or that there is any truth in what they communicate, there would be some reason for a belief in the teachings and revelations of modern spiritualism; but there is nothing upon which a common-sense reliance can be placed in all the demonstrations of the spirits. The fact that the spirits wage bitter war upon the doctrines taught by Christ on earth—upon his atonement for sin, the necessity of forgiveness and the new birth—should make people cautious in listening to their seductive manifestations.

A hog, an abomination to a Mohammedan, walked into the open door of a mosque one day, and ran all about the building before he could be driven out. The temple was horribly defiled to the minds of the faithful. What could be done? The priest explained that the mosque was so holy that the hog became a lamb all the time he was in, but a hog again when he went out. This theory satisfied all. Those priests are about as ingenious as some of our modern preachers, who think the lottery business is all right in a church house but a terrible sin in any other house.

THE CONFLICT HAS BEGUN.

WHEN the Lord Jesus, the Savior and Friend of all men, came into the world and proclaimed a new theory of life, the chief priests and men in the uppermost seats opposed him, denied him and sought every opportunity to defeat and destroy him. From that day to this, truth when first brought before the people, is met with derision and ridicule from a class who occupy a position in the world similar to those chief men in our Savior's day. We mention this that the reader may be prepared for anything that may develop itself against the work now beginning. When Galileo proclaimed the law of the earth's revolution on its axis and its flight around the sun, advocates

and pupils of the old theory held up their hands in horror and declared, "It cannot be."

"Wilford, is a 'Daniel come to judgment' God's hand writing, a bewilderer to evolutionists and so falsely interpreted by them, is as easily read and understood by him as was that writing 'upon the plaster of the king's palace' by the original Daniel. Wilford is *qui generis*, both in the weapons he selects and the modes he adopts. He rejects not only 'the armor of Saul' but 'the sling and stone' of David. He singles out the three mightiest infidel evolutionists, and with their own weapons which he wrests from them, he places them *hors de combat*. Like that Saracen warrior who, with every blow of his terrible cimeter shouted, 'Allah!' so our hero shouts as he fights. We could wish that his 'shouts'—not his blows—were less frequent, but it is his mode of fighting, and at times we find ourselves shouting with him. He deals a blow at Darwin, and says—there, haven't I given it to him, and sure enough he has given it to him, for Darwin has a black eye. He sends a blow at Huxley and the polished kid-gloved Englishman tumbles over and bits the dust. He aims and strikes his heaviest blows at Haeckel, and the Professor of the University of Jena, like:

"—the struck Eagle stretched upon the plain,
 No more through tolling cloud to soar again,
 Views his own feather in the fatal dart."

We now introduce Prof Hesel of the Wilson Collegiate Institute at Wilson, N. C., who "also shouts" b-cause of the triumph of God's truth over its adversaries.

MR. A. WILFORD HALL,

26 EIGHTH ST., NEW YORK.

My Dear Sir:—

After many interruptions, I have just finished reading your book, "The Problem of Human Life Here and Hereafter." With profound interest have I perused its brilliant pages. Upon the title page of my copy I have written Psalm VII, 2, as a most appropriate motto. I feel that God specially raised and qualified you by His own strength to "kill the enemy" of Himself and His human creation—modern scientific infidelity. As Butler's Analogy—to which your work has well been compared—is unanswerable, and no answer to it has ever been attempted, so I regard "The Problem of Human Life."

For fifteen years I have taught the wave-theory of sound, light and heat, but can never again conscientiously teach it as true.

In the whole range of human controversy, I know of no case more triumphantly established than your arraignment of the self-assumed and almost universally-conceded infallibility of the most famous professors of modern science. One by one, as they are placed upon the witness-stand, their principal business seems to be to contradict themselves and each other, and thus each blasphemous mouth is effectually silenced. In this manner, God, as on all needful occasions, clearly vindicates the Divine authority of His written

Word, which will be acknowledged by all persons of common sense (Psalm XIV, 1) and common honesty:—I thank you, and desire to bless Divine Providence for your valuable book, and heartily wish that it were placed in every household in our land.

Yours Very Respectfully,
 SYLVESTER HALL.

On the first of June "Wilford's" "Literary Microcosm" will appear; and as its mission will be to defend God in Nature and as revealed through the Bible and the Lord Jesus Christ, every family in the land should at once subscribe for it and not miss a single number. In another place brother Balsbaugh gives a description of the paper which is destined to work a great change in favor of Bible truth. It is asserted by a leading New York paper that hundreds of thousands of copies of the new revision of the Bible will be ready by next May, and predicts that more people will be found reading the Bible this year than any year heretofore. It is somewhat of a coincidence that as the people's minds are turned towards the Bible by the means of the new revision, they are also called upon to review the defeat of Darwinism by "Wilford." If the people of this country ever had cause to be grateful for an intrepid leader against the Philistine hosts, this is certainly the time. An obscure man rises out of the greatest city in the western world, and single-handed lays the "accurse of small cord," on the backs of God defamers and drives them from the temple which they have defiled by their unclean hands. Dr. McCosh, President Seeley, Prof. Gray and Joseph Cook labored to unite Moses and Darwin by showing that Darwin "may be right" while Moses is not wrong; but the union was not with iron, and gold, and brass; these fell at the first fair examination.

The MICROCOSM will be an eight page monthly, 12x18 inches, gleaming with bristling points and gems from the great field of nature and revelation. The first three numbers will contain a series of letters between "Wilford" and a Professor of high standing in a medical college. If you want a rare treat, then subscribe for the MICROCOSM; for the Professor has unintentionally but his hand in the fire, and his screams prove that it is badly burned.

For terms, please read supplement accompanying this paper.

M. H. R.

CONTENTMENT.

A GOOD many of the troubles of human life arise from a disregard of the scriptural injunction, "Be content with such things as ye have." It is so natural to desire changes in our circumstances and surroundings, and so easy to find fault with the station of life in which we are placed, that the idea of gaining something better often becomes a ruling passion, leading us to do things for that purpose that greatly increase our annoyances and real troubles, without producing the benefit we anticipated.

A contented spirit is better than a kingdom. "Man wants but little here below, nor wants that little long." A little that a poor man has and enjoys, is better than an abundance of worldly prosperity with great care, anxiety and discontent. The necessities of the body are easily supplied, but its fancied wants (especially if unrestrained by grace) often draw heavily upon the best filled purse.

If people would study how to make the best of their surroundings, live healthily, keep out of debt and labor to make home happy, there would be far less discontentment.

WHO DOES THE WORK?

IN answer to an inquiry who does the work in our office we give the following:

M. M. Ebelman, Editor and Proprietor, whose business is of a general character, overseeing the business department, and answering letters of inquiry and correspondence. J. H. Moore, Managing Editor, whose business is to prepare copy, write items of general interest and see that the BROTHERS AT WORK is filled with the best copy obtainable. S. J. Harrison, Editor YOUTH'S ADVANCE, Laramie, Wyo. He gives the little paper special attention, and prepares about all the copy for it. B. F. Paterbaugh, Clerk and Book-keeper, whose duty it is to keep accounts between the firm and agents, and see that all are treated justly and kindly. A. F. Clark, Foreman of Book and Job Department, as assistant he has Leslie Hill and Mrs. Callie Tester. This Department is constantly increasing, and more help will be required soon. L. A. Plate, Foreman BROTHERS AT WORK and YOUTH'S ADVANCE, and as helpers he has Maggie Barkley, Mollie Kindell, Oliver Cover, and David Callen. These set up the type for the two papers, and do the folding. S. M. Ebelman, Mailing Clerk. If the date on the paper is incorrect, he is the man to set it in order. M. V. Sward, Pressman; as he intends to leave us May 1st, S. T. Swihart is learning the art, and after that date will have charge of the press-room. Mary J. Stees, has charge of the Sewing Department, and does the neat stitching on the B. A. W. In addition to these, Vinnie Ebelman assists several days each week in composition, folding and trimming.

But this is not all. There is the WESTERN BOOK EXCHANGE, of which A. W. Van man is Chief. His assistant is J. H. Rogers. This Department is doing a good business, and is designed to take a front rank among publishing houses.

It will thus be seen that there are eighteen of us who are engaged here in the work of disseminating gospel literature; and we hope the day is not far distant when several hundred will be required to attend to the commands of the people for books and papers containing wholesome instructions. We realize the great responsibility of our labors, and desire the earnest prayers, sympathy, and counsel of all who love the Lord.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Lake Huron Co., Mo.

When did God set up a kingdom on earth; on the day of pentecost, or before that time?

JAMES M. NEFF.

Will some one explain Genesis 1:5—"And the Lord said unto him, Let there be light, and there was light. And God saw that the light was good: and God divided the light from the darkness, and upon the firmament he made the firmament, and he called the firmament heaven." What was the mark he set on him?

ROBERT F. CROOK.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation and tongue." Were those "devout men from every nation" all Jews, or not?

ROBERT F. CROOK.

Please explain Hebrew 6:1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, of water, but of every nation and tongue. Is setting the seal of the church upon the members of the church? "For the Temple, on the Mount." How we have had a doctrine of the church. How we have had a doctrine of the church. How we have had a doctrine of the church.

Gen. 1:3. What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain.

LIZZIE B. MYERS.

☞ The above query is open for investigation.

J. S. M.

WHAT KIND OF FIRE?

John 21:9. What kind of coals were there which the disciples saw?

N. WYDER.

The verse, referred to above, reads, "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread."

It is our opinion that the coals were natural, and the fish laid thereon were natural, and that the bread was natural.

It might be asked, where did Christ get the coals, the fish and the bread? To this we answer, that Christ had all power, and that it was no harder for Christ to make coals miraculously and lay fish thereon, and to get bread, than it was to raise the dead to life, or to create these things in the beginning. With him all things are possible.

Again, this circumstance occurred after Christ had risen from the dead. Christ had a purpose in view in this manifestation of himself at the sea of Tiberias, i. e., he in this simple, natural manifestation of his actual resurrection from the dead, gave fresh evidence of his being the very Christ, and of his continued power to perform miracle, as evidenced in the draft of fishes, and thus largely strengthened the faith of His, somewhat desponding disciples, as well as their attachment to their risen Master.

J. S. M.

It is not so much the quantity one reads as the care with which one reads, that benefits him. Because a man is a great reader, is no indication that his mind is rich with knowledge. Too many read, and the author's thoughts to them are like mountain scenery to a blind traveler, invisible.

MICHAEL AND THE DEVIL DISPUTING.

Why did Michael contend with the devil for the body of Moses. Jude 1:9. NANCY STEES.

WE think it was done in order to save him from the hand of his enemies. We read in Exodus 1:22, "And Pharaoh charged all his people, saying, every son that is born, ye shall cast in the river." And in Exodus 2:2, "And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein; and she laid it in flags by the river's brink." It was God's design to have this son raised up to be the ruler of his people Israel. By reading the above we learn, that it was the king's command to have all the Hebrew sons thrown into the river; but through the watchful care of that holy messenger the angel, he was preserved alive.

D. B. LEHMAN.

REMARKS

The above explanation of Jude 1:9, makes a pretty fair showing, yet it will hardly bear a Scriptural investigation, from the fact that Michael, the arch angel, is made to dispute for the body of Moses in Egypt, among the marshes of the river Nile, while Pharaoh is made to contend for the devil, contending with Michael for the destruction of Moses' body. The result is as follows: Pharaoh, representing the devil, is trying to destroy the body of Moses, and the devil's daughter finds him and saves him, and adopts him as her own son, teaches him all the wisdom of Egypt, designing him at some future day, to sit upon the throne of the Pharaohs.

It must be clear to every thinking mind, that, had that been the time and place referred to by Jude, then the disputation would not have been for the body of Moses, but for the life of Moses. What would the devil have cared for the body of Moses, after life had been extinct? Certainly no more than for the bodies of others whom he had destroyed.

A close reading of Jude 1:9, will, I think, convince us, that the disputation was not "for" the body of Moses, but "about" the place of his sepulchre. In fact, Jude does not say that it was for the body of Moses, but about his body. The difference between those two words is this, the word for would mean his body direct. The word about does not directly mean his body, but something connected with it, i. e., his burial.

What adds weight to this idea is, that the Bible teaches, Deut. 34:6, "that no man knoweth of his sepulchre unto this day." From this we learn that the place of Moses' burial was a matter of conversation at least, (if not of dispute) among ancient Israel also.

It seems that a difference of opinion has obtained as to the proper meaning of the German word "*Leichnahm*." Some maintain that it stands directly for the English word, "body." We admit that in an indirect sense it does, but

the proper word to express the primary sense of *body* is *Leib*. If Jude had said that the disputation was for the *Leib* Moses', the matter would be clear.

The word *Leichnahm* is substituted for the word "body," when the subject of a narrative has been previously introduced, his body referred to afterwards, as in the betrayal and crucifixion of Christ. See John 19:38. But in its primary sense the proper German word for *body* is *Leib*.

As proof of the foregoing argument, we refer to Luke 22:19, where the term *body* is referred to in its primary sense. "*Das ist mein Leib der für euch gegeben wird*." Also Mark 14:22 Matt. 26:26. When the word "*Leichnahm*" is substituted for the word *body*, it is expressive of either the death or burial of the body, and I am doubtful whether it is ever substituted for the term "body," when death or burial are not implied or expressed. It seems to be abbreviated from the words *Leich nieder*, and seems to be expressive of the manner of death and the burial of a body. J. S. M.

From the Later Ocean.

EASTER EGGS.

WHERE and how did the custom of coloring eggs for Easter originate? N. H.

ANSWER.—It is stated by some authorities, that the custom of coloring eggs red for Easter was practiced by the Christians of Mesopotamia, and that the eggs were stained that color in memory of the blood of Christ, shed at His crucifixion. The Roman church adopted the custom and regarded the eggs as the emblem of the resurrection. Among many non-Christian nations, as the Egyptians, Gauls, Persians, Greeks and Romans, the egg was regarded as an emblem of the universe and the work of Deity. The fact is, the origin of the custom is lost in the obscurity of the ages, and no one can point exactly to the time or place when it began.

INSPIRATION AND REVELATION.

WHAT is the difference between inspiration and revelation? Inspiration is breathing upon; revelation is uncovering, disclosing. I inspire my child with courage in the presence of danger; I reveal to him the fact that there is no danger, when he thought it existed. We are going through a pasture and are threatened by a bull; I inspire the child with courage. We see a cow and he is equally frightened; I teach him, reveal to him the harmlessness of the cow. God inspired the sacred writers in so influencing their hearts or minds, that they were lifted above the ordinary influences of pride and partisanship and enabled to see more clearly and record more accurately than he could otherwise have done. He sometimes revealed to them what they did not know, and could not otherwise have known.—He inspired John to write the fourth Gospel, but John wrote what he saw and heard as an eye and ear witness. He revealed to him what he wrote in the Book of Revelation, things to come, which but for the prophetic vision, he could not have known anything about.—Christian Union.

Correspondence.

From S. T. Bosserman.—"Joyfully, joyfully onward we move," in the cause of our blessed Jesus. On the 16th inst., we met in council with the Brethren of Eagle Creek church, at which time we received two worthy citizens into the fold by baptism. Praise the Lord for his goodness. The business of the meeting was dispatched satisfactorily, and love and union prevailed. The orphanage was considered and request for its establishment sent to D. M. Brethren Eli Bogle and Jacob W. more are our delegates to D. M.—*Dunkirk, O., April 19.*

From Enoch Eby.—I have just returned from Chelsea, from the funeral of our friend, John K-pner. Funeral services held in the house of Bro. R. H. K-pner, where the deceased had his home for years. Thus in nine weeks four deaths occurred within eighty rods of each other. Our dear Bro. R. H. K-pner and his son Erastus, who, some weeks ago, were both dangerously ill, are now convalescent. A good many are sick throughout the country, and the dreaded monster, death, is doing his work faithfully. At this writing there are four corpses in Lena, a place of sixteen hundred inhabitants. Some more are very sick; the diseases are various; mostly, however, erysipelas. Notwithstanding this great mortality, many, yes, very many do not lay it to heart and taking warning. When will man learn wisdom and fear the Lord.—*Lena, Ill., April 18.*

From George W. Cripe.—The Southern Indiana District Meeting was held in the Lower Fall Creek congregation on the 13th and 14th inst. Eld. H. I. Hamilton, Moderator; Jacob Rife, Reading Clerk; Geo. W. Cripe, Writing Clerk. There were thirteen couples present, four of which were tabled, one sent back; one sent to A. M. These tabled and the one sent back, were concerning matters that have been before A. M. many years ago; and the meeting felt that they did not contain matter sufficiently important for discussion. There were other queries before the meeting, of much importance; in fact, the most important we have had for years. One query was in regard to an asylum for poor members and orphan children. The meeting took active steps and selected or appointed the following brethren to constitute a soliciting committee to canvass the district and preach and talk the matter up; take donations, etc. They also have the right to call an extra meeting at any time they may see proper, and draw up specifications for the asylum, etc. The names of the brethren are: Elders Hiel Hamilton, Jno. W. Metzger, William Hartsberger, John H. Caylor, Daniel Bowman and Jacob Rife. So you see we have the right men in the right place, and we hope and pray, God may abundantly bless them in this most noble enterprise. The missionary cause received special attention, and the following named brethren were chosen as a missionary board: Elders Hiel Hamilton, John H. Caylor and Lewis Kinsey. They are to have a treasurer, and designate the places and time for preaching and see that the missionaries are

sent out and work. The following named brethren are our missionaries for the first year: Eld. Hiram Branson, Jno. W. Metzger, Lewis Tetter and Daniel Bock, and with this board and faithful missionaries, we may expect much good done, and souls turned to God. May the Lord bless these noble brethren in their glorious work. So much was said at our meeting on the subject, and it seemed especially our old brethren, H. Hamilton, Daniel Bowman, Geo. W. Studebaker, and Geo. Hoover, were most concerned about the salvation of the precious souls. God bless these old soldiers of the cross! When we heard their burning words of love and cheer, we resolved once more, to go forth in the strength of the Lord, and labor more faithfully than ever. We had one of the best meetings I ever attended. The meeting selected Eld. Jacob Rife on standing committee; Geo. W. Cripe, delegate to next A. M.—*Pettit, Ind., April 15.*

From John Metzger.—I am here now, holding a series of meetings. This is a new place, but little preaching has been done here by the Brethren. In many places the people want meeting, and not near all the calls can be filled. The roads are very bad here on account of so much rain. Brethren traveling through here, should stop off at Jeffersonville. Bro. James Muck lives near the station.—*Jeffersonville, Ill., April 13.*

From D. D. Shively.—We are having a very late, cold and backward Spring for this country, more so than has ever been known to the oldest settlers. The oats is about all sowed, and people are plowing for corn and beans. We are well pleased with the B. at W., wishing you God-speed.—*Monmouth, Crawford Co., Kan., April 13.*

From David Brower.—The health has been quite good here. Members generally are well and alive to their duty. I returned home from a mission of love, in Multnomah and Clackamas counties in this valley, and, by the way Bro. M. M. Ba-bor and I, held a series of meetings near his residence, at a railroad station, called Brooks; had very pleasant meetings, the very best of attention and order. We had a very pleasant Winter and an early Spring. The latter part of March, up to the 5th of this month was very warm; since then it has been cooler, and quite dusty. Crops look well. Fruit trees are in full bloom. We desire an interest in the prayers of our dear Brethren everywhere.—*Salem, Oregon, April 7.*

From T. C. Wood.—We are happy to say that we have good attentive meetings every Sunday. As yet, our number is small, still we are increasing, which gives us encouragement to press our doctrine wherever we are invited. Oh! may the Lord be with us in our undertakings! May he guide us, with others, on the right path to duty, may he give us strength to bear the trials of this sinful world, so we may be blessed with the golden crown of life. On the 5th and 6th of this month we had the pleasure of meeting brethren Peters and Boon of Franklin, in Pittsylvania county, where we

had very attentive and interesting meetings. It is a great pleasure to us to meet with brethren from a distance, and are in hopes of having Bro. Eshelman with us this Summer. We look soon to re-remember old Virginia in your prayers. *Lynch, Va., April 18.*

From E. Stuver.—This is a wild country in more sense than one. It lacks nearly all that verdancy which gives to the objects of nature their peculiar charms; the hills and mountains are bleak and bare, destitute of those magnificent forests, which, in many places beautify the scenery. Moreover, the society differs much from what is found in the East; I do not mean inferior to; but very different from. We have many intelligent and polished persons in town, and the opposite also, as are to be found in every place; but our far western communities are so cosmopolitan in character, composed of persons from such widely separated places, that things do not move in one peculiar rut as they do in many eastern towns. We are located on the U. P. R. R., about 200 miles west of Cheyenne and 700 of Omaha; 6700 feet above sea level. Our town has a population of about 1,000 inhabitants, largely composed of men who work in the R. R. shops. Have had a comparatively nice Winter, lowest mercury indicated, 33° F. The weather has been beautiful for about a month past; scarcely any wind, which is rather unusual for this vicinity. But I have not time to write at length.—*Rantlin, Wyoming Territory.*

From James T. Kinzie.—The Appanoose church is still alive in the good cause, and is moving along slowly. All seem to be in love and union. Bro. James E. Holey of Douglas county came to us on the 3rd of April and conducted a series of meetings, assisted by the home ministry, closing on the 10th. The attendance was good, and as a result, four made the good confession and were buried with Christ by baptism. One tender lamb that had strayed away from the fold, was made willing to return and seek peace with the people of God, which caused the church to rejoice. We feel that others are counting the cost and are almost persuaded to become Christians.—*Appanoose, Kan., April 17.*

A Letter from Bro. C. Hope.

[The following letter from Bro. Hope was not intended for publication just as it was written. He suggests the idea of gleanings from it. Instead of gleanings some things from it for publication, we omit a few things, and publish the body of the letter, believing the brethren will be pleased to have Brother Hope's ideas in his own language. We hope his letter, his labors, and his trials and sufferings, will encourage him and the cause he is laboring to promote, more than ever to our brethren in America, and call for their sympathy, their prayers, and their help in his behalf.—J. Q.]

Dear Brother:—

Yours of January 20th is at hand, and also the enclosed draft, for which we are thankful. Our means were all. Thank you also much for your kind and cheering words, and also the gold piece pasted on the paper.

Health and Temperance.

S. T. BOSSERMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

INTEMPERANCE.

NUMBER IX.

THE indulgences of this life are various, and often injurious to the participant. Unless or excessive indulgence is sinful. Many of the indulgences of life are necessary and beneficial and only sinful when engaged in to excess.—Eating is an absolute necessity to sustain life, yet excessive eating is sinful, leading to intemperance and other sinful habits. It abuses the body, beclouds the mind and often unfits us for the active duties of life.

Tobacco and alcoholic stimulants are useful and beneficial when prescribed medicinally, or when used for mechanical purposes. Otherwise it is excess and therefore wrong. Dress for the protection of the body is a necessity; but its excessive use is a sinful indulgence. In the adornment of the body, articles of dress are brought into requisition which are detrimental to health.

The tyrant fashion dominates the body, debilitates it, and unfits it to accomplish the designs of its Creator. God commands that we should glorify him in the body as well as in the spirit. Fashion disqualifies the body for that sacred mission. Health of body demands that we should dress, corresponding with the condition of the weather. Fashion says, dress to please the eye; benevolence says, dress healthfully, neatly and plainly, and bestow your extra dimes on the poor. Fashion says, indulge your body in all the styles extant, regardless of cost; better be out of the world than to be out of the fashion.

This tyrant compels the individual to wear garments, tight-fitting, so as to destroy the circulation, greatly detrimental to health. But the individual submits and bows to the galling yoke.

Fashion puts a youth's glove on an adult's hand, a number 3 or 3½ shoe, where a number 4 or 4½ last, would be to better comfort and save a bill paid out to Mr. Corn, M. D.

Next comes the high-heeled shoe. Oh, what a beauty! It makes me appear taller, and gives me such a nice gait. It produces sore toes and in-growing nails, sprained ankles and tired limbs; but then it is the style of the day and I am not admired unless I appear in the fashions the most modern. Thus the people bow to the galling yoke of fashionable slavery, worshipping at the shrine of the Parisian altar. The God of this world receives all the honor and praise, while Jesus, the lowly Lamb of God is treated with scornful contempt. The great lesson of self-denial is yet to be learned by the masses of the people and until self-denial and the true laws of temperance are learned and obeyed, affliction and death will hold high carnival.

TIME is precious, and cannot be bought and sold like merchandise.

PLAIN DIET.

BY J. F. EBERSOLE.

IN Daniel 1: 12, we read as follows: "Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink."

But few persons would refuse to eat of the king's meat. Yet a Daniel could do so for several reasons. First, he did not want to defile himself with the substances of the king's table. Second, he proved that his diet, which was plain and substantial, was conducive to health and general appearance.

The world at large, however, does not seem to profit by his experience, but consider themselves licensed to eat whatsoever seems to them good which may be all right for the palate, but bad for the stomach.

No doubt, if many of the epitaphs, engraved on many of departed ones were properly rendered, they would read, "Died in consequence of having eaten too many of the good things of the earth."

In conversation with a learned German physician upon this point he said, "The American people eat themselves to death." There is more truth than poetry in the assertion and present matter for consideration. The epicurean world seems bent upon keeping up a list of the latest dishes. One can scarcely pick up a paper without running across a lot of recipes telling one how to make good mince-pie, custard, jelly, doughnuts, etc., all given gratis with no expectation that they shall have a fair trial, which includes the probability of being obliged to send for the doctor to prescribe in case of indigestion of the stomach or bilious headache. Seeing that we are enjoined in the Scriptures, to be temperate in all things, it would be well for our sisters to avoid ranging into this excessive cooking.

A BOY'S LAST HYMN IN A GARRET.

A FRIEND of mine, seeking for objects of charity, got into the upper room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light, but that which came through a bull's eye in place of a tile.—Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"
"Hush! don't tell anybody, please sir."
"What are you doing here?"
"Hush, please don't tell anybody, sir, I'm a hiding."

"What are you hiding from?"
"Don't tell anybody, please, sir."
"Where's your mother?"
"Please, sir, mother's dead."
"Where's your father?"
"Hush! don't tell him, don't tell him! but look here!" He turned him-self on his face, and through the rag of his jacket and shirt, my friend saw the boy's flesh was bruised and his skin broken.

"Why, my boy, who beat you like that?"

"Father did, sir."
"What did he beat you like that for?"
"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"
"Yes sir; I was a street thief once."
"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me of God, and of heaven, and of Jesus; and they taught me, 'Thou shalt not steal, and I'll never steal again, if my father kills me for it. But please, sir, don't tell him.'"

"My boy, you must not stay here; you'll die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place than this."

"Thank you, sir; but please, sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless and motherless, hiding away from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn." He raised himself on his elbow and then

sang:
"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee.

For I would to thee be brought,
Gracious Lord, forbid it not
In the kingdom of thy grace
Give a little child a place."

"That's the little hymn, sir; good-bye." The gentleman went away, came back in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—DEAD—*London Christian*.

A MOMENT'S work on clay tells more than an hour's labor on brick. So work on hearts should be done before they harden. During the first six or eight years of child-life, mothers have chief sway, and this is the time to make the deepest and most enduring impressions on the youthful mind.

THE only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the agues of doubt by doing your conscience's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on.

ONE of the most valuable methods of making the Bible familiar and delightful, is to associate its words with passing events and daily occupations. Awakening in the morning, ask, "What does the Bible say about awakening, about washing, about clothing, about the light and the day?" At breakfast ask yourself or friends, "What does the Bible say about food, about eating, about bread, water and the salt?" Going to business, ask, "What does God say about business, about merchants, carpenters, farmers, etc.?" Salting, recall passages about lakes and seas; on the cars, texts about journeying; thus mingling Scripture with life, and life with Scripture. Not only will passages secure and receive fresh interest by association, but we shall observe and remember other appropriate texts on these points when we read them.—*Rev. W. F. Crafts*.

GENERAL AGENTS

FOR THE

BRETHREN AT WORK
AND
TRACT SOCIETY.

S. T. Roseman, Deshler, Ohio. John Ferry, Abilene, Kan.
J. H. Ry, Lees, Ill. David Vaniman, Vinton, Ill.
Jas. C. Hart, Warsaw, Ind. J. S. Perry, Leavenworth, Colo.
W. Foster, Mt. Morris, Ill. John Morgan, Centerville, Ill.
S. M. Allen, Cordova, Mo. J. W. Southwell, Des, Ind.
J. H. Mayberry, Grove Hill, D. Brown, Salem, Oregon.

A CENTURY OF DISHONOR.

"THEY who sow robbery, reap robbery. Nations, like individuals, reap exactly what they sow. Abak coveted, then killed Naboth to secure the property. The author of 'A Century of Dishonor,' opens the door and lets out the wrongs perpetrated upon the Indians. The Indian has no individual right in the soil; has no law to protect him; no strong arm to deliver him from oppressors. Hunters and trappers come here and are protected, but have about the American Indian. The author shows that treaties after treaties were made, never to be fulfilled. Promises that were made, were shamelessly violated, and the Indian driven further and further from civilization. One cannot read this work without feeling a sense of shame and fiery indignation that a people, noted for freedom, should oppress and abuse a poor, helpless class, whose only desire was to be let alone and live in peace. The author graphically pictures the removal of the Delaware, the Ponca and other tribes; their losses, sufferings and hardship mounted up before us like those of the Christian heroes of the first and second centuries. The pitiful, afflictive and touching appeals of the Ponca, to remain on their improved farms in Nebraska, their ruthless removal, their long march through rain and mud, their mortality, and the almost total extinction of the tribe, will touch the hearts of the American people, and make them ask, 'Why all this abuse and maltreatment of a friendly, peaceable tribe of Indians?' Price, \$1.50. For sale by Jansen, M. Clurg & Co., Chicago; or Western Book Exchange, Mt. Morris, Ill.

The North American Review for May contains a striking article by the Hon. David Dudley Field on "Centralization in the Federal Government." That our polity is rapidly advancing in the direction of centralization, is demonstrated by the author; but whether centralization is really a formidable evil or only a bugbear, is a query, which men will probably continue to decide according to their several political predilections. The second article is upon the new revision of the Bible, by the Rev. Dr. Schaff, of the American Committee of Revision. Mr. Justice Strong writes of "The Needs of the Supreme Court," and advocates the establishment of a court of appeals, intermediate between the U. S. Supreme Court and the circuit courts. The Hon. George C. Cannon the first adviser of the President of the Mormon church and delegate to Congress, makes a vigorous defense of Utah and her people. The question, "Shall Americans build ships?" is considered by Mr. John Bach. The ship-builder McCoy then features we cannot mention, for want of room.

Our Book Table.

Any Religious or Historical work in print comes on receipt of publisher's retail price. In sending for books always give 1. The name of the book. 2. The name of the author. 3. And unless advertised by us, the address of the publishers.

Postage Stamps are as good as the cash to us.

One of the Largest book firms in Chicago ordered a lot of "Problem of Human Life," a few days ago.

Don't Forget that we carry a full line of Bibles and Testaments. From a 10 cent Testament to a \$21.00 Bible.

Agents Wanted to canvass for Bibles. We have a fine stock of them cheap. Agents do well canvassing for them.

Did You See the word ECCLESIASTHEM in last week's issue? You will see are long, that the word has a peculiar significance.

We are sending out large numbers of Sample copies of Bible School Echoes. This book bids fair to have a large sale the coming season.

Problem of Human Life is having an immense sale. It goes off in a manner that is astonishing. Everybody should read it. Price, by mail, only \$2.00.

Foundations of Success and Laws of Trade has been endorsed and highly recommended by all the professors of Mt. Morris College. Send for terms to agents.

"Campbellism Weighed in the Balance and Found Wanting," by J. H. Moore. — This is a pamphlet which every one should read. You can take our word for it, that you will be interested in reading this, and none the less wise when you are through. Price, five cents per copy. Send for one.

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- For \$3.00 TWO copies 'Stein and Ray Debate,' and two copies of any 15 ct. pamphlet found on our list.
- For \$4.50 THREE copies 'Stein and Ray Debate,' and three copies 'True Evangelical Ordinance,' by J. W. S.
- For \$6.00 FOUR copies 'Stein and Ray Debate,' and one copy 'Bible School Echoes,' bound cover.
- For \$7.50 FIVE copies 'Stein and Ray Debate,' and one copy 'Our Community,' by London West.
- For \$9.00 SIX copies 'Stein and Ray Debate,' and any 10 cent book found on our list.
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- For \$18.00 TWELVE copies 'Stein and Ray Debate,' and any two dollar book found on our list, or an extra copy of 'Debate,' in leather.
- For \$21.00 FOURTEEN copies 'Stein and Ray Debate,' and any two dollar and fifty cent book found on our list.
- For \$23.00 FIFTEEN copies 'Stein and Ray Debate,' and any \$3.00 book found on our list, and two copies 'History of Danish Mission.'
- For \$25.00 SEVENTEEN copies 'Stein and Ray Debate,' and two copies 'History of Danish Mission,' and any \$3.50 book found on our list.
- For \$30.00 TWENTY copies 'Stein and Ray Debate,' three copies 'History of Danish Mission,' and any \$4.00 book or two \$2.00 books, found on our list.
- For \$37.00 TWENTY-SEVEN copies 'Stein and Ray Debate,' six copies 'History of Danish Mission,' and \$6.00 worth of books selected from our catalogue.
- For \$50.00 THIRTY-FOUR copies 'Stein and Ray Debate,' seven copies 'History of Danish Mission,' and \$8.00 worth of books selected from our catalogue.

ANY one with a little industry and perseverance, may secure any of the above premiums. Now is the time to add to your library. Remember that each subscriber who pays before May 1st, will also receive a copy of the 'History of the Danish Mission.' This work is worth many times its cost, and will be appreciated by all lovers of truth, and especially those who have given their money and prayer to spread the Gospel in Denmark. Address all orders to WESTERN BOOK EXCHANGE,

Mt. Morris, Ill.

Send all orders for books, pamphlets, etc., to Western Book Exchange, instead of the BRETHREN AT WORK.

Fallen Asleep.

Bleed are the dead which drink the Lord.—Rev. 14: 13

Criticism notices should be separate from everything else, written on the left side of the paper, and brief. Do not enlarge the dock, but give the most important facts. The following contain all the points generally proper to mention: 1. Name of deceased. 2. Date and place of death. 3. Cause or cause of death. 4. When and where born. 5. Age. 6. Name of parents. 7. Name of family and friends. 8. When, where and where married. 9. United with the church when and where. 10. Burial when and where. 11. Funeral service when and where, and by whom conducted.

K. PNER.—In the Waddams Grove district, McPherson county, Ill., April 15, 1881, 11 a. m. John K. Pner, half brother to Bro. B. H. K. Pner, aged 48 years, 3 months and 19 days. Funeral services by the brethren, from 1 Cor. chapter 13.

ENDICI EBY.

EBY.—In Chelsen, Jo Davis county, Ill., April 4, 1881, Bro. Eby, aged 50 years and 4 days.

EBY.—April 3, 1881, Elvira, daughter of the above, mentioned, aged 19 years, 6 months and 8 days.

She was married to Isabella Leckington just six weeks before she was buried, and no doubt had bright prospects for the future, but how soon all was cut short. She was sick but a few days, and the circumstances call loudly to all—"Prepare to meet thy God." They were both buried the same day, and the occasion was a solemn and impressive one. Services by the brethren to a large audience.

LIZZIE B. MYER.

NODLE.—In the Coon River congregation, near Dale City, Iowa, April 14, 1881, of spotted fever, Ira F., youngest son of brother Abraham and sister Sarah A. Nodle, aged 9 years, 7 months and 5 days. He was sick but twenty-four hours. Funeral services conducted by the writer from Mark 10:14, by request of parents.

J. D. HAUGHTLIN.

WITHERS.—In the Spring-field congregation, April 14, 1881, infant son of friend William and sister Emma. Withers. Funeral discourses by the writer from the following words of the Lord's prayer: "thy will be done."

D. J. STUNGIS.

NEHER.—In Osage township, Crawford county, Kansas, of brain fever, Luella Bell, daughter of brother J. C. and sister Neher, aged 6 months. Services by Bro. Samuel Edgecomb.

D. D. SHIPLEY.

MILLER.—In the Elkhorn congregation, Ind., March 29, 1881, of consumption, sister Minerva Miller, aged 21 years, 9 months and 17 days.

The subject of this notice has done what many others have done in putting off the one thing needful until on her dying bed, and then she called on the brethren to be baptized in the name of Jesus. She was taken quite a distance to the water, and then placed in a clean and warm bed. It was cold, chilling water, (which was done without any inconvenience to her wifester), and she arose to walk in the freshness of life for a short time only, when she was called away from here. She left a sorrowing husband and one child to mourn their loss. Funeral services improved by brethren Shipley and Bigler.

D. H. JONES.

LEER.—In the Yellow Creek congregation, Ind., April 11, 1881, sister Hannah, wife of Bro. Samuel Leer, aged 64 years, 6 months and 27 days. She was born September 14, 1816, and in her young days enlisted under the blood-stained banner of king Jesus, and remained faithful to the cause to the end. She left a sorrowing husband and four sons—two of them ministers of the gospel, and all faithful members in the church of Jesus. Funeral occasion improved by brethren Metzger and Metzger from Rev. 14:12, 13, to 15, sympathizing congregation.

D. H. JONES.

(Indicator please copy.)

In Memory of Eld. J. J. Lichty, of Brown County, Kansas.

Eld. J. J. Lichty was born February 17, 1819, and died March 7, 1881, at the age of 62 years and 20 days. He leaves a sorrowing wife and one son and daughter, and numerous friends to mourn their loss. He was widely known, especially in the church, having been on the Standing Committee of the Annual Meeting a number of times. He was born in Somerset county, Pa., and resided there until the year 1863, when he immigrated to Franklin Grove, Lee county, Illinois, and afterwards, in 1870, from there to Brown county, Kansas, where he closed his eyes in death.

He united with the church about thirty-five years ago, and soon after was called to the office of deacon; in 1857 to the ministry, and in 1870 he was ordained to the bishopric, in which office he was more than ordinarily useful. He had the oversight of a large membership at the time of his death. Many grievously mourn their loss, but not as others who have no hope. The large number of calls made him on church business, must now be directed elsewhere.

Bro. Jonathan's mental capacities, together with his united effort toward a proper development, made of him a man of success, both in the affairs of this life, and also in the cause of his Maker. The last years of his life were spent principally in the interest of the church, whose welfare he had at heart, and labored faithfully for her success. In the ministry of the Word, he was earnest, zealous and effectual, either in feeding the sheep or winning souls to Christ. His last favorite theme more than others was "Christ's second coming." During his lingering sickness his mind was constantly employed in more exhaustive search of Bible subjects, but more especially Christ's second advent. He was deeply impressed with the necessity of preaching more about it, and thought it was neglected too much in our day. It is his last effort in the public ministry some weeks before his death was "Christ's second coming," and so earnest and effectual was he in his appeals upon the subject, that all we heard speak about it thought he spoke with more power and earnestness than ever before; that what he said seemed to come from the bottom of his heart, and was well received to reach the hearts of others. So closed the public life of one whom we loved and respected as a father in Israel. Our association in Christian ties and sweet fellowship here, are now a closed.

In brother Jonathan the community has lost one of its best citizens; the family a loving husband and father; the church a dear brother and able standard-bearer of the Cross. We are now left, in our minds, to trace his long and fruitful life, and especially will some of us never forget the 9th of March, 1881, when we followed him in the 8th district quarter-mile-long funeral train, to his last resting place, there to see him lying to gently sunk to his last sleeping place, and all bid him the last farewell until Jesus comes.

Falls City, Neb.

C. FORNEY.

Announcements.

DISTRICT MEETINGS.

May 20, special district meeting at Bro. S. Click's, 2 mile north-east of Nevada, Vernon Co., Mo. May 5, district meeting of Northern district of Indiana, at Gravelton, Ind. Special arrangements have been made for passenger trains to stop on May 4th, 5th and 6th, at Gravelton, one-fourth mile from church.

May 20, district meeting of Middle district of Iowa, at m-ti g-house, four miles east of Litch, Shelby Co., Iowa.

May 20, district meeting of No.thern Kansas, Nebraska and Colorado in the town of J. J. Lichty, four miles north of Morrill, Brown Co., Kan.

May 17, district meeting of Northern Illinois, at Franklin Grove, Lee Co., Ill., commencing at 10 o'clock, A. M.

LOVE-FAEST NOTICES.

May 11, at 5 P. M., at Bro. Daniel Barnhart's, near Ottawa, Franklin Co., Kan.

May 14, at 7 P. M., in Middle district, Miami Co., Ohio.

May 14, in Chapman Creek church, twelve miles north of Abilene, Kan.

May 21 in Redbank church, Armstrong county, Penna.

May 21 and 22, at B. S. Click's, 2 mile north-east of Nevada, Vern Co., Mo.

May 21, in Middle district, at meeting-house, four miles east of Harlan, Shelby Co., Iowa.

May 28, at 10 A. M., in Eagle Creek church, Hancock Co., Ohio.

June 1 and 2, at Cherry Grove, Illinois.

June 2 and 3, at 10 A. M., in Silver Creek church, Ogle Co., Ill.

June 2, at 10 A. M., in Union City church, and one-half miles north of Union City, Randolph Co., Ind.

June 11, seven miles nearly east of Salem, Marion Co., Oregon.

June 11, at 1 P. M., in the Rock River church, Le Co., Ill.

June 14, at 4 P. M., in Panther Creek church, Woodford Co., Ill.

June 18 and 19, at 2 P. M., in meeting-house, at Farragut, Fremont Co., Iowa.

June 18, at 4 P. M., in the Beaver Creek church, A. Bro. John Sears', six miles west, and three miles south of York, York Co., Neb.

DAKOTA'S DISTRESS.

YANKTON, D. T., April 13.—Twelve or thirteen inches of snow has fallen since Saturday night, which dented, blocking the railroads worse than ever, and the weather is bitter cold. The snow has fallen ten feet, and the channel is partially open, but not enough to run a cable across, and as all the railroads are blocked, we have had no communication with the outside world since Feb. 25. Fuel and provisions are running low, and unless we get supplies soon, we will much suffering among the people here. Hundreds of families are homeless and penniless—about 100 Missouri River bottom above and below Yankton county authorities are exerting themselves as best they can, but their means are inadequate for the work before them. Many hard-faceted families who a few weeks ago seemed abundant are now homeless and destitute, and their dire condition presents a strong appeal to all of us in the East to relieve them in their present necessity. Without much warmer weather we cannot hope to receive mails or freight, and as the whole face of the country is covered with ice, snow, and water, rendering travel on foot, by horseback, or by team perilous, and in many cases impossible, our condition is pitiable in the extreme.

All the bridges on the railroad between Yankton and Sioux City are washed away or wrecked. Some of the station houses have been destroyed, and much of the track washed out. We are assured, however, that these damages will be repaired and in working order with all possible dispatch as soon as the water recedes and weather will permit.

On the whole, it presents a spectacle awful to contemplate.—*Inter Ocean Correspondence.*

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, May 3, 1881.

No. 17.

Editorial Items.

We had beautiful weather last week.

THERE are fifty-three Saturdays in this year.

Bro. S. Z. Sharp is engaged in teaching in Mansfield, Ohio.

Over four hundred persons have died of the plague in Montanania.

The Southern District of Iowa sends two queries to the Annual Meeting.

PLEASE do not accuse any another of being dishonest; wait until it is proven.

The delinquent tax list for Carroll Co., Ill., fills only three newspaper columns.

The Feast at the Stone Church, Marshall Co., Iowa, is June 11th instead of June 1st.

Otto recently lost her oldest citizen. He died at the age of one hundred and twenty-five years.

The new law in Wisconsin prohibiting liquor-treating has been declared unconstitutional.

It is now reported that the revised New Testament will be issued about the 17th of May next.

A PROPOSAL has been made that all European governments combine to oppose secret societies.

An exchange says an earthquake shock was lately experienced at Goeben, Indiana. Is it true?

LITTLE girls, read Landon West's article this week, and see what a good work a little girl once did.

SOUTHERN Iowa elected Eld. John Thomas to serve on the Standing Committee at the next Annual Meeting.

THE Eastern District of Maryland elected J. D. Trostle and D. P. Saylor members of the Standing Committee.

THE District Meeting of Southern Iowa decided that the majority should rule in framing answers to queries.

THE Maple Grove church, Ohio, recently ordained three Elders--Wm. Sadler, A. M. Dickey, and George Worst.

THE sun shines upon the brambles in the wilderness as well as upon the flowers in the garden. Do not murmur.

BRETHREN John Thomas, Isaac Thomas, and S. A. Garber are the evangelists for Southern Iowa the ensuing year.

WE are prepared to print Minutes of District Meeting in a neat form, very cheap. Give us a trial and be persuaded.

THE vicinity of Huntsville, Texas, has just been visited by the worst storm of rain and hail ever known in that State.

If any of our readers have a copy of "Universalism Against Itself" by H. P. Strickland, and want to sell it, please correspond with us.

D. F. STOFFER, of Beaver Creek, Md., was elected to represent the Western District of Maryland at next Annual Meeting.

THE President's mother, it is reported, finds the excitement of the White House too trying for her, and will soon return to Mentor.

BRO. W. C. Teeters spent a few days with us last week. He says that where he travel- the prospects for the BRETHREN AT WORK are excellent.

BRO. Robert B. Ault, of Irving, Ill., says he is a practicing physician and would like to locate among the Brethren where he can enjoy good church privileges.

MEMBERS who pull down their family altars when the busy seasons of the year comes, may some day find a little record of that matter in the evening of this world.

A CONSTITUTIONAL amendment prohibiting the manufacture and sale of liquor in Pennsylvania has passed the Legislature, and is soon to be submitted to the people.

BISHOP Core states that some churches spend \$100 for Easter flowers, while their offerings for alms are rarely \$15, and their missionary contributions are less than \$50.

THE Southern District of Iowa adopted the following resolution: Resolved, That none but brethren should act as Superintendents and Assistants in Sunday schools among the Brethren.

THE Mormons of Utah are inducing thousands of foreigners to come to the United States and embrace polygamy. Between forty and fifty missionaries have been sent to other countries.

APRIL 17th was a busy day for Bro. David Frantz, of Cerro Gordo, Ill. He attended three meetings, performed one marriage ceremony and baptized three young sisters--all the same day.

BRO. David Frantz writes that the committee sent to the Astoria church, Fulton county, Ill., did its work in a very satisfactory manner. The decision was accepted and the members feel happy.

ZION'S Watchman truthfully says, there is a great deal of religion in this world like a life-preserver, only put on at the moment of immediate danger, and then half the time put on hind-side before.

WE now have a regular organized church of colored brethren. The colored elder was baptized by Bro. Peter Neale nearly thirty-eight years ago. See Landon West's article on another page of this issue.

SESTER Swigart, wife of Bro. S. H. Swigart, who moved from Ripon, Wis., last November to LaSalle, died the 26th and was buried the 27th. M. M. Ekshelman was called to preach the funeral discourse.

THOUSANDS millions of dollars have passed through the hands of the women in the Treasury Department at Washington, not a single defalcation has ever been traced to a woman. This certainly speaks well for the women.

THE History of the Danish Mission will be ready to mail by May 15th. It contains 72 pages, neatly printed and well bound with paper cover. Many facts appear in it, never before published. Price 25 cents or five copies for \$1.00. Address all orders, Western Book Exchange, Mt. Morris, Ill.

OUR Mailing Clerk was sick last week, and a new hand had to send out the mail. The result was some two hundred persons received papers that were not entitled to them, while about the same number of subscribers failed to get it. We regret this very much, and will try to make it right with them.

BRO. S. H. Bashor has sold his interest in the Gospel Preacher and now retires from the editorial staff, expecting to devote more of his time and attention to improving his education. The Preacher is now in the hands of R. H. Miller and J. W. Worst, who have the ability to make the paper a power for good in the Brotherhood.

LEVI Trostle met with an accident at his residence near Taylor, Ohio county, in which he narrowly escaped with his life. While down in his well cleaning it out a block of wood fell in from the top and struck his head, breaking some of the bones. If it had struck his head, it would without doubt have crushed in his skull and killed him instantly.--Franklin Reporter.

MANY thanks to the Primitive for the following brotherly notice: "The Brethren at Work, we think, is somewhat improved in appearance since its removal to Mt. Morris. We hope that it and all our papers may become greater powers for good. There is great room for improvement, especially in the character of literature. This is the way we feel, at least, in reference to our own paper."

SPRING has come again and we are glad, for we love its warm air and bright aches, its green fields and woods, its rippling brooks and songs of birds, and its sweet scents of buds and flowers. Yes, we are glad. Are you glad also of the coming of the brighter and better Spring eternal, when the dew-shall shall rejoice and blossom as the rose, and the whole earth shall be the garden of the Lord?

IN Edgerton, Ohio, is a Campbellite preacher by the name of Durban, who writes a lengthy letter to Bro. Mook, of North Webster, Indiana, requesting him to copy it and send it to us. The man wants to debate, as from the tone of his letter he seems to badly. He is extremely anxious to have the Brethren prove their doctrine. Well, by the way, we are not standing in need of a debate very much just now, and do not at present see our way clear to accommodate the gentleman, but if he must have a debate, and think he cannot get along without it, and will just let his wants be known, he will find in his own State plenty of brethren who can take out of him about all of the self-conceit that he will feel like sparing at one time. J. H. M.

IT is pleasant to deal with a kind class of contributors, such as are writing for the BRETHREN AT WORK. It is only occasionally that we find it necessary to reject a well written article, perhaps once in two weeks. Now and then we find an essay too deficient in scholarship for the press unless rewritten. About once in a month a contributor gives us a little scolding for not publishing his article. Recently we rejected a lengthy article from a very able contributor. This is the way he took it: "Yours is just to hand, in which you inform me that you feel called on to consign the MS. entitled-- to the waste basket, and you offer some very good reasons for it. I thank you for doing so. I am glad you did not print it, and so far from feeling dissatisfied with you about its rejection, I thank you for it, and commend your judgment for doing so, as well as admiring your Christian candor as set forth in your letter."

Religious Essays.

THE LITTLE FAMILY.

There was a little family
Who lived in B. tany.
Two sisters and a brother
Composed that family.
With prayer and singing,
Like angels in the sky,
At morning and at evening
They raised their voices high.
They lived in peace and pleasure
For many a lonely year;
They laid away their treasure
Beyond this vale of tears.
Though poor, and without money,
Their kindness made amends:
Their house was ever open
To Jesus and his friends.
But while they lived so happy,
So poor, so kind, so good,
Their brother was afflicted,
And rudely thrown abroad.
Poor Martha and her sister
Now wept aloud and cried,
But still he grew no better
And lingered on and died.
The Jews went to the sisters,
But Lazarus in the tomb,
They went for to comfort
And drive away their gloom.
But Jesus heard the tidings
Far in a distant land,
And swiftly did he travel
To join that lonely band.
When Martha saw him coming
She met him on the way.
She told him how her brother
Had died and passed away.
He cheered and he blessed her,
And told her not to weep,
For it: him was the power
To wake him from his sleep.
When Mary saw him coming
She ran to meet him, too,
And at his feet a weeping.
He heard the tale of woe.
When Jesus saw her weeping
He felt a weeping, too;
He wept until they showed him
Where Lazarus was entombed.
He rolled away the stone,
And looked upon the grave,
And prayed unto his Father
His loving friends to save.
And Lazarus in power,
Came from the gloomy mound,
And in full strength and vigor
He walked upon the ground.
So, if we but love Jesus,
And do his holy will,
Like Martha and like Mary,
Do always use him well,
From death he will raise us
And bid us live to the skies,
And bid us live forever
Where pleasure never dies.

—Selected by L. H. B.

For the Brethren at Work

EXCELSIOR.

BY C. H. BALSBRACH.

To a Sister in Waterloo, Iowa:

BEAUTIFULLY has Horatius poet
ized the true idea of the Christian
life:

"Less, less of self each day,
And more, my God, of Thee;
O keep me in the way,
However rough it be.
Less of the flesh each day,
Less of the world and sin:
More of thy Son, I pray,
More of Thyself within.
More moulded to Thy will,
Lord, let Thy servant be,
Higher and higher still,
Liker and liker thee."

Can the Christ-hungering soul frame a more appropriate prayer than that? Can an honest soul pray thus and yet indulge and plead for the "lust of the eyes, the lust of the flesh, and the pride of life"? "Higher and higher still, liker and liker Thee;" what blasphemy where pride and hate and revenge and self-seeking and greed for money, position, and popularity holds the reins. Eve looked, and her spirit eyes were blinded; she coveted, and her heart was petrified. Gen. 3: 6. Sin opened the eyes of both, and seared them too. 7. People still gaze at the fruits of the interdicted tree, and find it pleasant to the eyes, and promising equality with God, and pluck and eat, and fancy they are gods, and fig leaves are the stainless, blood-whitened robes of holiness. This is the supreme trouble with man under sin: "the blind lead the blind," the dead comfort the dead, the lost promise heaven to the lost. "We shall not surely die," though we serve our lusts, is still the great lie with which the serpent beguiles "Unstable souls," stable only in sin. The greatest curse in Christendom, and in the Brotherhood, is the blindness and perversity that calls evil good, and good evil. Popular theologians, and renowned pulpit prodigies, pronounce Jesus a dolt, and laugh to scorn the beatitude of John 13: 17. But Jesus is Jehovah and his word is immutable. When pulpits crumble His Throne will stand. In our own fraternity many are guilty of brow-beating the Son of God by ignoring his authority and depreciating his wisdom in 1 John 2: 15, 16. In this passage is exhibited the catastrophe

of Eden and the tragedy of Golgotha. It reproduces the "Tree of the knowledge of good and evil," and the "Tree of Life"—the Upas and the Cross.

"Higher and higher still, Liker and liker thee." This is the sigh and struggle and aspiration and hope of the Elect. They want to be like God, not as the Devil suggested in Eden, but as Emmanuel enjoins in Matt. 11: 28, 29, and as Paul declares as a matter of personal experience in Gal. 2: 20. Humility and self-denial elevate; pride degrades. Self-sacrifice configures to God; self-worship and gratification blurs his image more and more, and impresses the lineaments of the Devil. He that cannot die for another's good is a murderer. 1 Cor. 8: 9-13. Self-incarnation on the altar of the Incarnation is the narrow of Christianity. Rom 13: 1, 2, 3. Sacrifice and self-crucifixion alone are the sap and leaf and bud and flower and fruit of the Tree of Life. Acts 20: 35 has all the truth and sweetness to day as when first uttered. Love only knows the strange bliss of shedding blood for enemies, of being more blessed in giving than in receiving. This is the deepest, most ecstatic thrill of Christ and the Christian. This wanting, all the magnifying lenses of God and his angels could not find the Divine imprint on our foreheads. Were it not that Emmanuel gives me gems of eternal value to scatter broadcast over Israel, I could not for a moment think or accepting your mite. When the ravens reach the banks of Cherith with their beaks bearing God's bounty, I say, "for value received." I was born to work. Idleness eats my soul like rust. Being an invalid, for twenty-seven years incapacitated for self-support, and nearly seventeen years voiceless, save in painful whispers and undertones, the only field open to me is a pen ministry, and "I magnify mine office." "I am not ashamed of the Gospel of Christ"—not ashamed to claim for the truth I maintain "all the fulness of God." Neither am I afraid to "live of the altar" where I serve, for "so has God ordained." 1 Cor. 9: 13, 14. I am content with crumbs, glad for the privilege of dogs. Matt. 15: 27. There will never be wanting Tishbits, in circumstances if not in character, and those who are willing to fly on missions of mercy will always find more occasions than they can serve. Very few, even among saints, come to

realize the fulness of content there is in the utter self-forgetfulness and self-negation of the cross. Few bear faith enough to lay themselves out for God and his great ends in human redemption worthy of our high calling. O it is a glorious thing to walk so close with God, and he on such terms with the Holy Spirit, as to know His mind, and live in the confidence of His fellowship. This is the real meaning of Christianity. The brawling, swaggering pretensions that so largely characterize the present age are wholly foreign to the great fact of the Incarnation. Christendom is top-heavy—intellectually intoxicated. The religious heart is small and hard and gritty and acrid as a nutmeg. Duty revealed his greatness by becoming a Babe; manifested his love by hanging on a cross. That is not the world's idea, nor its aim, nor its boast. How many sins can we baptize, how much corruption refine into the semblance of virtue, how adroitly steal the ivory of Heaven to serve the devil in!—this is the trickery that the clergy of mutton chops and long fingers and dandy wardrobes try to justify with the awful sanctions of Jehovah. With all this contrast, God manifest in the flesh, "despised and rejected of men," hooted, blasphemed, bespewed with the slime of malice, mocked, barbarously maltreated and gibbeted. World as world will never own such a Savior. The titillation of the flesh hates the cross. The lacerating spike is not for the hand that itches for the coveted fruit of the forbidden tree. The crown of thorns and the fashionable head gear are never found on the same person at the same time. The present outcry against the cross is quite natural. It is the old, old protest of Matt. 8: 29. 'Liker and liker THEE!': This is the Excelsior on the saint's banner. This is the beauty and bliss of a true life.

From the Gospel Preacher.

A NEW FIELD.

BY LANDON WEST.

It may not be generally known amongst our brethren, that there is a regularly organized body of colored members in our Brotherhood, but such is true; and of them and of their history, I will now write.

By request of Bro. Wm. Mallow, of Ross county, Ohio, I went with him in

January of the present year, to visit the members of this body, and upon meeting them learned their wish for preaching in their town, and also their desire to have another of their number chosen to the ministry. Arrangements for the meeting were accordingly made; and on Sunday night, Feb. 6th, Bro. Mallow and the writer met with them for worship in the town of Frankfort, Ross Co., Ohio, and near which place a majority of these members live. The time fixed upon was quite unfavorable for the meeting, on account of bad weather and other meetings then in progress at three other houses in the town, and among both whites and colored people. However, we held five meetings with them at night, and one in day time and with but a moderate attendance, but with a good feeling and apparently a very honest desire to know more of the Word of Truth.

On Tuesday, February 8th, we were joined by brother Thomas Major, who remained with us till the 10th. On the 9th, at 3 P. M., we were joined by Bro. Mallow and Brothers of the Fairview church, where an election was held amongst the colored members, for another speaker and also for a deacon. When this was done, Bro. Samuel Weir whom we may call the founder of this little body here, was ordained to the eldership. There are now in this body eight members, six brethren and two sisters; and of officers they have one elder, one minister and two deacons. Their names are Samuel Weir, Eld., Harvey Carter, minister, and John Jones and James Meze, deacons. As the history of this little body may prove quite interesting to our brethren and sisters, and in fact to all, I give it, for their satisfaction, and also for the encouragement of any who may feel to be alone in their work for the Master. And let no one feel to give up the work because they are but few or alone in their field.

Brother Samuel Weir was born a slave in Bath County, Va., April 15, 1813, but I think he was reared to manhood in an adjoining county. He was owned by a man named Andrew McClure, who in the Winter of 1843, applied to our Brethren for membership when he was told that he could not be received unless he was willing to free his slaves. To this he agreed and was thereupon baptized in Feb. 1843.

The slave was not ungrateful for a

system of salvation, which did so much for both himself and his master, and soon he also applied for membership. He was baptized by brother Peter Nead on Sunday May 14th, of the same year. The laws of Virginia, at that time, required that all freedmen should leave the State within one year after being set at liberty, or be sold again into slavery. And to hold a gift so precious, Brother Samuel in company with Bro. R. F. Moomaw, of Va., came on horseback to Ohio, in the Fall of 1843. His old master had given him a horse and means with which to travel, and soon he was away from the land of bondage. They came first to the home of brother Thomas Major, who at that time lived in Scioto county, Ohio, and near to the Ohio River, and here it was thought best, upon consultation, that he be taken farther into the State, and to a greater distance from the land where slavery then prevailed. And accordingly Bro. Moomaw brought him on to Ross county, where he has remained to the present, and where his field of labor now seems to lie. Soon after his arrival he was introduced into the family of Bro. William Bryant, a very zealous old brother and a speaker in the Paint Creek church, and here he remained the first Winter after his arrival, and here it was he first began to acquire an education. The laws of Virginia at that time forbade any one to learn to read under a heavy penalty, and so this one now free, was not taught his letters until more than thirty years of age.

But you ask, how did he then learn? I will tell you: There was at that time a little girl named Catharine Long, and but ten years of age, living at the home of her grandfather Bryant, who undertook the work; and although it was a slow and difficult task, yet she accomplished it. It is said that she, after trying time and again of evenings to teach him the alphabet, but failing, would give up in despair, and in anger tell him that she could and would do no more for him. But he would soid up the alphabet leaf, and the next day take it with him to his work. When night had come again, the supper over and his little mistress again in good humor, he would say: "Now Miss Katie, please try me again, I will do better, this time."

The work would begin again, and often with no better success than before,

but it went on night after night, until at last the alphabet was mastered and their object was gained. After this he went for two Winters to a school in Highland county, which was taught by a colored man, and here he learned to read. When he found he could read the Bible, he was satisfied; and so gave up all other studies but that of it, for that Book was his delight. It was while attending this school and also the meetings of his people, that his teacher, who was a Baptist minister, urged him to get up and talk on the subject of religion. He agreed that he would do so; the next meeting when he was looked for to take part in the work, he did not get up. "For" said he, "I felt so weak that I could not. But I did not feel well over it, and I then resolved that I would do better." He at once resolved to shrink from duty no more. At their next meeting, and I think in 1845, he made his first attempt as a public speaker. His work went on slowly, as he met quite always with his own race and they often of other denominations. In 1849 he made request of the Brethren to give him liberty from the church that he might, from that on, preach to his people and race. They told him that if he would preach for them a "trial sermon," and satisfy them that he could preach, they would then do so. To this he agreed and accordingly the announcement for this sermon was made some five weeks in advance of the meeting when this sermon was to be delivered. Accordingly a large congregation of people, all white, assembled at the Bush meeting-house, Ross county, and in the month of August, 1849, he spoke twenty nine minutes from Heb. 2: 1-3, and to the apparent satisfaction of all present. The church then said he should be allowed to preach.

From this time on for sixteen years he continued to preach to his race and to others, before any one was induced to join in with him, thus showing in him a fixedness of purpose, very rarely shown by any other. In August, 1865, Brother Harvey Carter and wife were baptized by brother Thomas Major, and in October of that year their first love feast was held by five members—two whites and three colored. Our brother and sister Major met with them to instruct and to encourage a work which

had so long and patiently been wished for.

In 1873, if I mistake not, Bro. Samuel was advanced and authorized to baptize; and brother Jones and Carter chosen as deacons, since which time they have held love-feasts, baptized applicants, and have conducted the matters in general of their body. And since that time others have been added by baptism and one, I think by letter. The prospect now is quite favorable for others of their race to unite with them, as the meetings in common are well attended, and an earnest inquiry being made. Brother Carter also was born a slave, but was brought to Ohio and set free when nineteen years of age.

I found when preaching for them that they are anxious to hear the Word, and very willing to assent to it all, when assured of its real meaning. But many of them cannot read and of course cannot so well know what the Master has said. Reader, pray for them and their work.

For the Brethren at Work.

THE UNION MUST NOT BE DISSOLVED.

BY B. F. MOOMAW.

Dear Brethren at Work:—

PLEASE allow me a little space in the columns of your paper for some reflections upon the attitude of the church, and the probable events that may grow out of it sooner or later. We cannot close our eyes to the fact that there is a cause for some apprehensions, that if all parties persist in their extreme views, the sheet anchor of our fraternity will be cut loose, and the old ship exposed to the storms of strife, of crimination and recrimination—the fearful results can hardly be conceived of by the most acute perception. I allude to the resolutions passed by the Miami Valley Association, and the probable action of the Annual Meeting with reference to them, a brief review of which I beg leave to submit for the consideration of all concerned, hoping thereby, by the help of God, to bear some humble part, to allay the waters of strife, and avert a calamity that might grow out of differences of opinion that exist among us, and by all means preserve the union and drive the enemy with all his insidious devices from amongst us.

I will preface the review of those res-

olutions with a recital of a circumstance that occurred here at the time that the subject of the secession of the State of Virginia was being considered.

A leading politician and statesman, a citizen of this county, in trying to get the subject before the minds of the people, that they might be able to decide it upon its merits, says: "The institution of slavery is the great bone of contention, the cause for which it is proposed to dissolve this glorious union, for which our fathers sacrificed their property and their lives, and which we have regarded as a peculiar gift of God's providence, and under which we have prospered and lived happily. And will we, their sons, for the sake of the perpetuity of slavery dissolve and destroy this glorious fabric? No, never; the union must not be dissolved. My wealth" (says he) "consists chiefly in the property of slaves, and it is true that the slave property of the Southern States is of immense value; but are they worth the union? Would it be best to dissolve the union and retain slavery, or to give up the slaves and save the union? As for me" (I say) "let slavery go. God save the union."

As to the solidity of the union of our Brotherhood on all essential beliefs and practices, for which we have clear gospel authority; such as faith in a triune God, true evangelical repentance, triune immersion, the Lord's Supper, the sacred communion, the ordinance of feet-washing, the salutation of the kiss, non-conformity to the world, a transformation of the mind and will, and a practical observance of the ordinance and commandments of the Master, consisting in part of, plainness of dress, laying aside all superfluities, and cultivating a sacred regard for the teachings of the Bible. In all these things we are united with some isolated and individual exceptions. But there are other things which are not so clearly defined in the scriptures, upon which we have, by looking at them from different standpoints and from mere force of circumstances, arrived at different conclusions, and upon which intelligent, honest, and sincere men may honestly differ, which elicits mutual forbearance and ought not estrange our affections nor affect the union of the fraternity; being matters of expediency, they are of infinitely less value than the union, better then compromise them and save the union.

From these premises we now propose to review the several resolutions as they appear in the record of the Miami Valley meeting. The practice of feet washing is first in order, and with reference to it we would say that it is clearly one of those things upon which good men may and do honestly differ, not only between one of two ways, but in our intercourse with the Brethren we have heard them advocate a number of different ways, to fulfil the command and example of Christ, and I believed them to be sincere, and loved them all the same. Myself and my associate elder hold different views on 'his point, and have for many years, and there are others of our members on either side, but it has never caused any trouble with us. I have hitherto favored what is known as the double mode, because it was the most common practice for many years, during which time the church under a smiling Providence enjoyed much peace and prosperity, and at that time within the circle of my acquaintance there was no question raised as to its correctness. My brother thought that the language of the English Bible favored the single mode, and I am ready to admit the correctness of his views; and believe that if a sincere company of believers at this day were going to organize a church, and to settle this question with nothing but the English Bible before them they would so decide to practice it, whereas the German Brethren contend that the German Bible favors the other mode that with them it would be otherwise. Whether the German or the English is more correct is not for me to decide.

By reference to the writings of Bro. Alex. Mack we will learn how men may differ and how we may differ from former opinions as we advance—as we see that at the first organization of the church in his day they washed feet after the supper and communion, then between the supper and the communion, and afterwards before both, and concludes by saying that "if he would come to a church who understood it otherwise he would partake with them in great simplicity and love, and have patience with them," etc. I conclude with a paragraph from him complete:

"But commonly it is thus, that when a person receives some knowledge in selfishness and maintains it in self-will he is not willing to be instructed, but

will dispute in his own wisdom about the shell, and drop the kernel. Therefore, dear brethren, let us all be wise, and let us, especially concerning feet-washing, be careful how we are to be minded, in love and peace and humility to submit to each other."

He concludes and so should we, that the mode of feet washing was of less value than love and union. Therefore let us exercise patience till they can be convinced, and not demand the repeal of their liberty which must, if persisted in, dissolve the union and then in the language of Bro. Mack, "If our peace were thus disturbed it would please Satan right well, and the doctrine of Jesus would be scoffed at by other men." The union must not be dissolved.

Next in order is the subject of ordination and the duty of elders in regard to the work of ordination, which is proposed to be defined at next Annual Meeting. There is not much involved in the matters connected with this resolution but what all pure minded brethren can indorse, and consequently not likely to produce any unpleasantness, but there may something grow out of this question that may be of vital importance to the welfare and perpetuity of the church; for instance, the custom which is the outgrowth of the usages of the church of advancing brethren by seniority, which however is without gospel authority or Annual Meeting enactment, and which, in my judgment, needs some attention, so as if possible to avert the unfavorable results of such usage, and to advance such, whether older or younger, who come more nearly within the range of the qualifications as laid down by the apostle in reference to it; for by such a usage it is only a question of time for any one who may get into the ministry, and will so manage as to keep his office, to get the position whether he does or does not possess a single qualification for it, or standing in the way of a younger brother who ought to be ordained and the church suffers, and the cause dishonored. And again, with reference to consulting the elders of adjoining churches when an ordination is contemplated: while it is right and proper to do so if properly guarded; yet there is danger in this, if allowed to be carried too far, for thereby there is a possibility that embitterings would be

formed to achieve certain things, and to defeat others. To illustrate, suppose one of those non-essential questions upon which we may honestly differ, gets up in a certain church, elders might combine and ordain all who were at all eligible under the usages of the church, who were of their way of thinking, and defeat those who differed from them, however much their services were needed and desired by the church to which they are attached. I, though an elder for many years, have long since seen the necessity of guarding against the usurpation of power from that quarter, and hope that in the deliberation upon and the adjustment of that subject, that these things will get some attention.

(To be continued.)

SMALLEST THINGS.

The simplest flowers with honeyed sweetness stored;

The smallest things may happiness afford.

A kind word may give a mind repose;

Which harshly spoken might have led to blows.

The smallest crust may save a human life;

The smallest act may lead to human strife;

The smallest touch may cause the body pain;

The slightest spark may fire a field of grain.

The simplest act may prove the truly brave;

The smallest skill may serve a life to save;

The smallest drop the thirsty may relieve;

The slightest look may cause the mind to grieve.

The slightest sound may cause the mind alarm;

The smallest thing may cause the greatest harm;

Naught is so small but it may good contain,

Afford us pleasure, or a warning sign.

—Selected by *Sister A. Masts.*

Mr. Morris, Ill.

For the Brethren at Work.

SPRING.

BY J. S. MORLEY.

STERN Winter, that has reigned so long, and hung so tenaciously to Spring, has taken his flight to his icy home in the polar circles. Spring, with its genial smiles and gentle breezes, has visited us once more. A carpet of green is already spread over the landscape. The time of the singing of birds has come. The voice of the turtle is heard in the land. "How manifest are thy works, O Lord." "In wisdom hast thou made them all." How emblematic is this of the final destiny of God's children. While here in the world, and especially during the sleep of death, the cold grave encircles our bodies, while our spirits sleep in Jesus; but God, who ruleth over all, will cause our Winter to fly away. He will awake us out of sleep, and the sweet spring morn of the resurrection will be ushered in, and the song of redemption will roll from inspired tongues while eternity is rolling the ample rounds. May God hasten the glorious time.

SCHISM AND ITS CAUSES.

BY ENOCH EBY.

WHAT is the cause of all this division in the church, and what is the remedy? The above questions come weekly, and semi-weekly and tri-weekly to this office, by good but alarmed brethren, sisters, and for convenience's sake I will answer through the press.

Schism is a diversity of opinion. In Scripture the word seems to denote a breach of civility, rather than difference of doctrine—Webster. In 1 Cor. 1, this species of schism is alluded to, and in the apostolic rebuke it was attributed to carnality; Cor. 3; and the same cause exists to day; and carnality is of the devil, the author of all division and confusion; but God is the author of union and harmony. And our present schisms, above alluded to, are more a lack of charity (which beareth all things) and difference of policy, rather than doctrine, we should not be unduly alarmed; but trust in God with prayer and fasting, for He alone can save the city; otherwise the watchman watch in vain. Psalm 124. The effects of their carnality did not only divide their ministerial (and so) that one was for Paul, another for Apollos, but divided them in sentiment and feeling, so that terrible disorder, in celebrating the Lord's supper, was the result, and contentious about having the head covered in prayer; 1 Cor. 11: 16, and a salaried ministry, &c. There were doubtless subjects of contention in that as well as at the present age; for the Apostles in both his epistles to the Corinthians treats them at a considerable length, urging them to unity and all speak the same thing and all be of one mind, &c. But says one, how can that be done in what is not clearly expressed in the Scriptures?

I answer, by the church, in her conference, establishing certain rules and order of policy which are in harmony with the principles taught in the gospel, and every member submitting to it. I am glad to know that all our brethren who are at this age disturbing the peace of the church by violating her order are asking for something they know not what, never said, present rules were not in harmony with the Scriptures, for they know better; neither do they ever offer anything better, for they cannot; but simply clamor for more individual and congregational liberty, which when properly analyzed is nothing but carnality. And while it is very clear that there are many among us who advocate liberalism (or false charity) to the extent which virtually says, "let me do as I please and I will do the same to you;" there may also be some among us who in their zeal for godliness and holiness in the church, may be led to condemn some usages and practices which the spirit of the gospel would not, but simply because our fathers did not do so. "Be ye as wise as serpents, but as harmless as doves" is applicable to all Christians; but especially to editors. The press is a good thing, and a great power for either good or evil, and Satan knows that full well, hence it should be guarded with double care. It is a fact that requires no proof that the press has published much that had a tendency to sow discord among brethren instead of provoking to

love and good works; and to produce pride and corruption instead of humility and holiness. I would that all editors could see the propriety of publishing less controverted matter in our brotherhood, and publish that which would promote love and unity. The Annual conference is calculated for that purpose, and if the church will maintain her integrity and fidelity to the cause and holiness, and separation from the world, she must either control the press or the editors herself, and then let our conference be held with the same spirit and firmness as in the apostolic day; see Gal. 1: 4-6. Then do as they did in the conference at Jerusalem; not only did they send back the decision, but if necessary some brethren who will also tell the same thing by mouth, and do so that the decisions are received and adopted. As it is, it is very discouraging to labor day and night for the best interests of the church, and then have that labor rejected and trampled under foot and so if it.

A SOUTHERN CALL.

BY C. D. HYLTON.

It is an evident fact that the South has been neglected to some extent in the cause of education. There have been too many aristocrats here and the consequence is education is quite limited.

But since the freedom of the slaves, aristocracy has died out, and education is beginning to prevail. In Virginia there are several schools military institutes, &c., all of which fail to fill the requirements of the Brethren.

We do not like to associate with military men, neither do we wish to associate with, or cause the Brethren's children to associate with the fashionable and haughty colleges of the South.

What must we do? Most of us in this section are poor and therefore not able to attend the Brethren's schools of the North and West, owing to the distance; as it would cost as much to get there as one term would cost. We think there is a cheaper plan for us to receive instruction and that nearer home. We want some good whole-souled brother to come teach us a school here, in the South-western Virginia. Perhaps the first trial would not be very successful, yet a little energy would have a telling effect. Brethren who will come? Perhaps you could gain more wealth at other points; but who is willing to make some sacrifice for the neglected southern child?

For the Brethren at Work.

A QUESTION AND ANSWER.

BY JAMES EVANS.

"Will you give me one example of true immersion in the New Testament."

M. L. S.

EVERY case of baptism record in Acts is an example. When you see the word baptism in the Brethren's papers and numbered by them, you understand it means three acts. Very few inform us that they immersed the candidate three times. Now when you read of the thousands baptized, in Acts, you may rely on it, that they did it as Jesus told them. The laws of language will not ad-

mit of less than three actions. If one name was only intended, the article the would be only once before Father. Then it would read, "into the name of the Father, Son, and Holy Spirit." But you know that the definite article the is repeated before every person. How any sensible man or woman who has ever studied language can extract but one name from Matt. 28: 19, would be to me incomprehensible did I not know something of the delirious effects of a theological education. This modern last day theory of one name by the Father, the Son and the Holy Spirit was unknown to primitive ages.

Like Robert Owen's twelve divine laws of human nature by me attempted to demonstrate that Christianity was based on ignorance, so in like manner, this latter day idea of one name is to subvert the only form of baptism known to the church for more than three hundred years. These last days have thrown up to the surface as meretricious and empty as Owen's laws, the name of the Father, the Son, and the Holy Spirit have but one name; but what is this wonderful name? None can tell, and not one of its advocates ever adventure to baptize into their one name. They will steal the words of the commission, or worse, they will corrupt it and say, "in the name of the Father, Son, and Holy Spirit." Jesus will be revealed in flaming fire to try every man's work of what sort it is. The light of this flaming fire will discover the hidden works of darkness and in the blaze of that all-consuming light human wisdom will turn pale, and the bright rays of the flaming eyes of the Judge will forever dissipate much what we now hold as true and precious. This will be the fate of the one name theory. It will sink to rise no more. Can we doubt whether the apostles did as they were commanded?

CRIPPLED CHRISTIANS.

THE great difficulty with Christian manhood is, that it is too much deformed. Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out their way to serve others. Some are voiceless; they have never, even by word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without heart; they do not know what sympathy and generous feelings are. What an appearance a procession of such characters would make, if they could be seen as they are on the street! What an appearance a crippled Christian makes in the light of heaven.

Some people make a great mistake about heaven. They think it begins up yonder. But it really begins down here. If you can be happy in a basement story, you are fitted to enjoy the happiness of the upper stories. But if you whine and moan here, heaven itself cannot change your mood.

There is nothing more fatal to comfort or decorum of behavior, than fuss.

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

Home and Family.

MARY C. NORMAN SHARON, MINN. EDITOR

VENTILATION.

THERE is nothing so handy in a house as an abundance of large, roomy closets; but because they are handy and extremely useful they are apt to be abused. There are many things, which, as a matter of course, are always put into a closet, of which the articles outward wearing apparel make a large part. There are always things which ought not to go in the closet, i. e., a closet adjoining or closely connected with a living or sleeping room. Of such are all soiled undergarments, the wash clothes, which should be put in a large bin for the purpose, or a roomy basket, and then placed in the wash room or some other well aired room at some distance from the family. Having thus excluded one of the fertile sources of bad odors in closets, the next point is to see that the closets are properly ventilated. It must be acknowledged that nothing is so effective as, if there is no ventilation, that clothing will not be what it should be. Any garment after having been worn for a while will absorb more or less of these exhalations which arise from the body, and thus contain an amount of foreign it may be hurtful—matter which from circulation of pure air can soon remove; but this is excluded as in many close closets, the effluvia increase, and the clothes, closet and adjoining rooms, in time, possess an odor that the acute sense of smell will readily detect. Every closet in daily use, in which the night clothes are hung by day, and the day clothing by night, should have an airing as well as the bed. If the closet can be large enough to admit of a window—and it is in some cases—an ample provision for sun light and a circulation of pure air is provided in the window, which should be left open for a short time each day. In the case of small closets, a ventilator could be put over the door or even in it. In many cases such precautions for pure clothing are not practicable, and the next thing is, to see that the door of the closet is left open for a half hour or so each day at that time when the windows are thrown up and the large room is purified with fresh air from out of doors. In this way—first, by keeping out clothes, intended for the wash; and second, daily changing the air—the closets may be comparatively pure.—S. L. X.

LOVE.

"Beloved, if God so loved us, we ought also to love one another." 1 John 4:11.

LOVE is the fulfilling of the law, and the most powerful principle of gospel holiness; and nothing can afford a brighter evidence that we are disciples of the Lord Jesus Christ than perfect love. "By this," said Christ, "shall all men know that ye are my disciples, if ye have love one to another." If we, brethren and sisters, do not love one another, we do not love God. This is evident from the apostle's teaching. If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen,

how can he love God whom he hath not seen. 1 John 4:20. Dear brethren, if we have the love of God in our hearts it will be impossible for us to hate or destroy our brethren for whom Christ died. God commandeth his love towards us, while we were yet sinners; he sent his dear Son into the world, who gave himself a ransom for our souls. Oh let the love of God constrain us to cultivate every amiable temper, and to be forward in every act of kindness toward all men, especially to all the children of God. Thus shall we remember our adorable Savior. If we love one another, our love is closely connected with the love of God. The former can never exist without the latter, therefore, be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us. Beware of contention in religion. If you dispute concerning any of its doctrines, let it be to find out truth. It is astonishing to see professed Christians indulging in bitterness of spirit when discussing points of difference between them. The love of Christ is opposed to such work. Dear brethren, grieve not the Holy Spirit of God, by giving way to any wrong temper, unbecoming word, or unrighteous action; which words, and sinful actions, are considered as the overflowings of a heart that is full of the spirit of wickedness; but his words and righteous deeds come from a heart that is filled with the Holy Spirit, and running over with love to God and men. Brethren and sisters let us live in peace to God. We will then have no difficulty in loving one another.

M. C. N.

Christian World.

SELF-DENIAL.

THE problem of life is often solved by the simple law of self-denial. Many a life has been made a miserable failure because it undertook to grasp more than its capacity could provide. Self-denial is not then an essential in order that we contribute to the happiness of others but to our own. It is better and happier to have coarser clothing and be contented in the fact that they are our own than to be attired in clothes of down and be tormented by the creditor. That home is happier with no carpet for the floor, or the boards uncovered and plain furniture without the remorse of debt, than are tapestried chambers when they really belong to others. Therefore often the chief of our miseries and ends. He that hath of his life is contented and at ease. The lesson of self-denial has been taught for the good of others. There is need of a few lessons for the comfort of self.

LEARNING TO COOK.

A JUDICIOUS mother will so manage her daughters that even at the early age of thirteen they can, in an emergency, prepare a meal of victuals. A thorough, domestic training is very useful to a girl.

At school, she always has a teacher or a fellow-pupil at hand to help her over her hard places, but if she is set to make a batch of bread herself, and attends to it from the time the sponge is set till the loaves are taken, sweet, fragrant, golden-brown, from the oven, she learns to measure chemistry, caloric, perseverance, delicate manipulation, self-reliance,

neatness, and acquires skill and the habit of carrying her work in her mind, as one act of neglect or forgetfulness at any point of the process may spoil the whole.

Because unwise mothers do not see in the staid and skillful performance by their daughters of household services a certain valuable culture which cannot be acquired at school, they are willing to do themselves, what justice and kindness to their daughters they should require of them.

Girls left to their own devices, waste a great deal of time which might be utilized to their advantage. A girl who can climb trees, who can dance hours without fatigue or jump rope (a very dangerous pastime, by the way), who can take long walks, who can skate and row—and also sweep, scrub, and bake bread, and wash, and iron, if she is encouraged to do so. These are the accomplishments she must possess in order to make a happy home, though she may have half a dozen servants at her call.

Those who have sufficient curiosity to investigate this subject, will find that many of the most famous women in literature and art were as skillful in these accomplishments considered specially, as they were with the pen or pencil or chisel. In training girls to be useful and ready to meet any emergency, mothers order upon them an inestimable blessing.

A TURNING POINT.

"THE turning point in my life," said a gentleman, "was when I was a boy, not going to a circus. Some kind of low show and circus came into town, and of course all the boys were going to go. My mother did not want me to go. I might have stolen off. I had money enough in my pocket, the boys did all they could to persuade me, and more than all, people were going in squads to see it. It is so easy to go with the multitude; it is so hard to make a stand, break away, and go the other way."

"That is exactly what I did. I mastered the situation." I mastered myself, and did not go.

"It was the resolution then called out, and called out perhaps for the first time, which has, under God, served me many a good turn since, and made me what I am."

Howes' Tidings.

CURE FOR A HEAVY HEART.

THE following method of "driving dull care away" was recommended by Howard, the philanthropist: "Set out doing good to somebody. Put on your hat, and go visit the sick and the poor; inquire into their wants and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

It is said that "a rolling stone gathers no moss," but sometime since a man by the name of Rollington married a lady whose name was Moss.

The man who covers himself with costly apparel and neglects his mind, is like a man who illuminates the outside of his house and sits within in the dark.

Brethren at Work.

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THE DIFFERENCE.

EVERY thing is composed of parts or pieces and no part is ever greater than the whole. You may take out the smallest part, then declare that what remains is equal to the whole and you will still miss the fact. Subtract one from ten, and the remainder will not be equal to ten, much less will it be greater. And what would you think if the one were to assume that it was equal to or greater than the ten or the remaining nine? No one person—or any number of persons less than the whole, can equal the whole body. We are not treating the mystical body of Christ—but the visible body, that family which we see and recognize, and over which the gospel has power and authority. We cannot advise and consult with an unseen body with reference to church government; hence our remarks have in view "the body of Christ"—"the family of God," composed of individual members.

Certainly "the body of Christ which is made up of members in particular" (1 Cor. 12:27) is not a weak, sickly, powerless thing. When God, by the Holy Ghost, through his servant Paul says, "Ye are the body of Christ, and members in particular," or "we being many are one body in Christ, and every one members one of another, (Rom. 12:5); or "give him (Christ) to be head over all things to the church; which is the body of Christ" (Eph. 1:22, 23; Col. 1:24) we believe it that way, teach it that way, and regard it as the right way. The body of Christ, the church, is a building in which all the parts are well-fitted, and if there be parts that are loose—are not "fitly joined together and compacted by that which every joint supplieth" (Eph. 4:16), then it is the fault of the parts which are not "fitly joined," and not chargeable to the body. At the head

of this "body" stands the Mediator—the Invisible Middle-man—who regards his body with extreme solicitude.

Suppose a man should say, "Why what care I for my body? I am only concerned for my head; for it makes the laws, moves my body, turns it about. Who cares for the body? It is only a large, cumbersome lump of clay, and is only designed to serve my head, from which proceed all wisdom, intelligence, power, and authority. I don't intend that my body shall have anything to do in building a structure for my enjoyment."

Well, the man who would talk that way would soon be bodiless. He needs a Paul to tell him, that "the body is not one member, but many." If your head say, "I am not the body," is it therefore not of the body? If the whole body were a head, where were the moving, acting, walking, digesting, building and supporting? Surely the body is significant, and at once, comes to the front as an important part of man.

The body of Christ is a community of believers in the one Lord, having laws, manners and customs of its own, derived from the Head, and is known under various names, such as "family," "house," "peculiar people," "body of Christ," "church of Christ," &c. And though there may be many congregations of the Lord, and equally independent of each other in reference to the management of their own or local affairs, they are, by virtue of their one common Lord, the Author of our faith, one baptism and one common salvation, but one church or body. Being distinct and separate as to things expedient and inexpedient, such as the erection of meeting-houses, time of feasts, regular meetings, councils, seasons of baptism &c, yet they are under obligations to assist each other in all measures which promote the ends of Christ's mission to mankind, and the maintenance of purity and good principles.

To maintain this holy communion and co-operate as churches, it is necessary—yea indispensable, that they have an intimate knowledge of each other. To secure this knowledge, districts, or congregations composed of members within a certain prescribed territory, are essential. Thus the "churches of Galatia," knew each other; those in Asia knew, and undoubtedly assisted, each other in the work of the Lord. On all points of doctrine, the perpetuity and observance, or the enunciation of pure principles or whatever required conjoint action they were one.

Specific directions for every ailment were not laid down in the one common Guide Book. And yet the "churches" found a remedy. The requirement to "learn them that are unruly" (1 Thes. 5:14) was laid down; and this was soon followed by a second letter in which Paul says of that class who would not receive warn-

ing: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly, and not after the tradition which he received of us."—3 Thes. 8:6. Mark the language of the Apostle. 1. It was a command. 2. It was given in the name of the Lord; not only in the name of the Lord but of the Lord Jesus, and as if to make it overwhelmingly emphatic, he says in the name of the Lord Jesus Christ. Now nothing is said to the brethren at Thessalonica what constitutes disorder in a brother from whom they were to withdraw. Is it not clear, therefore, that the church must determine that? The circumstances vary at different times and places, hence no particular set of regulations could suit all emergencies. This is why many of the evils which now affect the world are not mentioned in the gospel of Christ, and since the evils are not mentioned, the specific remedies are not prescribed. All such evils come under general principles and must be met on general principles. "Abhor that which is evil" takes in all evil.

There are no non-essentials in the circumstantial of Christianity. A clear distinction between the circumstantial and accidental of Christianity will enable us to sweep across the difficulties with safety. There is considerable difference between a family and its circumstances—between the rules and customs by which it is governed, and its circumstances. What is the difference between a man and his apparel? or a man and his associations? The man is the prime factor while the apparel is incidental. The church is the great factor on earth. Unchangeable incidentals are not essential to its existence. If they were, God would have prescribed them. Not being prescribed, they may be changed by the church for its good and advancement of its doctrine, order and unity. This is the position of the great Brotherhood in all of its co-operative meetings. Upon the facts, doctrines, precepts and ordinances, our Brotherhood seeks no change and has made none. But upon the incidentals, the things accompanying the doctrines and precepts, and which are not specially mentioned in the Law of the Lord, there may be and have been changes. There has not been a council, whether local or general, in our Brotherhood, that has not changed some incidentals. And they have violated no Gospel in thus changing their method of doing certain things. Among all these changes there has been a steady purpose to maintain all the items of Christianity in their God-given power and glory. In all the plans, aims and efforts of our Brotherhood there has been a distinction between the clearly expressed items of the Christian system, and the accidentals accompanying them. And we submit whether the great

majority of questions which are annually sent to the great Council, are not of the class; Incidental? How may ask, "Is chapter so and verses so, doctrine which we, as a people, should practice?" Nay, rather they ask, "What should be done" in certain cases of trespass, or how shall we proceed with this or that individual—the things which time and circumstances call for the application of principles. Well may we ask when a query comes up for deliberation and discussion, "Is this a query on doctrine? Or is it the *dress* of the doctrine?—the incidental?" If doctrine, then to the Law and testimony; if incidental, then to the judgment of the people.

Here we put in a plea for our fathers and brethren who are from time to time chosen as representatives of the various Districts to represent the churches in Council. When the questions are presented, they find about all relate to the differences concerning local government and doctrinal incidentals. For the decisions of these matters they come together; and now what is due them? Certainly respect. It is a mark of great disrespect to send brethren to the Annual Council and then when they have given their decision on the things which accompany doctrine, to turn upon their work with vehemence and call it "adding to the Word." There is not a particle of addition about it. Would it have been precisely right if the complainant had engrained his judgment upon the decision? Perhaps!

Our Annual Council contains features of liberty found in no other assembly among men. It does not, like the United States Congress, originate bills and raise questions for discussion, but its members say to the brethren everywhere, "You send up the questions for us to discuss. You originate matters for our consideration, and we will confine ourselves to judgment." Greater freedom on the part of the people could not be desired. In fact the people the whole Brotherhood—so ordained that it will originate its own topics for discussion, thus preserving its inalienable rights. Here then, is a difference between other forms of government and the one which is worthy of our special admiration. But with the grand principles of government planted among the members in connection with the power to change the representatives annually, we see no danger in Annual Meeting becoming tyrannical in its nature. It is a representative body, or at least each District, which is composed of churches has its representative there. In short we would like to have some point out where the Annual Meeting has prohibited them from living an humble prayerful life. Notwithstanding the "little noise" against our Great Council, by some, no one has yet come forward and pointed out wherein he has been deprived of liberty to praise and worship God in all holiness of heart. It is always somebody else that he sees oppressed, but when you find the fellow who is under the yoke, he admits that his liberty of true devotion has not been abridged by Annual Meeting, but "the man lives out West or down East." The unfortunate individual is hard to find.

M. M. E.

A PURE BALLOT.

KEEP open eyes and ears as you go into an election for delegates to District Meetings and Annual Meetings. Let no man influence you to vote for his man. If you permit any one to lead you to vote for his particular friend, with whom he may have a secret arrangement to carry some point, you will lend yourself to spreading corruption in the church. Judas "communed with the chief priest"—and his children seem to inherit it; for it is still among them.

Mark it plainly, that if a church once knowingly tolerates bargains and influencing on the voting question, or during elections, then down goes pure balloting, and corruption becomes respectable. Keep your ears open! If a man asks you to vote for this or that one because "he is able"—or "he is a good talker," or "he is a man of influence," set it down that he is off the track, and himself needs correction. "Faithful men" are needed and we do not think the members of the church are so ignorant that they need some one to point out to them who is faithful! These spider webs—these nets and traps need watching if we would keep out corruption. We know some may set us down as needlessly alarmed; but this is the rallying cry of Satan, and his method of turning the good into the ditch: we do not mean to be set down in that manner. We know whereof we speak; and warn the members generally to guard pure government by keeping the balloting pure. Never enter the arena of worldly trickery; but hold your rights in your own hands, and vote according to your own best judgment. Fine talkers are not so much needed as fine characters—"faithful men," who are not "tossed about by every wind of doctrine." True if a man of good character—a faithful man,—can talk and reason well, he will serve you faithfully; but do not be persuaded that ability to talk is the sole qualification of a representative.

M. M. E.

SOME QUESTIONS ANSWERED.

I would be pleased if you'll answer the following: In Sunday-schools do you have a secretary? What are the main things he is expected to make a note of?

IN our Sunday-schools we have a Secretary. He keeps a record of the attendance of officers, teachers and pupils; the number of verses committed, money collected, and whatever else the school may want recorded. Just before the close of the school is the time he should read his report publicly.

Do you use the Lord's prayer?

Yes, at the close of each prayer; the one who prays closes with the Lord's prayer.

What do you understand to be the order concerning official councils? To what extent should officials counsel? or what is the object of official councils?

The object of official council is to consult in regard to that part of the work that belongs to the officials; care however should be taken to keep within lawful limits and not interfere with the rights of the laity. Officials should

see that matters are in a proper shape to come before the church, and in regard to such things they may consult when they see proper. If possible, such councils should be held at a time when it will not interfere with the regular work of the church when assembled. This thing of having the congregation wait in the house an hour or two while the officials are away to themselves consulting, is something in which I never did believe. Observations and experience have also taught me, that as a general thing, official councils are not much needed, though it would be difficult to entirely dispense with them on some special occasions. Let them be held only when necessary.

What is your way of starting a visit before a communion meeting?

In some churches the officials assemble, hold a season of prayer, divide up the territory and then start on the visit. In other churches the deacons take that part of the work in hand and arrange it to suit their convenience.

I may notice that some of the members neglect family prayer, are in the habit of telling things they ought not; some of the sisters do not have their heads covered in time of prayer. Now is it right for me to tell these things to the deacons that we may have a chance to talk over them at church meeting?

J. B. H.

The better way for you in all of these things is first to set a good example. Then if you see your brother or sister neglecting a plain Christian duty, go to him at a time when you are both in a good condition to talk like Christians, and have a pleasant talk over these points. Nine times out of ten you will do your brother or sister more good than if you would tell it to the deacons. It might be well for you sometimes to remind your housekeeper of these things; in that way you may aid him in keeping a more careful watch over the flock, but in your part of the work do not go so far as to make a busy-body of yourself. We see little use in telling things of this character to the deacons when on their annual visit; it is the duty of the housekeeper to keep a careful watch over his flock, and when he learns that the members are out of order he should admonish them without being urged by the church to do so. He certainly knows what the Scriptures require of the members, and when he sees that things are not as they should be, he should embrace the first convenient opportunity to instruct the members more perfectly in the way of the Lord.

J. H. M.

THE RIVER JORDAN.

THE source of the river Jordan is three large springs at the foot of Mt. Hermon, the Mount of Transfiguration, in the northern part of Palestine.

The first spring flows from under the West side of a mound thirty feet high, on which once stood the ancient city of Dan. It is supposed to be the largest spring in the world, sending forth a swift body of water twenty feet wide and over two feet deep.

Two miles East is another spring about half as large as the one at Dan. It flows from under the hill on which stands the ruins of the ancient city Caesarea Philippi. About one and a half miles West of Dan is the other spring; it is about as large as the one at Caesarea. These springs are fed by the melting of the snows on Mount Hermon and flow the year around,

affording a vast amount of water. A short distance South of Mount Hermon the waters of these springs unite and form the river Jordan, which after flowing a few miles further expands into a lake three miles wide and four miles long. Then after flowing ten and a-half miles it enters the Lake of Galilee, having a descent of 682 feet in that distance. The Lake of Galilee is 6 miles wide, 12½ miles long, and at its greatest depth 165 feet. It abounds in fish, and on its banks once stood many thriving cities. It is 682 feet below the level of the Mediterranean sea, and is subject to storms which sometimes make its waters boil like a caldron.

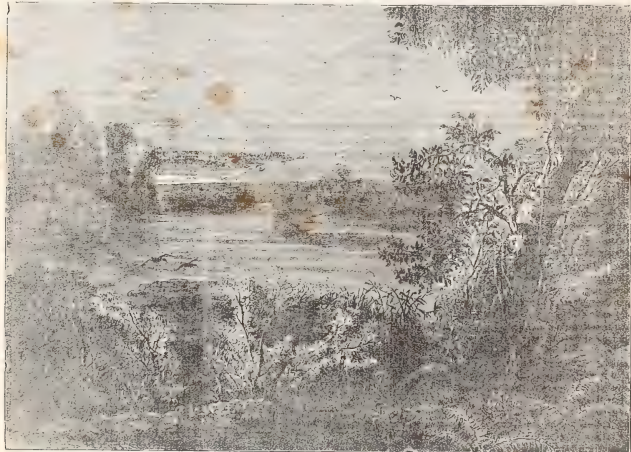
At the southern part of the Lake the river makes its exit, and after running South a

empted into the Dead Sea, and from there taken up by evaporation.

The Dead Sea is 10 miles wide, 45 miles long, and at one place 1308 feet deep. It is about 1312 feet below the level of the sea; has a desolate and forsaken appearance. The water is extremely salty and bitter, containing no living creatures. The southern part of the Sea is supposed to be the site of the doomed cities of Sodom and Gomorrah.

One writer says there is no river in the world like the Jordan; none so wonderful in its historic memories, none so hallowed in sacred associations, and none so remarkable in its physical geography. It is emphatically "the river" of the Holy Land. It has been more or

lowers hear and obey his voice; there did he walk upon the face of the deep; there, obedient to his will, the fishes filled the deep-sea nets; along these shores the lame walked, the deaf heard, the blind saw, the sick were healed, lepers were cleansed, the dead were raised to life again. But the most glorious event the Jordan ever witnessed was Christ's baptism; for when he was baptized "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and when the divine Son was perfectly equipped for his great work of redeeming love, when just about to set out on his glorious mission the voice of the divine Father pierced the vault of the heavens, and



THE RIVER JORDAN.

distance of 65 miles, enters the Dead Sea. The channel of the stream is so crooked that in traversing that distance it runs 200 miles, making a descent of 610 feet. It is a very rapid stream, and at many points over rocks, and gravel bed-flows as rapidly as the water in a mill-race. Ferry boats are kept at a few points; but at most fords it can be crossed on horseback when the stream is not too high. The stream has never been known to go dry, and always, even at the driest season of the year, affords an abundant source of water. The average width is about 100 feet, varying in depth from three to eight feet. In the rainy seasons of the year it overflows its banks and often attains a width of several miles. This vast body of water is

less intimately connected with all the great events of Scripture history from the Patriarchs to the Apostles. Its banks have been the scene of the most stupendous miracles of judgment, power and love the earth ever witnessed. When the fire of heaven had burnt up Sodom's guilty cities and polluted plain, the waters of Jordan rolled over them and buried them forever from the face of man. Thrice was the swollen torrent of that river stayed, and its channel divided to let God's people and prophets pass over "dry shod."

Greater still were those miracles of our Lord which the evangelists have grouped thickly on and around the lake of Galilee, through which the Jordan flows. There did the storm-tossed

on Jordan's banks the divine approval of both work and worker: "This is my beloved Son in whom I am well pleased." Surely then we may say that every spot along this stream is "holy ground," and that the name Jordan is not only emblazoned on the page of history, but is enshrined in the Christian's heart.

It would almost seem as if nature's God had from the first prepared this river to be the scene of wondrous events, by giving to its physical geography some wondrous characteristics.

We present our readers with a well executed illustration of the stream, hoping by this means to impress on their minds the facts contained in this article.

J. H. M.

Our Bible Class.

J. S. MOHLER, EDITOR

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, 1540e, Henry Co., Mo.

Will some one explain Genesis 1:15? and the Lord said unto him, I will be thy father, and thou shalt be my son. Can vengeance be taken on him as yet? And the Lord set a mark upon Cain, lest any finding him should kill him. What was the mark he set on him? ROBERT K. CROOK.

Will some one please explain the fifth verse in the second chapter of Acts which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation and I hear en." Were those "devout men from every nation" all Jews, or not? ROBERT T. CROOK.

Please explain Hebrew 6:1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul referred to, seeing he uses the plural number? In the German the reading is different: "Von der Taufe, von der Lehre." How we have but one doctrine and one baptism. How are we to reconcile the matter? J. H. MILLER.

Gen. 1:3, What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain. LIZZIE B. MYERS.

The above query is open for investigation. J. S. M.

THE KINGDOM OF GOD.

When did God set up a kingdom on earth; on the day of Pentecost or before that time? JAMES M. NEFF.

THE idea, that the kingdom of God or of heaven, was not set up till the day of Pentecost, is a modern one. We state further that there is no Scripture, from Matthew to Revelations, to sustain such an idea. How, or why, any person was ever led to form such an idea, we are at a loss to know. In the first place it lacks Scriptural evidence to sustain it. In the second place there is nothing gained by it, so far as Gospel truth is concerned.

The facts are these: Christ had told the disciples of the expediency of his going away; but promised to send them a Comforter. Luke says, (in 24: 49) "And behold, I will promise you my Father upon you: but tarry in the city of Jerusalem, until you be endued with power from on high."

Here, there is not the least intimation of the setting up of a kingdom, but simply the fulfilling of a promise. Again, "But ye shall receive power, after that the Holy Ghost is come upon you. Acts 1:8.

It is, also, there is not the least reference to a kingdom being set up; but only a reference to the disciple being qualified for their work by the Holy Spirit. In the second chapter of the Acts of the Apostles, we have a history of the fulfillment of the promise of the Holy Ghost. Peter, in referring to that event, does not even hint, that it was the fulfillment of the prophecy of Joel, etc.

The object in thus baptizing the disciples with the Holy Ghost, was to qualify them as legal ambassadors of the kingdom of heaven; and it was not the setting up of

that kingdom. For that was previously done, as we shall show presently.

The kingdom of Great Britain, has been set up a long time, but no one can represent the kingdom in a foreign court, except a legally authorized ambassador, presenting his credentials from the crown of England. Even so, the disciples were to represent the kingdom of heaven at a foreign court, but were not privileged to go, until they had their credentials from the court of heaven, in the power of the Holy Ghost. Thus, in substance, embraces the work on the day of Pentecost. Hence, we notice that a kingdom may be set up, and necessarily must be, before it can qualify ambassadors to represent it to any foreign power.

Luke says, 16: 16, "The law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth in to it." The question presents itself: How could any one preach the kingdom of God, if that kingdom have no existence; was not set up?

The above quotation from Luke is the language of Christ and clearly implies that the Jewish theocracy virtually ended, when John the Baptist began to prepare the way of the Lord, by preaching the kingdom of God Again, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12: 28. No one doubts that Christ did cast out devils by the spirit of God, then indeed the kingdom of God came unto them. The conclusion is inevitable, that it was already set up. "And heal the sick that are therein and say unto them, The kingdom of God is come nigh unto you." Luke 10: 9. The phrase, "nigh unto you," does not mean the day of Pentecost, but it means, that it was at hand, ready for their reception.

"Now when John was cast into prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God." Mark 1: 14. Here again, it is clear, that the kingdom of God was in existence, before the day of Pentecost. Again, "the kingdom of God is at hand." Mark 1: 15. The phrase "at hand" means, that it was ready for reception. Of course the claims of the kingdom must first be presented to the people by preaching. In this sense it was "at hand,"—"nigh unto them."

If the people accepted the preaching, then the kingdom was within them. The difference between, "at hand" and "within" is simply whether the people would submit to the claims of the kingdom. First, it must be "brought nigh by preaching; and, secondly, "be accepted to become a power" within us. So far as Christ's general work was concerned, in reference to the plan of salvation, that was completed just before he expired, when he said, "It is finished."

No doubt the kingdom of God was set up before either John the Baptist or Christ came into the world; for Christ was as a lamb slain from the foundation of the world; but the kingdom was not made manifest till John and Christ came.

There is a sense however in which the kingdom of God is still forming, i. e., by accessions to the church. And in that sense it will not be completed till the last soul is saved (that is to be saved). Then will Christ deliver up the

kingdom to the Father. In this sense we understand the clause in Christ's prayer, "Thy kingdom come." So far as accessions to that kingdom are concerned, it has been coming, and will continue to come, till Christ will deliver it to the Father again. J. S. M.

MICHAEL AND THE DEVIL DISPUTING.

Why did Michael contend with the devil for the body of Moses. Jude 1: 9. NANCY STELL.

WHEN God created Adam and placed him in Eden, he was a free agent; he could choose life or death, and eat of the tree of life, or of the forbidden fruit. God was his friend; but the devil hated him. God desired him to eat of the tree of life and live, but the devil tried to deceive him and cause him to eat of the forbidden fruit, that he should die, so that he might enter upon him as his prey or booty. — He later succeeded and conquered man, caused him to sin, brought him under the dark domination of death, and when he finally departed this life, he claimed man as his own. This claim was in a certain sense legal, and was to stand until he should come, who shall bruise the serpent's head, and "through death destroy him that had the power to death; that is, the devil." II. b. 2: 14.

Hence when Moses died, he claimed him as his own. But God, who purposed to show Moses with Elijah in communion with our blessed Savior on the holy mount, for the encouragement and holding up of the faith of his saints, all through the Christian dispensation, sent Michael the archangel, to take charge of his body, that it should not pass into corruption. And hence arose the contention, — Michael laying claim to that which the devil claimed as his own. For the body of Moses not passing into corruption, he was wrested from under the power of death and the devil.

The answer to the question, "Why durst Michael not bring against the devil a railing accusation?" embodies the principle which must govern the actions of all those that are subjects of God, whether angelic or human. God is the devil's judge, as well as that of every disobedient being. Therefore Michael durst not rail the truthful accusation against him, how that with wickedness, treachery and murderous designs, he obtained his booty, — the human race, upon seizing the object of his errand, he departed, saying, "The Lord rebuke thee." To not avenge ourselves, out, like Michael, commit vengeance and judgment unto God, is the duty of every child of God. DANIEL BRIGHT.

BETTER qualifications on the part of the Sabbath-school teacher is a want as universal as the Sabbath-school itself. From everywhere the cry comes up, "We need, and must have, teachers better fitted for their work." The way to get them, is to go to work and make them. They will not drop down from the moon, or like manna in the desert. The Savior took his followers and trained them. The Sabbath-school superintendent and pastor must follow his example.

A HUMAN heart is made to love and cannot exist contentedly without it. Love is the golden chain that unites the children of God.

Correspondence.

From J. S. Snowberger.—We are still trying to keep the ark of the Lord moving in this part of God's heritage; though through the last Winter we could not fill all our regular appointments, on account of the storm and cold. Now the weather is nice, and if health permits, we expect to attend the appointments regularly. We have four places, where we hold meeting once a month and many other points where people would like to have meeting by the Brethren; but we cannot fill the calls. The church here is in union and all the members seem interested in the work of advancing the Master's cause. We now number fifty members, here, in the Beaver Creek church; but the trouble is here as in many other places in the West,—too much scattered and the field too large for the few laborers; but we still feel assured that ere long the Lord will answer the prayer of his people and send more laborers into his harvest. To ministering brethren and others, we would say, that we have a good country, good water and climate, excellent railroad facilities, and very good markets.—The prices of land range from six to twenty-five dollars per acre, according to improvements and convenience to markets. We had the severest Winter last season, that the oldest inhabitant can remember. Still, from all accounts, the weather has not been near as severe here, as in other places of the same latitude, further East. To those contemplating coming West, we would say, come and look at this part of Nebraska. You will find a good, kind and sociable class of citizens, endowed with a full share of intelligence and thrift; and very attentive to the preaching of the pure word. If any wish to correspond, we will cheerfully give all information we can. If any wish to come and see the country, they need only address the writer at York, and they will be met and taken care of, and assisted in getting around to see the country. Come then, before going elsewhere, and help us in the great work of spreading the Gospel and enlarging our beloved Zion on these plains. We would like very much to see in the B. A. W., that the Beaver Creek church was backed by brethren J. H. Moore and M. M. Ebelman for a visit soon.—What say you, dear brethren? Shall we be gratified in our desires? Think of it, at least, and may be in a night vision you may see a man, who will say to you, "Come over into Nebraska and help us." We are aware by past experience, that it is not as pleasant to go to those isolated and scattered members, as it is to go into large churches, where they have good houses and everything comfortable, but the true shepherd don't seek ease, but the heart yearns for the lost sinners, and upon you we look as being faithful messengers for God. Now brethren, if this is worthy a place in your columns, use it; if not, look for the waste basket, and we will try again by and by.—York, Neb, April 16.

From Rebecca Moats—In looking over the pages of the last *Primitive*, my eye fell on an interesting letter from Bro. Hope, written to Bro. Jas. Quintar, which I am glad he pub-

lished, as it may do us all some good, if we carefully read it and also some other letters, he has written for publication. Brethren and sisters, it should constrain us all! Have we ever imagined ourselves in the place of those dear members just for a little while. In one of his letters he said, they would be glad sometimes to eat the scraps we put in the swill barrel. O how often, when we with our children are all comfortably seated around the table, whereon is placed a bountiful meal, does my mind wander far away to the home of Bro. Hope and family, and wonder how it is with them. Dear mothers, we all know, how anxious we are, to supply all the necessary wants of our dear little ones; and oh, how sad would we feel, if we had nothing to give them but a crust of bread, when they are hungry, and may be sometimes not that. Methinks I can see the tears coursing down the furrowed cheeks of those dear parents, and especially the dear one that has been afflicted so long. We well know how we feel, when we are sick and not able to administer to the wants of the family. We, the members of this part of the vineyard, also know the good of meeting-houses. Though we have none nearer than twelve miles from here, we still have it good in comparison with the loved ones in Denmark. Now, (brethren and sisters too) can't we raise the desired amount for a house, away off in Denmark, for those meek ones to worship in. We have dear members all around us, that would throw in a little offering and never miss it; if the elders of each church would lay it before the members, and tell them the sad story of suffering and hardships, I believe that nearly every one would do his or her part. How it would cheer these drooping spirits, and how many prayers would ascend to our Father in heaven in our behalf. Let us try it once and see; for the good Lord has blessed us with an abundance of earthly blessings,—the good things of life. So let us lend a little to the Lord, by giving to the poor and needy. Let us try to lighten these heavy burdens by giving them the desired amount to build them a house. We are only living here for a short time. Soon, ah, soon we must give an account of our stewardship here; for these things are not our own, but all belongs to the Lord,—"the earth is the Lord's and the fullness thereof." We that are Bible readers, well know that the Lord loveth a "cheerful giver;" and also that it is more blessed to give than to receive, and ere long we will go home to our reward, and we will be rewarded according to our good or bad works done in the body. I fear we are not as diligent and prayerful as we should be, for we surely let many opportunities of doing good, pass by, without giving it more than a passing thought. Let us ever remember that we have but one time to travel through this world. Let us try to do all the good we can, while passing along; for we can never return. After we are through with this world, we cannot return to make wrong things right and crooked paths straight.—Altoona, Iowa, April 10.

From Chr. Hope.—I baptized two, a man and wife at a new place, south from here, March 31st. One of the ministers in the Björnsborg church was down south and held

two meetings in four days at Tylstrup, at which place brethren Eby and Fry were once, when I baptized our first sister there. As the result of the above meetings I would state, that a Swedish woman was baptized. There are now five members in that neighborhood and prospects for more. We expect several yet to come soon in divers places. Six have been baptized this year now; three to each church. Love-feast will be held in Björnsborg the last part of April, and at Rönneby the first part of May.—The last place is the headquarters for the Fredericksavén church. The churches seem to do well; peace and good-will reign and all try to do their best in their condition. Even in Tylstrup the members seem to get more interested and aroused. I should go up there, but ice and snow prevent.

From A. Hutchison.—I will hereby inform your readers something further in regard to the Master's work in the Mound church in Bates Co., Mo. Bro. J. S. Mohler gave you a brief account of the good work there a short time ago, stating that there were six baptized at the time of his visit to them in March, and also six more applicants. I was requested to be with them at Easter. Accordingly I went and tried to hold forth the word in its purity as far as able. Others also made the good confession, and nine were baptized. Four more made application for baptism, and one to be restored to the fold. This makes twenty who have come out there since February. I give this report by request, and also say to the Brethren that Bro. F. M. Peek who is a young minister there, is greatly desirous of, and needs assistance in, the good work of the Master. Cannot some ministering brother locate there and help in the Lord's work?—Centreville, Mo., April 21.

From Jason Shaeffer.—We are in peace and union; for which we feel thankful and encouraged. Have preaching every first and third Sabbath, by our Bro. Jacob Yost and our young Bro. Abel Killensworth. Bro. J. S. Mohler is our elder; but can't be with us much. We organized a Sabbath-school last Sabbath. Dear Brethren, pray for us that we may prosper, and assist in building up the cause of Christ.—Brush Creek church, Mo.

From C. W. Brubaker.—Cold Winter and late Spring,—that seems to be the case all over the country. Winter wheat has not grown much yet; although it looks well. We had a good rain a few days ago. Spring wheat and oats are all sowed; some of it is up. Next week they will about all finish plowing for corn. Some will commence planting by the middle of the week. We lived five years in eastern Illinois, and over five years here. It was all new land, when we came here; but for farming I prefer this place. All kinds of grain will grow, Spring or Winter. And I think, after we get orchards old enough, fruit will do well too. All we ask, is, that those seeking homes in the West, come and look at this county, before locating up elsewhere. Our country is just as nice and free of stone and gravel as any in Illinois, and we claim a deeper soil, and just as rich. We have plenty to live and to spare. Kansas, in some respects, has a bad

name; all we ask is, come and see for yourselves. The only aid we ask, is a few ministers. We have thirteen members here and no minister. Bro. Geo. Thomas, from Peabody, will come every four weeks to preach for us.—*McPherson, Kan., April 9.*

From J. S. Mohler.—By request of E. D. S. Click and others, we held several meetings at Rich Hill, Bates Co., Mo. Had good attendance and excellent attention. Rich Hill is a town only nine months old, and contains about 1,600 inhabitants. It is situated at the crossing of two railroads in the southern part of Bates county, and is the center of immense coal fields,—veins from three to six feet deep. An enormous business is already transacted in the coal line. Hundreds of men are employed in taking up coal. Train after train goes out, loaded with coal, going West and North. Rich Hill is also surrounded by an excellent farming country. Judging from the rapid growth of the town, we would not be surprised, if it contained 16,000 inhabitants before another decade. Most of the people there now are in moderate circumstances, and have come there to work; hence would be a fair class among whom to labor in the cause of Christ. At present I know of no better missionary field than Rose Hill. As yet there is but one church in the place; and the majority of its inhabitants do not go to church, from the fact that they cannot dress fine enough. If a minister could locate among them, and visit the families, distribute tracts and talk up the pure, simple, humble religion of Christ; thus making them feel that somebody cares for them, there is no doubt there could be a good church built up in course of time. Now is the time. The material is there,—where are the workmen.—After awhile other churches will spring up, and the opportunity now offered will be gone. The home ministers of Mo., have their hands full at home and can only be spared occasionally. There are three members living there, and six more in the country a little ways. Should a minister in the East, desire to go West, to do business, or if he has a good trade; no better place could be found, in my judgment, to get along temporarily, and to become useful spiritually, than Rich Hill. For further information address Stephen Groom, Rich Hill, Bates Co., Mo. Of course business men and tradesmen are there already by scores, but there is room for more as the town improves.—*La Due, Mo., April 18.*

From John Forney.—To-day the Lord added two more souls to the Chapman Creek church district. Others are convinced of their duty to God, and we hope that the grace and spirit of God help them along, in my prayer.—*Abilene, Kan., April 17.*

From Jacob Hilderbrand.—After returning from our regular meeting at Center church, I thought I would pen a few lines, which might be of some interest to some of the many readers of your worthy paper. Had a very large congregation of attentive listeners, and one more was made willing to deny ungodliness and the vanities of a sinful world, and unite with the church of God. Indeed it seems that a little effort on the part of the church, might

bring numbers into the faith and obedience of the Gospel. We praise our young brethren and sisters, who seem to be so steadfast in the faith and promises of Jesus. May they become stronger and more self-denying. Be bold, be true, honest and humble. Through your prayers many more will be added to your number.—*Walkerton, Ind.*

From David Brower.—Last Sunday we baptized a blind brother. We expect to reorganize our Sunday-school next Sunday here at our school-house. The weather continues very pleasant indeed. Crops are doing very well so far. Health is quite good. For railroads the future prospect of Oregon is very good.—*Salem, Oregon, April 15.*

From John Metzger.—General health is good; weather pleasant. Farmers are mostly very busy, putting out their Spring crop, looking forward that God will bless their labors.—We are well pleased to read the many good news in the BRETHREN AT WORK from week to week.—*Cerro Gordo, Ill., April 25.*

From Wm Pullen.—Things at our late church meeting passed off pleasantly. Our elder, J. J. Lichty having died in March last, we saw fit to make choice of elder Brubaker for our elder. Had two applicants for baptism. Weather fine.—*Turkey Creek church, Neb.*

From the Primitive.

From Denmark.

We had a Love-feast at Hornsted the 20th inst. Had a good feast. Two were added by baptism. Order excellent. Some strangers were present who had never witnessed such a scene. Some wept and some looked on with amazement. More have asked for admittance and will be baptized at the first opportunity.—Hope this Spring many will be planted in Christ and that they will grow up to eternal life.

The discussion with the Lutheran ministry will be printed in our Danish paper. It will run through three numbers. Are there any in the brotherhood willing to help us pay the printer's bill for the Dane paper? We hope it will sustain itself. If there are any willing to help, let me hear from you soon. The churches here do not like to be compelled to do without it, and the Dane printing fund will be exhausted after the next three numbers. We have on hand a good lot of tracts and old papers for future use.

We thank all, who, years ago, gave liberally to the Danish tract fund. Our elder, Jacob Nicolson, and several more I know of, have come to the church through the instrumentality of tracts and papers. You will find your reward, when you meet those saved ones in the eternal world.

Dear brethren and sisters, be not weary in doing good. Hesitate not to give to the Lord. Do not think, you can do nothing. If your earning and giving a penny, can save a soul, you can do much. O how many millions of souls grope in darkness, not for the lack of pennies earned, but of pennies not thrown into the Lord's treasury. Oh, how many go

about, finding fault, making trouble in the church, who could do a great amount of good, instead of using their time for such soul-destroying work. How much better it would be, if they would make a few cents and put it into the Missionary Board. Would to God that all would be willing to die for the unity and peace of our fraternity, rather than to work for the death and destruction of those blessings, just because they can't have everything to their notion and their own way. In the marriage state it will never bring peace and prosperity into a household, to thunder, scold, fret and make trouble, just because one cannot always have all things to his notion. So in the church.

In the household peace and blessings will come, when all look, not on their own, but to the good of the family; when all are willing to bear with one another; then all will feel happy and contented. So in the church. If a man joins the church with the idea, that all must bear with him, and then cannot get all to do, what he thinks is their duty, then he will tear the whole concern to pieces, as a corrupt organization,—that man will be the most unfortunate creature in the world. He is hated both of God and man, and finally, must go down to eternal destruction. But if a man will join the church with the desire to make others happy and better, to be like God, to teach those who are wrong, that man will not only be useful but happy at his work.

As I am often asked to write for the papers, I will say thus: My dear brother, you no doubt think you do a good work, whether you work for progress as you call it, or oppose it. What would you think of a school-master, who spent years of careful study to prepare himself for his work, if he would want all his scholars to see and act just like himself, and if they could not, would go to work and divide the school into small fragments; would turn his efforts to get those, he should keep in unity, divided, and so taken up with such division and strife, that all the branches of learning were neglected.—Would you call him a wise and good man? So in the church. We see across the ocean, that some brethren act this way in the church. A better way is to be patient in life and example,—show the right way. Fill into the several vessels little by little, as they can bear it. Do not crush God's heritage to pieces, by forcing all on them at once. Let others have the time to attain what you used time to attain, and if they never attain to it, bear with them. Lay down your life for them. Let this rule apply to anything that is not a deadly sin against Gospel order. That which is sin, should be cut off,—the sooner the better. Our love to you all.

Yours in Christ—J. A. S.

CHRISTIAN HOPE.

Frederickshaven, March 22, 1880.

LOOK OUT.—A new swindle has just developed in Dubuque, Iowa. It is a book agent selling, "A History of our Country." He visits the houses while the men are absent, makes a contract for one of his books with the lady, of the house for \$3.50 and \$4.50, takes 50 cents down and waits six months or year for the balance. There is no separating point between the \$3.50 and \$4.50, and after a time these contracts will turn up for \$350 and \$450, and being valid notes, will have to be paid.

Health and Temperance.

S. T. BOSSEMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

PURE AIR.

GOOD health hangs upon the wings of the wind and is carried about upon the gentle breezes to the homes of all who will open their doors and let the messenger come in.

Pure air is an absolute necessity to health. Many are sick in consequence of badly-ventilated rooms. Pure air may become polluted if confined. The rooms of our houses may be clean and sweet, but in the absence of proper ventilation, they become foul and offensive. — Yet we fight against this agent of purity, pure air. In the arrangement of our houses, churches, halls, school-rooms, etc., we try to exclude it. The doors are guarded and closed as if cold pure air was our most deadly foe. The mass-purity of the air, so much like the love of God, cannot be defiled. It is free and unbounded in its course and seeks to confer blessings upon all. Then, why exclude this angel of purity from our houses? Why refuse to breathe it, and go weeping to our grave a consumptive?

Why shiver, when we hear this messenger rattling at our windows and running around the corners of the house seeking an entrance? Why, when an inmate of the house accidentally or otherwise opens a door, and lets this cheerful guest in, would you ask, "Were you brought up in a barn?"

Air, once breathed, is unfit to breathe again, and should be turned or exchanged for pure air. Air, breathed over and over again, becomes foul, dingy and dark, and though invisible, yet it lurks around, and though unseen, its power is felt, an inmate is prostrated, — a victim to foul air.

If you were to wash your hands or bathe your person, you would not say, "The water does not look very dirty; I can use it again." Would you do that? No; but you would cast it away. Shall you then be careful about an external application to the neglect of the internal? The lungs are very sensitive, and if not cared for, become diseased and a greater calamity will follow.

"Be ye clean," is an imperative command from heaven, and must be obeyed to render unto God the service from our bodies and spirits which is due his name.

"The soul that sinneth, shall die," unless saved by the great Shepherd of souls. And what is said of the soul, is no less said of the body. To sin against the body is very easily accomplished by breathing foul air. This you can instance in the church, school-room and hall, when afraid of the anxious visitor, — pure air.

Our bedrooms contain, perhaps the most poison. We sleep night after night in a closely confined room, look closely for plenty of coverlets for the protection from cold, but no crevice dare be open to admit fresh air for the health of the body.

Look well to ventilation. If you become so habituated to the air of your room as to fail to

detect the poisonous atmosphere, go out in the open space and breathe the air of heaven and this make your olfactory more sensitive, that you can more readily detect the poison of your closely-confined rooms, which is sapping your very vitals.

Houses were made to live in, and that to a good, ripe age; but by careless living we allow ourselves to die — a victim of carelessness, ere we live out half of our days. Our houses should be so arranged for proper ventilation as to be able to breathe; and by this expulsion of foul air, exchanged for pure air, the sleeper can rest with safety; insure good health, and happiness the result. B.

SHUN THE WINE-CUP.

Young man, shun that cup; touch not a single drop; 'twill dry thy spirit up, and blast thy parent's hope. It was our fathers' curse — it caused their misery. Then, young man, go thy course, but let the wine-cup be. That cursed cup of wine, for centuries has stood the harbinger of crime — has filled the world with blood! And wilt thou touch it now? 'Twill prove thy misery; then, young man, we entreat, to let the wine-cup be. Warriors and statesmen have

fallen by its power,
yielded to its
charm in an
unguarded
hour. Poets and
sages too
breathe
its way
have bowed,
and genius in its
pride has sunk
beneath
the cloud.

O days and
blooming youth in its
sad train we see; then young
man, be induced, to let the wine-cup be.

From the Inter Ocean.

SUSTENANCE BY ABSORPTION.

DETROIT, Mich., March 29. A remarkable case of abstinence from food is now in existence at Battle Creek, this State. Last October Mrs. Henry Ingram had some teeth pulled. This brought on nausea at the stomach, and inability to retain food. The woman is said to be still alive, having eaten or drunk nothing since October. She is nourished by being bathed in beef tea, milk, etc., which act by absorption. The pores of the skin absorb nearly a quart a day from these baths. She feels sort of hungry, which is soon allayed by the bath, after which she feels as if she had eaten. A bath in water will quench her thirst. How much longer she can live, is a problem. — Her stomach is said to be totally paralyzed. There seems to be no doubt of the entire genuineness of these remarkable facts.

The foundation of all happiness is reliance on the goodness of God.

A CURIOUS case is assigned for the spread of small-pox in Sullivan county, New York. — Physicians there express the opinion that the disease was carried from one house to another by a cat, and owners of cats have been notified to keep them from roaming about.

On the 28th of March, Albert C. Bogart, of Patterson, N. J., celebrated his one-hundredth birthday. One hundred and forty of his descendants dined with him on the occasion. He is in fair health and quite active, but has seemed to think of late that he was living to complete the one hundred years.

A LITTLE boy was tempted to pluck some cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said his evil companion; "for if your father should find out that you have taken them, he is too kind to hurt you." "Ah," said the brave little fellow, that is the very reason why I would not touch them, for though my father would not hurt me; yet I should hurt him by my disobedience."

THE value of black walnut timber has gone up wonderfully within the past ten years. A Wisconsin farmer, twenty-three years ago, planted a piece of land, unfit for cultivation, with black walnut trees, which are now roomed to twenty inches in diameter, and have been sold for \$27,000. An average black walnut tree, shipped from this country to Great Britain and worked into gun-stocks, is worth from \$1,000 to \$1,500. B.

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years, how many have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relations of others to me and not of my relation to them."

TO KEEP A ROOM PURE.—To do this, it is only necessary to keep a pith or some other vessel full of water in it. The water will absorb all the respired gases. The colder the water is, the greater is its capacity to hold the gases. At ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Water kept awhile in a room, is unfit for use. Impure water is more injurious than impure air.

SLEEPLESSNESS.—The following is recommended as a cure for sleeplessness: "Wet half a towel, apply it to the back of the neck, pressing it upward toward the base of the brain, and fasten the dry half of the towel over, so as to prevent the too rapid exhalation. The effect is prompt and charming, cooling the brain and inducing calmer, sweeter sleep than any narcotic. Warm water may be used, though most persons prefer cold. To those who suffer from over-excitement of the brain, whether the result of brain work or pressing anxiety, this simple remedy has proved an especial boon.—*Medical Press and Circular.*

Matrimonial.

SQUIRES—ARMSTRONG.—At the residence of the bride's mother, near Delphi, Iowa, March 3, 1881, by Rev. Abbott, a Baptist minister, Thomas S. Squires, of Hazel Green, Iowa, and sister Sarah Ann Armstrong, Brother Solomon Stang was engaged to solemnize matrimony, on account of the snow blockade he did not get here.

ELMIRA P. ARMSTRONG.
MOORE—DIERDORF.—On the evening of April 16, at the residence of the bride's father, by Jos C. Lahman, Bro. Willis A. Moore, of Longmatt, Col., and Mrs. Anna L. Dierdorf, of Franklin Grove, Ill., oldest daughter of Solomon Dierdorf Jos. C. LAHMAN.

Fallen Asleep.

Blissed are the dead which die in the Lord.—Rev. 14: 13.

MILLER.—In the White Oak church, Lancaster county, Pa., April 18, 1881, sister Catharine, wife of George Miller, aged 67 years, 8 months and 1 day. She leaves a sorrowing husband and eight grown children who greatly feel their loss which we hope is her eternal gain.

ANNA E. LIGHT.

HOBBS.—In Mt. Morris, Ill., April 22, 1881, Bro. Michael Hobbs, aged 61 years, 2 months and 12 days. Disease erysipelas. He was sick only a few days, hence his sufferings were short though severe. He leaves a wife and three daughters. Funeral discourse by Bro. J. W. Stearns.

(Preliminary and Advocate please copy.)

HARTER.—In the Nevada church, Vernon Co., Mo., April 1, 1881, sister Jennie, wife of Bro. Jacob Harter, aged 60 years, 9 months and 2 days. They had lived together a little over fifty years. Funeral discourse by the writer, from 1 Peter 1: 24, 25.

S. CLICK.

ELLIS.—In the Cold Water church, Butler Co., Iowa, Jan. 25, 1881, of heart disease, brother Benjamin Ellis, aged 66 years, 7 months and 24 days.

Bro. Ellis was born in the State of South Carolina, June 1, 1814. He was married December 7, 1834, to Susanah Moyer, in Union county, Ind. He joined the church when quite young, and in 1860 was elected deacon, and in 1863 was elected speaker. In 1873 his wife died, and in 1875 was married again to sister Mary Trent, of Carroll Co., Ind. He was a consistent member, a faithful minister, and a good citizen. He leaves an affectionate wife, (a sister), and six children to mourn their loss. Funeral discourse by J. A. Murray, of Waterloo, Iowa, from John 14: 1, 2.

ELIHA MOORE.

LEER.—In the Yellow Creek district, Elkhart county, Ind., April 11, Hannah, wife of elder Samuel Leer, aged 64 years, 6 months and 21 days. Services by Eld. Jacob Metzger, Eld. Andrew Bigler and the writer, from Rev. 14: 13.

JOHN METZGER.

HENDERHOTT.—In St. Joseph county, Ind., April 10, Mary B. Hendershott, aged 65 years, 8 months and 28 days. Services by the writer from Amos 4: 12.

SHERER.—In the Mercer church, Mercer county, Ohio, March 10, 1881, Esther A. Sherer, aged 82 years and 6 days. Funeral services by brethren D. Brower and S. Driver, from 1 Cor. 15: 24.

J. SHILLABARGER.

LYON.—At Good Hope, Ohio, March 16, 1881, of consumption, Sadie M., wife of Michael F. Lyon, aged 27 years, 7 months and 7 days.

Sadie was confined to her bed seven weeks. She was a consistent church-member, greatly esteemed and much beloved by all who knew her. She was naturally of an affectionate disposition, pleasant and agreeable. In her death, her heart-broken husband has lost a kind companion; the

widowed mother, an affectionate daughter; and the sisters, a loving sister. Yet they need not mourn as those who have no hope.

C. A. GUSTIN.

SEES.—In the Solomans Creek district, Elkhart Co., Ind., April 24, 1881, of dropsy, Bro. Peter Sees, aged 66 years, 1 month and 17 days. Funeral services by A. L. Neff and the writer, from 1 Cor. 15: 63.

DANIEL SHIVELY.

ASHENFELTER.—At Jeffersonville, Wayne Co., Ill., Feb. 20, 1881, sister Elizabeth, wife of Bro. John Ashenfelter, and daughter of James Mauch, formerly from Vermont, aged 29 years, 11 months and 10 days. Funeral discourse by the writer.

JOHN METZGER.

WILL.—In the South Waterloo church, Blackhawk county, Iowa, April 25, 1881, Susan, wife of friend Moses Will, aged 61 years, 2 months and 13 days. The deceased was a member of the Baptist church. Funeral discourse by S. H. Miller and the writer, in the Brethren's meeting-house.

J. A. MURRAY.

LEONARD.—At Amelia, Iowa, April 23, 1881, sister Sarah A. Leonard.

She died in the triumphs of faith, and was much loved by all who knew her. The family has lost a kind and Christian mother, and the church a devoted sister. Our loss is her gain. Although our dear sister has left us, we would have wished her to stay, but let our Heavenly Father's will be done—she shines in endless day. Sermon by Bro. J. Early from Psalms 1: 6.

S. B. REIST.

GASTON.—In the Batrice church, Gage county, Neb., April 16, 1881, Lizzie A., wife of friend — Gaston, aged 26 years and 8 days. Funeral discourse by Bro. Jacob Kelso, from 1 Cor. 15: 35-47.

J. E. BRYANT.

FLORA.—At Peoria City, Iowa, April 15, 1881, sister Lizzie C., wife of Bro. Amos Flora, aged 27 years, 11 months and 18 days, also her little infant son on the night of April 20, aged about one week. Funeral by the Brethren.

D. E. BRUBAKER.

Announcements.

DISTRICT MEETINGS.

May 20, the 1st district of W. Va., will hold their district meeting in the Greenland church, at the meeting-house by William George's.

May 20, special district meeting at Vernon Co., Mo., 2 mile north-east of Nevada, Vernon Co., Mo.

May 20, district meeting of Middle district of Iowa, at meeting-house, four miles east of Harlan, Shelby Co., Iowa.

May 20, district meeting of Northern Kansas, Nebraska and Colorado, in the barn of Bro. J. Lighty, four miles north of Morrill, Brown Co., Kan.

May 17, district meeting of Northern Illinois, at Franklin Grove, Lee Co., Ill., commencing at 8 o'clock, A. M.

LOVE-FEAST NOTICES.

June 11, in the Laporte church, Indiana.

May 11, at 5 P. M., at Bro. Daniel Barnhart's, near Ottawa, Franklin Co., Kan.

May 14, at 2 P. M., in Middle district, Miami Co., Ohio.

May 14, in Chapman Creek church, twelve miles north of Abilene, Kan.

June 14, at 1 P. M., in the Millegrove congregation, Carroll county, Ill.

June 15, in the Upper Cumberland district, Pa. May 21 in Redbank church, Armstrong county, Penn'a.

May 21 and 22, at Bro. S. Click's, 2 miles north-east of Nevada, Vernon Co., Mo.

May 21, in Middle district, at meeting-house, four miles east of Harlan, Shelby Co., Iowa.

May 28, at 11 A. M., in our meeting house, three miles east of South English, Iowa. Conveyance to place of meeting by notifying Peter Brower. May 28, at 10 A. M., in Eagle Creek church, Hancock Co., Ohio.

June 1 and 2, at Cherry Grove, Illinois.

June 2 and 3, at 10 A. M., in Silver Creek church, Ogles Co., Ill.

June 2, at 10 A. M., in Union City church, one and one-half miles north of Union City, Randolph Co., Ind.

June 11, seven miles nearly east of Salem, Marion Co., Oregon.

June 11, at 1 P. M., in the Rock River church, Lee Co., Ill.

June 11, at 1 P. M. in the Stone church, Marshall county, Iowa.

June 12, in the Turkey Creek church, in the barn of Bro. H. N. Miller, seven miles north of Pawnee City, Pawnee county, Neb.

June 14, at 4 P. M., in Panther Creek church, Woodford Co., Ill.

June 18 and 19, at 2 P. M., in meeting-house, at Farragut, Fremont Co., Iowa.

June 18, at 4 P. M., in the Beaver Creek church, at Bro. John Sears', six miles west, and three miles south of York, York Co., Neb.

SMALL POX

Broke out about March 22, in the Solomon's Creek district, Elkhart and Kosciusko counties, Ind.

A lady by the name of Mrs. C. Clem had been to Fort Wayne under medical and surgical treatment, and while there, was exposed to the small pox, and after coming home she became very sick and in need of help. Many kind hearted neighbors soon came in to assist the family and relieve the suffering woman, but not until the disease had broken out in its contagious form was her position revealed. By this time about thirty-two families (including the family physician who died), were exposed to the disease, but strange to say only about a dozen families took it. Immediate vaccination and dieting has proven successful in relieving and saving many from much suffering. Six cases reported fatal—not vaccinated; three cases reported bad, but recovering—not vaccinated; five cases reported yet sick at this writing, April 25th; a few cases of mental and physical suffering and death, if explained would be shocking to read. It is still wonderful how well this disease was controlled, under such trying and exciting circumstances, and with so little experience. Some families are beginning to cleanse and renovate, but the utmost care should be taken at such a time, when the burying, burning and washing of household goods is done.

For the benefit of the Northern District of Indiana, I feel it my duty to make the above statement relative to the small pox neighborhood, five miles east of (Gravelton meeting-house), the place where the district meeting is to be held. All persons knowing themselves affected or connected with this disease, should avoid all public gatherings, until fully renovated and free from it.

DANIEL SHIVELY.

New Paris, Ind.

Not long since, a farmer residing in Hill county, Texas, died a terrible death. He had been bitten by a mad dog, and had taken every precaution to guard against hydrophobia, but after a time began to experience strange symptoms. He rightly conjectured that he was about to become a victim to the terrible disease; and as his farm was an isolated one, and he feared he might injure his wife or children, he repaired to the woods, and chained himself to a tree. He locked the chain with a padlock, and threw the key beyond his reach. There, two days later, he was found dead, with fearful indications of the horrible sufferings he had endured.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, May 10, 1881.

No. 18.

Editorial Items.

Will Henry Stevenson please send us his address?

A new church has been organized in Franklin County, Illinois.

PROBLEM OF HUMAN LIFE and BROTHERS AT WORK one or for \$2.10.

BRO. J. W. BOY edited the *Progressive* while Bro. Housinger was sick.

AT THE last address of Eld. Grubbs Myers will be El Dorado, Blair Co. Pa.

BRO. BASHOR will hold a debate with S. C. Hauger at Danville, Ohio May 27th.

BRO. ADAMS preached in the Lupton Church the night of the 3d, on "Christ, the Son of God."

THE *Primitive* has arranged with Bro. Theo. C. Holmwerth to take the report of coming A. M.

THE District Meeting for Middle Pa. will be held in Lower Conowingo church, York Co. May 17th.

THE *Gospel Preacher* will be sent to my address during Ann of Meeting--four days--for 20 CENTS.

A. F. DERTEN's address is changed from Dan, Jewell Co. Kansas to Barry Oak, same county and State.

BRO. E. K. BUECHLY, of Waterloo, Iowa, expects to be in Somerset Co. Pa., after the Annual Meeting.

DO NOT worry. Lay aside the old war spirit of abuse and domination, and cease divisions on personalities.

THE District Meeting in Lee Co., will be held in the Bethans new church house near Franklin Grove, Ill.

BROTHER JAMES R. GIBB, who spent part of the winter at Arkansas, has returned to his home in Woodford county, Ill.

HERE they come! Orders for *Microcosm*. Let every one who has received a prospectus endeavor to secure one subscribers.

WAS it boasting when David said, "I am like a green sycamore in the house of God: I trust in the mercy of God forever and forever?"

B. H. MILLER and D. N. Workman, of Ashland visited St. Louis to look after tents for A. M. The tents will be shipped if the wind keeps quiet.

THE Bethans at Huntington, Pa., have quietly established an Orphan's Home on a small scale. They speak of ways encouragingly.

THE Stein and Ray Debate will soon be ready. We are making the work so as to make it convenient to read important facts in a moment.

BRO. E. K. BUECHLY is out in the *Primitive Christian* favoring equally in breaking bread, dividing the cup and feet-washing.

Arrangements have been with the various steamship lines, to bring 60,000 persons to the United States, from Sweden and Norway during the year.

BRO. MOORE started to Jefferson county this State last Tuesday, to "Spy out the land." Bro. David F. Eby and wife, of Lonsark have also gone there to see the country.

JUST before going to press we received a box of leaves and missives from brother Moore. They are from Jefferson Co., Ill., and show that nature is quite active there.

BROTHER WESLEY ADAMS arrived in Mt. Morris the 5th inst., and remained with us over Sunday. He is on his way east, and will tarry a while with the saints in Indiana.

WE are hopeful of the coming Annual Meeting. Reports from all parts of the Brotherhood are for peace and union among the saints, and a more vigorous campaign against the enemy.

WE very much regret that the cut in last issue did not show up better. It was a fine illustration, showing the river Jordan to good advantage, but the press-work on it was not well executed.

THE Church in Marshall County, Ill., Pine Creek and Walton, are requested by Bro. Howard Miller to forward to him at once, the number of members in their respective congregation.

THE Friends have a library containing 10,000 volumes at Germantown, Pa. It is free of all novel or fictitious matter. Byron's and Shakespeare's works are excluded because they are not grounded upon facts.

AS the papers are that a man reads, so he will be. If the paper grumbles, finds fault, abuses, surmises evil and slanders character, so will its readers do. On the other hand, if a paper is peaceable, long-suffering, kind, gentle, earnest and enthusiastic in the right, so will its readers be as a rule.

FROM our window we have a fine view to the eastward for ten or fifteen miles. And we need not climb a mountain to have this view. But then the moments are few that we can spend in looking over such a beautiful country; for sorrow is abundant about these parts.

BRO. D. F. EBY writes from Jefferson county this State, that apple trees are in bloom, peach trees have shed their blossoms, and the country is alive with vegetation. That is a little ahead of us, but nature is moving rapidly all over the country now. These are lively days.

"ENVY is the daughter of pride, the author of murder and revenge, the beginning of secret sedition, the perpetual tormenter of virtue. Envy is the filthy slime of the soul; a venom of poison, a quicksilver, which consumes the flesh, and drieth up the marrow of the bones."

FORTY-FOUR Mormon missionaries have been sent to Wales to work in the mines of that country, and in that way get opportunities to instill their corrupt doctrine in the minds of the humble miners. Each of these missionaries has from four to five wives at home.

THE *Christian Index*, one of our exchanges of Atlanta, is printed from type made principally out of bullets, with which the ground about that city is strewn for miles. It says that these bullets "are still aimed at human hearts, not to injure but to bless, to bring not death but life."

THE debate between brother Drennan and Eld. Fenimore is over, and a disinterested party writes us that it was a complete success for brother Drennan. Further particulars next week.

AN eminent physician of Chicago says he cures ninety-nine out of every hundred cases of scarlet fever by giving the patient warm lemonade with gum arabic dissolved in it, a cloth wrung out in hot water, and laid upon the stomach, should be removed as rapidly as it becomes cold.

WE move that brother James Quinter of Huntington, Pa., be appointed treasurer to receive money for the purpose of building a meeting house in Denmark.--*Progressive*.

TOO late, brother Henry. Several little girls have made that motion some time ago.

DURING the war a great number of prisoners were confined at Andersonville S. C. and water being scarce, 35,000 men went down on their knees one night and prayed God for water to cool their parched tongues, and the same night a large stream burst from the hillside, and is known to this day as "Providence Spring."

WE are pleased to see brethren and sisters locate at this place. Learn that several families contemplate moving here during this year. There is room for many, and we think they will find Mt. Morris, healthy, pleasant, and agreeable. Of course we prefer such as seek peace and enosis it, and are not ashamed to call the Lord's people their brethren.

A DISHONEST farmer stood on the scales when his load of grain was weighed. The purchaser paid the bill, and when the farmer turned to go away the dealer told him he could not, as he had sold himself, and must remain. Sure enough the miserable man had sold himself, cheap--about two cents a pound. It does not pay to be dishonest, even at two cents a pound.

IT is amusing to see an editor take a paper tube, place one end over his eye, and the other end against a millstone, and then with both eyes open declare he sees through the stone. Of course he is deceived, for it only seems so; there is no hole in the stone. So it is with some who seek to correct others. They turn a paper tube against a man, look at him with one eye covered with the tube, and pretend to see a hole, when there is none. He might be in better business.

A SIGNIFICANT fact, and one showing the intolerance and anti-evangelical spirit of popery past and present, is the statement of the *New York Observer*, that "while Mahomedanism controlled Bosnia, the free circulation of the Bible was allowed; but since Roman Catholics have had sway there, through Austrian supremacy, the circulation of the Scriptures has been forbidden." This is what we may expect in every place where that despotism of ignorance and superstition gains the ascendancy. A pure Bible is the deadly foe of Romanism.

ON the last page we publish a sketch of our dear sister Julia A. Swigart, from the pen of one whose heart has been touched by her kind and lovely disposition. Sister Julia, there was "no spot in thee." "Thy speech" was "cooingly." "A garden enclosed" was our sister; but thou like "a spring shut up"--a "fountain sealed" as thou! When with us, you gathered "myrrh with spice," and fed "thy kids beside the Shepherd's tent." To your children, your love was "better than wine," and unto thyself and thou wert better than "rows of Jewels," and "a tower of gold." But now thy "winter is past," "thine rain is over and gone" and your flowers appear in the field of glory. We shall labor to come to you.

BY C. H. BALSRAUGH.

THE STUDENTS' LETTER TO THEIR MOTHER.

My darling, darling, mother,
I think of home to-night,
I see you sitting all alone
Beside the fire light;
And Spot is lying at your feet
On the old lamb skin mat;
While opposite, with blinking eyes,
Purs Tabitha, the cat.

The clock is ticking on the shelf,
The table set for tea,
And Jack and Nell are coming in,
You'll all be there but me,
While I, with twenty other boys,
At a long table sit,
And such a babel of a noise!
You can imagine it.

I thought to tell of studies hard,
Of A's and B's and C's,
But other things come uppermost,
O which I'd rather speak.
O mother sweet, I never dreamed
I'd miss your voice so much.
If I could only hear you now,
Or feel the gentle touch

Of your dear hand! We boys are rough,
And seld in care to show
The deeper current of the heart,
Where love-white lies grow.
We laugh at tears, and jest at sighs,
But many a lonely night,
There's just a something in my eyes
That isn't laughter—quite.

There's no body that smiles like you,
Or has a voice so rare;
I seem to hear it when the larks
Sing in the Summer air.
Our fellows laugh and call me odd,
And sentimental, too,
Because I take long walks alone,—
"Tis jist to think of you.

They say that I'm in love. Well, yes,
I rather think it so;
And 'tis a love that every year
Seems tenderer to grow.

Yes I'm in love with one whose life
Has been a model true;
A book whose pages shine like gold,
And mother, dear, that's you.

At many a time when wrong has come
In almost argl guise,
To bid me dare and do, I've seen
The sadness in your eyes,
The way you used to look whenever
My evil will had sway.

God bless you, mother, for your love
That keeps me pure to day!

Tell Jack and Nell they'll never know
What "home" and "mother" means—
They are only words until you go
Where neither can be seen.

What would I give to just run in!—
O mother, there's a tear!—
No matter; fancy it's a kiss—
I guess I'll stop right here.

—Selected by E. L. Smeal.

To a Brother on the Pacific coast:—

YOUR delightful letter is here. Such a noble expression of sentiment renders adverse criticism unpleasant. Some of the letters I receive from opponents have all the intellectual finish of the College, and all the moral odor of the madhouse. I gratefully accept your words of cheer and your large hearted love that can gather in its embrace those whose views you cannot endorse. There is surely a pivot some where for honest souls to converge, where differences will either merge into agreement or be held without disruption of the bond of perfectness. Is not God such a centre? "He is of one mind," and all life that He dominates and moulds tends to the unity of His mind. Most of our differences are not as honest as we are apt to fancy. "The heart is deceitful above all things, and desperately wicked; who can know it?" If self knowledge, and acquaintance with human nature in general, caused the Prophet thus to exclaim, what may be said of us who are so apt to lose the consciousness of God in the predominance of our own?

My good Brother I am as certain that you have misread me, as I am that you have misinterpreted the Incarnation in certain aspects. But the fact of God in the flesh is too large for us all, and even for the angels, so that we will forever fail to fathom its full significance. But we should be extremely assiduous and prayerful not to allow inferences that are squarely opposed to its intent. The Miami Valley Council did not protest a single feature in the present condition of the church that is radically antagonistic to the law of the Divine nature as manifested in Christ. Misapplication and overdoing destroy not the principle misapprehended and misapplied. We do not kill people because they make a wrong use of life. Neither may we ignore principles because they are used as a cover for hurtful practices. But there are assertions boldly made in private and in print which theoretically tear the tree of life up by the roots, and browbeat Jesus with the charge of ignorance and squeamishness. The Son of God was a little too particular, too fastidious about the Divine proprieties,

in the flesh, to suit the nations of some of our modern go-aheads. But God in the flesh, is as little liable to change as out of the flesh. Applications now may not be similar to applications in the year 33, when Jehovah hung on the Cross in human form and human agony, but his flesh assumption and flesh-treatment are the same in essential signification to every soul in all periods of time.

You are sorry that you cannot endorse my views in relation to dress. Has dress any principle, and what is it? Whose mind makes it what it is to the individual? The best thing can be desecrated, but the bad cannot be sanctified. What are my views on this topic? Are you sure that your thought is my thought in what makes dress Christian? You will oblige me by pointing out any discrepancy between a single line I ever wrote or insinuated about dress, and the necessary law of the Divine indelishing. The plain, direct simple question is this: is the Incarnation an assumption of human nature in its totality, both in its elements and expression, or was it partial? The primary point is not vested in ecclesiastical authority, or in specific mode admitting of no variation, but in that peculiar quality and manner of being revealed in the life of Jesus Christ.

You pray for the speedy advent of the day when brethren will not contend and read each other for "what is not written." Amen and Amen. But what is written? Are there not all around us hand writings on the wall which none but Daniel can decipher? "There is a wheel in the middle of a wheel," its relations and complications known only to God and those who think with Him. Ez. 1: 16. There is a writing within the writing. In the familiar words Emmanuel, Jesus Christ, Son of God, Son of Man, are hidden ten thousand marvels of truth not lying on the surface of the letter throughout the whole Bible, I AM. This is the Fountain-name of God. How much does it mean? Who can measure its sweep? Does it not include the all of God? Can man or angel imagine aught not comprised in this self-apellation of Deity? Let us glance at its counterpart. "Be ye holy for I am holy." Is not this equally comprehensive? Does it leave anything out of God's life, or ours? The filling of the broad indication must come out of a

true Christian consciousness, and we are not required to wait for the details till we find them in the alphabetical letters. Holiness begets a Christ sense which revolts at the worship of fashion or the indulgence of an unsanctified disposition. The response in form, or expression, to the existence of the principle, is as absolute and prompt as the eye to the light. My good brother your rule breaks down a thousand times in the simplest individual history. Your own life must furnish numberless instances of refutation. We all want more than the mere letter, and more is offered, ten million times in Jesus the Incarnate God, and in the Holy Ghost. The letter sets Jesus before the mind as best it can, and the Paraclete inweaves the very life of God with ours, and gives us a Divine consciousness, a Divine wisdom, a Divine discernment, a Divine institution, that needs neither council nor committee to decide whether the Cross that slays the flesh, or the flesh that spurns the cross, shall cut our dress and fashion our appearance and demeanor. "The life that is hid with Christ in God," grows *away from* the world in all that pertains to the expression of the carnal mind, as naturally as that the Godman took the direction of his higher nature. Is not all this very simple? comprehensible to "babes and sucklings?" Is it not absolutely axiomatic?

Preach Christ and him crucified, and nothing else, and you will have a field to labor in, and a treasury to draw from, that will employ all your powers while you live on this earth, and flood you with arguments and appeals *ad infinitum*. The dress question need not be prominent, but that which gives the potency and cast to the new life. The dress needs no special legislation, because the Divine inbeing that moulds the deportment will shape this also. God is an integer, and the Ideal of a true life is at all points above considerations that lie wholly in that sphere of being *from which* it is the purpose of the Incarnation to redeem us. This settles all that pertains to the Christian life; but we "confer with flesh and blood," hence dissension, discord, councils, committees, self exaltation, and fresh crucifixion of Christ. Were we all sun clothed and star crowned, and God-enshrining, we would be "the perfection of beauty," "the joy of the whole earth." Ps. 50: 2 and 48: 2,

For the Brethren at Work.

THE UNION MUST NOT BE DISSOLVED.

BY R. F. MOOMAW.

NUMBER II.

NEXT we notice what is termed "high schools," and called query 1st. This, too, is a subject upon which good men may and do honestly differ, and upon which we sometimes change our mind. The time has been when I felt unfavorably toward them, and frequently said that if I wished to give children of mine a collegiate education I would, after I had inducted them into the principles of Christianity, rather send them to a university or other popular college where they made no pretensions, than to send them to what was called a Brethren's School with the fashions and superfluities allowed, and plainness and self-denial ignored; because in the former, after getting an education, they would return with the religious impressions imbibed in early life, while in the latter cause they would be likely to return still respecting the name, but their views of Bible Christianity materially changed. And my mind is not materially changed, but it was not so much the schools to which I objected but the tendency and danger of the demoralizing effects as stated above. But as we now have Brethren's schools, and we cannot call them any thing else, whether they are authorized by Annual Meeting or individual property, which we learn are governed strictly according to the views and usages of the gospel as understood by us, and are therefore well calculated to disseminate these principles far and wide, I can conceive of nothing that would be better calculated to do this than for hundreds of the rising youth to emerge from these institutions, with their minds and hearts cultivated, and taking their places everywhere throughout the country, and living and talking the doctrine among those with whom they lived. But we are told by those who are of a different opinion that the apostle says, that knowledge puffeth up, etc. I have been in the habit of quoting this scripture in this connection, but finally it was by some one turned against me, and I never was beaten worse with my own weapons; and it was on this wise: that a little knowledge puffeth up, but a more extensive knowledge makes us humble.

This I could not deny, for the more we know of nature and of nature's God the more we realize our inferiority, and consequently are made humble, while on the other hand bigotry is the legitimate child of ignorance, and when endowed with authority is the very personification of tyranny. Let us therefore not be too severe on the Brethren's schools; correct the abuses as we would in all other cases where there is a departure from the acknowledged principles, and in love and union allow them to enjoy their legitimate privileges; don't let it get between us, so as to interfere with our fellowship. "The union must not be dissolved."

Query 2nd asks Annual Meeting to withdraw the right of holding Sunday-schools in the Brotherhood. This is a question that I have considered pretty thoroughly, and have in time past written elaborately upon, and it was published in the *Weekly Pilgrim* of June 10th, 1873. I am still of the same opinion as I was at that time—that it is purely an institution of human origin, without any authority from the Bible, and that every effort to support it upon that ground must prove a failure, and only exposes its absolute poverty in material from that source, and were I an advocate of Sunday schools I would rather depend on arguments founded on expediency as one of the methods that it was our privilege to adopt for the purpose of accomplishing a desirable purpose, and ~~even~~ this (with me) is of doubtful propriety, unless it can be kept under the control of the Brethren, which is but in few cases practicable, being surrounded by other persuasions, who, if associated with us, would claim equal privileges in their management, and their examples and influence being more congenial to our nature will not only keep their own children but will more or less exert an influence over ours, and entice them away. But if my Brethren should differ from me, which they may "honestly" do, I will not fall out with them, and if even a section of the church over which I have the honor to preside, would feel like engaging in this work (as they have hitherto done) I would not, nor did I then, interpose what authority *I might think* was vested in me by virtue of the eldership, to hinder them for a moment, but would still leave them to work out the problem for themselves. I always have held,

and still do believe, that Sunday schools were greatly overrated and that the church could well afford to dispense with them. But I cannot ask Annual Meeting to withdraw the right to hold them, nor would I interfere in any way with their privileges other than by friendly argument, lest I might destroy love, and endanger our glorious union. Whatever might be my views and wishes in reference to Sunday-schools would bear no comparison in value to our fraternal union. "The union must not be dissolved."

Query 3rd appears to be a protest against protracted and revival meetings, such as are not held according to the apostolic pattern, etc., and in answer enjoins that all meetings be held in a prescribed way, and we be not allowed to use such means as are calculated to get people into the church without gospel conversion, such as over persuasion or excitement, simply to get them into the church, but use gospel means, etc. I do not suppose that any one will object to this. Surely none will want to go beyond this to accomplish any object in religion. Then there is no cause in this for unpleasantness, and on this ground "the union must not be dissolved."

Query 4th declares a salaried ministry to be out of order and refers to a number of passages of scripture to sustain the declaration. So far as I know a salaried ministry has not been introduced among us,—at least has not been recognized by any act of Annual Meeting, and therefore there is no cause of alarm on that part. But I beg leave to say that this subject also has two sides to it, and by quoting a number of texts on the other side, which may be done, any fair minded person will see that it was not intended by our heavenly Father that those who should happen to be called to the ministry should bear all the burden alone, but that all should bear their portion of the cross that they might all be sharers of the crown. One of the most positive commands is that the gospel shall be preached to every creature, and if the few who are called to the ministry are to do all this work and maintain their families when will it be done? Who answers when? But why dwell on this subject when the petitions only ask that the decisions of Annual Meeting on this subject be carried out? And more has not been asked for as far

as known to me, unless it is seen in the missionary plan with its board of directors, etc., as complained of below, in which the Annual Meeting is asked to repeal its decision of last year, in consequence of which fears are awakened and expressed; and in the next sentence you exhort to a more zealous and active effort to spread the Truth, etc. Permit me to say here, that when we like the holy men of old speak as we are moved by the Holy Ghost, we see that our aims and objects are the same. The Annual Meeting wants the gospel preached more extensively, and you in these resolutions want us to be more actively engaged in spreading the Truth. Where, then, is the difference, and what the ground for fears?—all want the same thing done. The only difference is in the mode, not the means of doing it. The Annual Meeting has an organized plan, yours not just so fully organized. The Annual Meeting wants a treasury, so had the apostles, and you must have a deposit somewhere, because you, like the Annual Meeting, want some money to assist brethren in their labors, and to pay the expenses of traveling brethren when on duty. The difference is only in appearance, and not in reality; then surely we should in love bear with each other, and firmly be joined together, and go forward in an unbroken column, and "in the name of the God of the hosts of Israel" meet our common foe, and the victory is ours. But if we should fall out by the way, and our columns broken and divided, the enemy would make an easy conquest upon our scattered forces; and I question if the most far sighted has been able to conceive the extent of the disunion and sorrow that would result from such a step. Let there be a rupture at Annual Meeting, and then districts, churches, and families fall under its influence, and in eternity the end will only be seen and then there the fearful responsibility will be visited upon the wrong-doing, and the consequences will be fearful. All will then see that these things upon which good men may honestly differ are of little value when compared with love and union. The union ought not to be dissolved. God save the union.

Let me entreat all parties, both those who attended the council and who will be at the Annual Meeting, as well as all the dear brethren and sisters every-

where, to fix in their mind, to be patient and not commit themselves in any way while there is, if there should be, any excitement. Be calm, and be sure to take no step without taking time to consider, say weeks and months and even years, for fear that you may, when becoming more calm, regret it when too late. Be sure to be slow to make haste in such an important matter where so much is involved, and may so much effect the church and your family and yourself. Don't act without mature consideration.

And may the good Lord grant us wisdom and discretion in all things and consecrate us wholly for his service.

"HE DOETH ALL THINGS WELL."

Mark 7: 37.

BY MATTIE A. LEAR.

WHAT a grand ecnionium! but how well deserved. This could not be truthfully said of any human being who now lives or ever has lived. Indeed it cannot be said of man that he does anything absolutely well; he may do something comparatively well, but while this is so the major parts of his acts are complete failures.

In all the works of art there is an attempt to imitate nature; man has constructed his ideal of beauty or grandeur, and so far as the mere outward form is concerned, he has measurably succeeded. But it is only measurably, for the very finest works of art, when examined through a microscope, are found to be very rough and clumsy. Take for instance the most beautiful artificial flower, at a distance it may appear even to rival nature, but let it be placed under a microscope, and we will be astonished at its roughness and want of delicacy. It is quite the opposite of this if we subject a natural flower to the same scrutiny. The more thoroughly it is examined, the more exquisitely beautiful and grand will it appear. We may take it apart and analyze every leaflet, every petal, and the more we examine the more we are astonished at the wonderful skill here exhibited.

This commendation will apply to Jesus, whether we consider him as the Creator and survey the works of nature; or as the Savior, and contemplate the wonders of his grace; or as the Governor, and examine the dispensations of his providence recorded in

scripture. Take for instance the case of Joseph, of Samuel, of David; let us read these histories from beginning to end and then candidly ask ourselves the question, Could anything have been added to the plans, or could anything have been omitted? From beginning to end everything was most wisely planned and most skillfully executed. From this may we not take courage, for what applies to his dealings with others, will apply to his dealings with us.

Why is it, then, that we cannot, with regard to his agency with us, and especially in affairs of a trying nature, why is it that we cannot adopt this acknowledgment and say, "He doeth all things well."

What is it that causes us to murmur at our lot, to repine, to manifest impatience in our trials? Ah what is it but blind unbelief! and we are all the more culpable as we have before our eyes as set forth in the holy scriptures such glorious examples of our Father's faithfulness, and the grand consummation of his plans. It may have seemed hard to Joseph when his brother envied and hated him, and sold him as a slave, and again to be falsely accused and thrown into prison, but these as well as the brighter episodes of his life were all links in the grand chain that led him on to usefulness and greatness.

Behold that beautiful temple in all its stately grandeur, was it made so by a single process, or is this graceful structure the result of the wisest planning, and the most skillful execution? That is indeed a very good frame of mind when we can acknowledge the hand of God in every thing, and can say let come what will, "It is the Lord, let him do what seemeth him good." But alas for human weakness, how often do we stop at the instrumentality employed instead of looking beyond this to the agent, and then when things seem to go wrong we are wont to exclaim, "Oh it was that unlucky accident! it was that unfaithful friend! it was that perfidious neighbor! it was that bitter enemy!" Such exclamations show a want of submission to the divine will, and a want of divine confidence in the divine wisdom.

We now walk by faith and not by sight. The apostle says, "The life that I now live in the flesh I live by faith upon the Son of God." We cannot always see the reason or necessity of our

trials or disappointments; if we could we would then have no need of faith. God demands our utmost confidence, and only the most trying circumstances can fully test the constancy of our faith. God's choosing place is the furnace of affliction; happy indeed are they who from the midst of this furnace can say, "He doeth all things well."

We should not judge selfishly. We are not detached individuals, but are parts of a whole. What is not good for us individually may be good for us relatively. In the school of suffering we may learn lessons that will prepare us for greater usefulness. It is only the heart that has been broken by cold neglect, and disaffection of friends that can fully sympathize with others similarly circumstanced. Who can so well comfort the bereaved as those who have been themselves bereaved? Who can so well sympathize with the poor as those who have themselves known poverty? The great and good Howard, that he might know by actual experience the sufferings of the poor and downtrodden, visited prisons, hospitals, lazarettoes, went on board infected ships, exposing himself in infected places,—all that he might be fully able to sympathize with the outcasts.

For the Brethren at Work.

ITEMS.

BY JAMES EVANS.

BROTHER Moore advises ministers to instruct the people respecting the history of the Sacred Books, their origin, preservation, translation, etc. We agree with him, but the trouble with many ministers is, that they have neither the means nor the leisure to collect matter for this work. Now we would recommend that Bro. Moore, who has done so well in tracing time immemorial to the days of the apostles, would write a series of articles on this question, and we would all rely on it as trustworthy and would use it in instructing the people as to how the New Testament originated and how it was preserved, etc. We are convinced that people need light on "What is the Bible?" So long as an American believes in the inspiration of our authorized translation and a German believes that Luther's version is inspired, it is time that they were taught that these versions, good and excellent as they are,

are only translations made by uninspired men.

When a preacher declares that he will have nothing but what he finds a "thus saith the Lord for" the chances are that he is claiming this liberty to excuse some nasty custom, such as chewing tobacco, or the privilege of seeing his wife and daughters wear nice hats, ruffles, and gay clothing. We are not ignorant of Satan's devices, and he can transform himself into an angel of light and talk about the gospel only. If we contended for the *gospel only*, thereby teaching that all conformity to the world was disloyalty to Christ, and that its divine principles ruled us only, then we would not turn the grace of God into lechituousness and while promising men liberty we ourselves would not be servants of corruption. 2 Pet. 2: 19.

We are free in Christ, but not free to bring men into bondage to sin. Under the cloak of the *gospel only* some would make the off-use of the cross to cease. Flesh and blood never did like the cross. Beware of false liberty. It is a sugar-coated death pill.

Bro. J. S. Mohler informs us, after reading the "Problem of Human Life" that he has clearer ideas of the soul. He compares the exit of the soul from the body to a bird dropping its shell. In the clearer light he has reviewed, will he please inform us if the soul will ever seek its old shell. The bird never does. It has no further use for it. We know that the author of said book is not a believer in the resurrection of the dead at all, but holds to the Swedenborgian idea of dropping the body forever, and that all form and identity inhere in the soul. We would recommend Brother Mohler to read an article written by R. H. Miller last Fall on the Resurrection. It had the sterling ring in it. Remember, dear brother, that we are in the last days, and we may unawares sympathize with Hymeneus and Philetus and overthrow the faith of some. Jesus has brought life and incorruptibility to light.

Practice flows from principle; for as a man thinks, so will he act.

There are only two sorts of men: the just men, who believe themselves sinners, and the sinners who believe themselves just.

BRANDS FROM THE BURNING.

BY JAMES Y. BECKLER.

The brands that were plucked from the burning.

The souls that were snatched from the fire,
Will praise their Redeemer forever,
And all his deliverance admire.

They wandered about in the darkness,
Their eyes were bedewed with tears,
They saw not the flames of destruction
That raged in reach of their gaze.

As snowed and toward they wandered
Away in the darkness of night;
They ever would grasp at the shadows
Until they were brought to the light.

Some seed of divinity falling,
Took root in a heart that was kind,
It opened the eyes of the stranger
Astounded that he had been blind.

He saw himself go to destruction,
Beholding his terrible doom,
The yawning of hell in the distance,
His body awaiting the tomb.

He turned for the way of transgression,
He called for assistance and strength
To save him from death and damnation,
His destiny certain at length.

He fled to the cross for salvation,
He found a Redeemer was nigh
And ready to help him from danger
To mansions above in the sky.

The brands that were plucked from the burning,
Were saved by the help of the Lord,
From hell and eternal damnation,
To gain a celestial reward.

The brands that were plucked from the burning
Will sit on the throne of their King,
Extolling their Savior forever,
In anthems of praise that they sing.

THE PRESENT STATUS OF MORMON POLYGAMY.

TRANS-CONTINENTAL tourists who stop over at Salt Lake for a day or two, express the utmost surprise when we tell them that polygamy, instead of being on the decline, is not only entrenching itself in Utah, but spreading into adjoining States and Territories. It seems to be a generally received opinion throughout the United States, that polygamy in its worst form is a thing of the past; but a few months' residence in Utah, and above all, a trip through the outlying settlements, will convince any one that the contrary is true.

Even in Salt Lake, where we have a non-Mormon population of fifty thousand souls, six Christian churches, and as many mission schools, a court presided over by Federal judges, in session the greater part of the year, and a large number of Government officials resident among us, polygamous marriages are constantly taking place. It is probably true that Mormon wives make more opposition now than formerly to the introduction of plurals into the household, but their opposition avails nothing. In the "Revelation on Celestial Marriage," the following paragraph occurs:—

"It shall be the duty of a woman to give over wives to her husband, even as Sarah gave Hagar to Abraham, but if she refuses, it shall be lawful for him to take other wives without her consent, and she shall be destroyed for her disobedience."

In former days it was an easy matter to

stroy a first wife who manifested a rebellious spirit. The ministers of Blood Atonement were swift and sure, and as the people were publicly instructed from the pulpit that if they saw one of their neighbors lying dead beside the way as they went home, they were to pass on and not concern themselves about the matter, no questions were asked when a disobedient wife was missing. At present the residence of Federal officials among us, the handful of troops at Fort Douglas, and the fact that we have railroad communication with the civilized portion of the country, makes it less easy to dispose summarily of a woman who refuses to give other wives to her husband. Still there are many ways in which she can be punished. No right of dower exists in Utah; consequently when a woman displeases her husband, he can sell the house over her head and turn her into the street.

A friend of mine, a woman who refused her consent to her husband's second marriage, was turned into the street in this manner when sick and helpless. The purchaser of the home, a relative of her husband, procured a writ of ejectment from a court provided over by a United States judge, and a United States marshal, not a Mormon, put her out of the house.

A neighbor of ours, a young man, himself the offspring of a polygamous marriage, made up his mind last Fall that it was his duty to take a second wife. His first wife, though reared in the Mormon faith, is an intelligent and lovable woman, and bitterly opposed to polygamy. She has done everything in her power to prevent the desecration of her home, but without avail. A few weeks ago the husband was "sealed" to another woman, and it is probable that he wrung a reluctant consent from his wife, for she still occupies the home, receiving a comfortable support, which would be withheld if she proved rebellious.

In this instance the wife has two little children, one of them a babe a few months old, and knowing that she could not prevent the second marriage, she doubtless thought it better to say she consented than to be deprived of a home and of the means of providing for her little ones.

A few Mormon women really believe that God has enjoined polygamy, and that if they rebelled against it, they would bring his curse upon themselves and their children. Others, not quite so strong in the faith, say that they fear the teachings of the priesthood on this subject may be true, and therefore they dare not oppose them; but by far the greater number are coerced into submission by their surroundings and by their own necessities and those of their children. Our local laws are framed and administered by polygamists, and as a matter of course are made to bear heavily upon those that oppose polygamy.

Our Territory is supposed to be a ward of Congress, and under the immediate supervision of that body, but the significant commentary upon the legislation of Congress in our behalf is furnished by the fact that out of the thousands of polygamists in this Territory only one has suffered the penalty of the law, and the evidence that secured his conviction was obtained almost by accident. On the block on which I live there is a family with a

polygamy three generations deep—father, children, and grandchildren all living in polygamy—none of the family have ever been called to account for their infractions of the law, though the grandfather took some of his polygamous wives in Illinois nearly forty years ago. Under existing laws the second marriage ceremony, which takes place in the secret chambers of the Endowment House, constitutes the crime of bigamy. It is impossible to obtain proof of this crime, because it is witnessed only by Mormons who are bound to secrecy by their Endowment oaths. If the law could be so amended as to make the crime to assist in living in polygamy, it would be possible to convict and punish offenders—at least that is my opinion, though some of our Federal officials say it is impossible to execute laws which are opposed by nine-tenths of the population.—Mrs A G Paddock, in *Christian at Work*. Salt Lake City.

TAKING COMFORT AS YOU GO.

LOOKING ahead for happiness in this world has been compared to "botching sunshine for next year's use." Taking comfort as we go on is the only way to make sure of it, and a writer of ability and knowledge thus points the moral:

You, proud mother of a beautiful active boy,—of what use will it be to you, by-and-by, to remember how exquisitely fine was his raiment, how daintily spread his bread, and how costly and profuse his toys? What the child needs is motherly brooding, tender resting on the heart; and he needs it every step of the way from baby-lays to manhood. Take the comfort of your opportunities. Never mind, though the dress be coarse, and the food be plain, and the playthings few; but answer the questions, tell the stories, spare the half hour at bed-time, be as merry and gay, confidential and sympathetic with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of wondrously fair womanliness, do not be so occupied with your ambition for her, and your desire for her advancement in life, that you let her ways and your own fall apart. Why are her friends, her interests, and her engagements so wholly separate and distinct from yours? Why does she visit here and there, and receive visitors from this and that home, and you scarcely know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on those wings of time that are never overtaken.—*House-keeper*.

WHEN the emperor Trajan insisted on Rabbi Joshua showing him God, who he said is everywhere, the rabbi led him out into the open air and said, "Suppose you first look upon one of his ambassadors," and bade him look at the sun. "I cannot see," said Trajan, "the light dazzles me." Then said the rabbi, "Thou art unable to bear the light of one of his creatures; how then couldst thou look upon the Creator? The sight would annihilate thee."

SECRET prayer is first neglected or carelessly performed, then frequently omitted, and after a while wholly cast off, and then farewell to God and Christ and all religion.

Home and Family.

MARY C. NORMAN SHANNON, MINN.

EVENING

GOOD WORKS.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 10.

It is evident from our text that we are the workmanship of God. Therefore, in order to please him we should do his work according to the rule he has given us in all holiness, for the day cometh when every man's work shall be made manifest; it shall be revealed by fire, and the fire shall try every man's work of what sort it is. Then how necessary that our thoughts, counsels and all we do be pure and holy, for God hath said, "I will bring to light the hidden things of darkness, and will manifest the counsels of the heart." Holiness to the Lord is to be exemplified in the relative duties of social life. In general the Christian has two things to regard: to do no harm and to do much good. The Christian should remember that he is the temple of the Holy Ghost. Being redeemed by the blood of Christ, he is no longer his own; his time, his talents are not at his own disposal; therefore he is duly bound to present his body a living sacrifice, holy, acceptable to God, which is truly his reasonable service. This can be done by none only those who have been baptized into Christ, and have put on Christ and who imitate the mind that was in him. If we have been thus joined to Christ we are the members of Christ, therefore, we are one spirit; hence our Savior's prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17, 21) We learn from the language of the Savior that there should be no divisions in the body, but that the members should have the same mind, the same care for one another. The holy love of the gospel, suffreth us, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil, is rejoiced not in iniquity, but rejoiceth in truth, beareth all things, believeth all things, hopeth all things, endureth all things. Dear brethren, above all things put on charity which is the bond of perfection; endeavoring to keep the unity of the spirit in the bond of peace, serving the Lord with all humility of mind. Humility is of essential importance and will guard the Christian against a thousand snare and dangers. It is by faith in Christ and diligent imitation of him that we become holy. Holiness must come from God for he is the author of it; for there is nothing in our fallen nature to produce it; therefore, let us be holy, for God hath not called us unto uncleanness, but he willeth even our sanctification. We learn from the teaching of the apostle that God hath from the beginning chosen us to salvation, through sanctification of the spirit and belief of the truth. Every man whose heart is full of the love of God is full of humility, for there is no man so humble as he whose heart is cleansed from all sin. The

five holy includes a great deal. We must know God by the teaching of his spirit, we must believe on him as a God revealed in Christ, we must love him as our heavenly Father, we shall then love his law, and gladly be governed by his commandments, his word will be precious to us, his work will be pleasant, his ordinance sweet, and being no longer our own, but bought with a price, we shall glorify God in our bodies and in our spirits which are his; and by thus living we may attain to that holiness without which no man can see the Lord. Who ever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. This noble conquest is obtained, not by our own power, but by the strength we derive from Christ.

On May we, by the power of God, conform to his will, for this is acceptable and well pleasing in his sight, and it will be sufficient to make a faithful Christian, thoroughly furnished to every good work. We pray that divinity grace may so transform our hearts that we may prove—and prove by our own experience (for nothing else can teach it) how happy a thing it is to be wholly devoted to God, and to be governing in every respect by his sacred will.

Let us arouse still more to action,

To battle this world of sin

That we may hear at the Lord's blest coming,

Well done, though manyest enter in.

M. C. N.

Cited and Commercial.

A BABY HEROINE.

MY washerwoman told me of a little black heroine, who ought to be immortalized. She is only four years old, and was left alone with a baby a year old, while the mother went out for her day's work. While the good old auntie was busy over soap-suds she heard some boys shouting. "The Potomac is out of its banks." She started bareheaded toward her dwelling, and saw the water whirling around it, five or six feet deep. The poor old woman was frantic, and a member of the life-saving crew took her in and ferried her to her door. There was not a sound: the poor little ones must have drowned. The mother's cries brought a kindly boat to the window. "Here we is, mammy; I fetched sissy up in the loft, 'cause there is water down there." Then the baby was lifted by the small arms up to see mammy, and in a few minutes both little ones were jerping their first ride in a boat. What other child of four would have kept her head when the water broke in, or had strength enough to drag her little sister up stairs to a place of safety?

From The New-England.

WHAT SHALL WE DO WITH OUR DAUGHTERS.

GIVE them a good school education. Teach them to cook healthful food. Teach them to wash, to iron, to mend stockings, to sew on buttons, to make their own clothes, and a well-fitting shirt. Teach them to bake; to know that good cooking saves medicine. Teach them that a dollar is worth one hundred cent; that only those are saving who spend less than they receive, and whatever more is spent tends to impoverish. Teach them that they are much better dressed in strong cotton garments than

in silk, if they are in debt. Teach them that one pound, full of it, is worth more than fifty beautiful consumptive ones. Teach them to wear strong shoes. Teach them to make good purchases, and to see to the reckoning of their accounts. Teach them that they spoil God's image when they lace tight. Teach them good common sense, self-dependence and industry. Teach them to do garden work and enjoy nature. Teach them likewise, if you have money enough, music, painting and all arts, remembering always that these things are secondary. Teach them that walking is much better than riding, and that wild flowers are very beautiful to those who observe them. Teach them to despise all make-beauty; that one should say, yes or no, when one really means it. Teach them that happiness in marriage depends neither upon the station nor the wealth of the husband, but upon his character.

If you have taught your daughters all this, and made them understand it fully, then let them, when the time comes, marry in perfect confidence; they will be sure to find their way without further assistance.

RECEIPTS.

CREAM CAKE.

One pint sweet cream, one cup white sugar, one cup raisins or currants, one egg if desired, Graham flour for rather a thin batter; Bake in bread pan. Or the same may be made into a dough, molded and cut into cakes or formed into rolls. Bake in a quick oven.

SWEET BROWN BREAD.

Take one quart of rye flour, two quarts of coarse corn meal, one pint wheat meal, half a teaspoon of good molasses or sugar and one gill of potato yeast. Mingle the ingredients into a stiff dough as can be stirred with a spoon, using warm water for wetting. Let it raise several hours, or over night, then put it in a large deep pan, and bake five or six hours.

HOW TO REMOVE RUST FROM CLOTHING.

Oxalic acid will take rust or any other stain out of white goods. Dissolve a small quantity in boiling water and dip the spots in. The acid can be got at any drug store. Another way is to saturate the spots with lemon juice and spread the cloth in the sun, if it don't take out all the rust the first time, repeat the application.

In Iceland, if a minor commits a crime, the parents are immediately arrested, and unless they can prove to the satisfaction of the magistrate, that they have afforded to the child all needed opportunities for instruction, the penalty of the crime is visited upon them, and the child is placed under instruction.

An old minister in Scotland has the habit, in teaching his people, of expounding the Scriptures book by book, and chapter by chapter; and of course the good man sometimes came to passages hard to be understood. His way of getting over a difficulty was a very convenient, to say the least of it. He would say, "No doubt, my Christian brethren, there is a great difficulty here, as the commentators are agreed upon that; so let us look the difficulty boldly in the face, and—pass on!" This plan would suit some phases of our day.

Brethren at Work.

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Contributors, in order to secure insertion of their articles, will please not indulge in personalities and incoherent language, but present their views "with grace seasoned with salt."

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BRETHREN AT WORK,

Mt. Morris, Ogle Co., Ill.

THE UNSEALED FOUNTAIN.

Dear Brother:—

I write to you in order to get a passage of Scripture explained which reads thus:

"For he that eateth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11-29.

I have been troubled very much about that; for I feel that I have partaken of those emblems unworthily, or when I was not prepared to die, or not in full faith, and have not enjoyed several Love-feasts as I should, being troubled with such thoughts and feelings and cannot get rid of them; but it says that the result of eating and drinking unworthily is our becoming weak and sickly and often death (spiritual), and I think I am awake to my duty: I am trying to live a Christian life and work for Jesus. I try to think that it will be all for my own good, and that again I may be able to partake of those emblems in full joy. I have prayed to God many times that there may still be light for me, and I feel that he has heard me and will not allow me to be tempted above that which I am able to bear. I know that when I look over my past life, many times I am far from what I should have been; and have erred and strayed away; but as I grow older I see my mistakes, repent and try to live a better Christian.

The Apostle says: "Bear ye one another's burdens." Now I ask you to explain what I have requested and give a few words of encouragement. God will bless you for it.

FROM A SEEKING SISTER

OUR ANSWER.

WE are either better or worse every time we participate in the communion. If we enter into the work with holy zeal and purity of heart, we are made better; but if we partake for selfish purposes, we are made worse.

The language of the Apostle in verses 27 and 29 is directed more especially against the careless and profane, and not against the timid and "poor in spirit." To feel unworthy is not "eating and drinking unworthily;" nor is it the consciousness of unworthiness that

makes a person unworthy; but indifference and carelessness concerning the discernment of the Lord's body.

Sometimes misgivings as to suitable preparations will arise. These must not be mistaken for guilt, or a sense of condemnation for wilful disobedience; for misgivings concerning preparation indicate a better state of mind than carelessness and indifference. "Let a man examine himself." When he has examined himself and found himself unfit, he may then qualify himself for eating and drinking by holy meditation, prayer, and reading of the Scriptures.

These are various ways by which one may eat unworthily: 1. By eating to appease hunger. 2. To make a vain show of ourselves. 3. To please some friend or friends. 4. To advance our trade, or business. 5. By having no affection for the Lord and his people. 6. By being ashamed of the work. 7. By being guilty of some wicked act.

Your letter indicates a feeling of unworthiness, rather than a state of unworthiness. We should judge that your doubts and fears are the result of self abasement rather than that of unbelief. Perhaps you have, like Elijah, seen the wickedness of the people, and hid yourself in a cave—I Kings, 19: 9,—and a feeling of sorrow has taken hold of you, which you now mistake for unfitness to eat and drink what the Lord has ordained.

The Lord will lead you if you trust him. Doubt nothing that God has revealed to you. Let no worldly allurements—no materialistic philosophy—no creeds, confessions, isms, dogmas, false science come between you and your God. Where God speaks, let your faith begin: where he stops let your faith stop. O the sweetness of Jesus' love! "As the apple tree among the trees of the wood," so is Christ "among the sons." If we permit him he will put "his left hand under" our heads, and "his right hand" will embrace us. "He cometh leaping upon the mountains, skipping upon the hills;" Will you meet him there and receive his meat and his drink? Will you call at the gate of prayer where Christ deals out "all manner of fruits, new and old," to feed the "children of the kingdom?" There is no "lion in the way" which leadeth to the Lord, so go to him often and ask for the bread which perisheth not; but giveth strength to tread upon the adder of unbelief. We pray our Father to enrich you with holy thoughts and pure desires, and finally let you in through the pearly gates into the new and heavenly Jerusalem.

M. M. E.

MR. WINTER ON TRINE IMMERSION.

ABOUT four months ago there was placed in our hands a copy of the Gospel Echo, published at Carroltown, Ill., in March 1867, containing a sermon on trine immersion by

W. C. Winter, a minister of the Campbellite church. It was requested that we reply to the article, but we have been so busy that we did not get time to read the sermon till one evening last week. The sermon does not require much of a reply, for it presents only a few points, and these have been repeatedly refuted in the works written by the Brethren. But as we are constantly adding new names to our list it may, at this time, be proper to advance a few remarks in reply to this sermon which some of the Campbellites claim to be unanswerable.

The sermon starts out with an attempt to defend Alexander Campbell's views against trine immersion. It is generally known that in the first edition of the Campbell and Rice debate that Campbell is reported as saying, "Not only Mosheim, Neander, but all the historians as well as Prof. Stuart, trace trine immersion to the time of the apostles." The word *trine* was taken out of the second edition, hence Winter claims that Campbell did not use it in the first place, but that it got into the book by mistake. We will not now take the time to ventilate this matter fully, but will here remark that in front of the book is a statement signed by Campbell, which says he had carefully examined the book and found it an exact copy of the speeches made at the debate, and by turning to page 258 the reader will find the word *trine* in that very book. The book, however, was not out long till Campbell's attention was called to the word, so Mr. Campbell had it taken out, knowing that as it stood it would be strong argument against the practice of his people. Our object is not to use this part of what Campbell says as *special evidence*, but we aim to show that the language is in the first edition of the debate, and if friend Winter does not believe it and will step over to our library, we will take down the book and show it to him.

Elsewhere in his writings Campbell introduces much testimony that is strong in favor of the three-fold action in baptism, nor do we remember that he in his writings and debates ever named the first particles of historical evidence in defense of the antiquity of single immersion. His book on Christian baptism is evidence that is wholly on the side of trine immersion. His reason for using that kind of evidence is because there was no other to be had. Single immersion was not born till A. D. 360, and was not sanctioned by any authority till nearly three hundred years after that, hence for evidence in defense of the antiquity of immersion Campbell was compelled to call on trine immersionists. If Mr. Winter does not believe this let him name just one author who written defense of single immersion before A. D. 600. I can find plenty before then who not only taught but practiced trine immersion.

The next point introduced by Mr. Winter is this: The candidate is taken into the water but once, and while in water only a part of the person is immersed three times, hence the greater part of the body is immersed but once. This fallacious argument reminds me of a circumstance: A minister once told me that we were inconsistent in advocating trine immersion, "for" says he, "you place the candidate on his knees in the water, hence the greater part of the body is under water before you commence baptizing, so that only the upper part of the body is baptized." I asked him how deep he took a candidate into the water when he baptized? Placing his hand at the lower part of his chest, he says, "about that deep."

I then asked him if the lower part of the body was baptized before the upper part of the body was immersed? He studied over the question quite a while, and then said it was. I then asked him in what name it was baptized. Then he flew the track saying that was just the thing out too first. Now that is just the trouble with Mr. Winter's fallacious argument; it will not stand testing, and will apply with equal force against his own practice.

He next proposes to prove that the commission does not require three actions by introducing sentences claimed to be like the commission, but requiring one action only. He introduces Matt. 28:11: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." He wants to know if they must sit down three times. We answer that "sit down" is an intransitive verb, while the verb "baptizing" is the commission is transitive. Now place a transitive verb in this sentence, say "baptizing," and it will read "baptizing Abraham, and Isaac, and Jacob." Or have it this way "Writing the name of Abraham, and of Isaac, and of Jacob;" or "washing the feet of Abraham, and of Isaac, and of Jacob." This settles the question, showing that the common run of sentences like the commission requires a three-fold action. The rest of his sentences might be taken up and disposed of in a similar manner.

Mr. Winter makes a desperate effort to underrate the value of Tertullian's testimony as a historian, by endeavoring to show that he moved in a very limited circle, and belonged to a small body of religious people who were but little known in the then existing Christendom. Now, this is a very unfair way of conducting a point in discussion. It proves that Mr. Winter has a bad case to defend, hence must resort to this method to weaken testimony that he cannot refute by fair, legitimate means. Historians of good standing do not resort to such methods, especially on points where the evidence is on one side like it is in the case of

trine immersion. If the testimony of Tertullian is to be refuted let it be done by introducing witnesses who testify to the contrary of what Tertullian has written. This Mr. Winter cannot do, for all ancient historians who have written on this subject testify that the three-fold immersion was the practice of the early Christians long before single immersion was introduced.

J. H. M.

CANNOT PLEASE HIM.

It seems our brother Worst of the *Preacher* is troubled. Ever since he entered the sanctum of that office, and picked up the editorial pen and donned the literary coat, we have been unable to do our work in the B. AT W., to please him. This is to be regretted. True we had never been set in defense of any of his particular interests, still we no had desire to displease him. We hope he will bear with us and tell us more and more how to conduct our paper. Sometime ago we wrote in defense of the plain white cap and brethren's coat, and we soon received a scorching letter, and it had no stars in it either. Then came a weighing of us in the balances on missionary work; when we had spent eight years of hard work in that cause; and we begin to think that somebody had been raised up to take special care of us. We are indeed fortunate! It is probable that he is a meeker man than we; and also probable that his two year's experience in the editorial sanctum far exceeds our five years of sweat and toil. We most respectfully assure him that we are not an aspirant for membership on the Standing Committee, and will not enter into competition with him there.

In the last issue of the *Preacher* he seems troubled over the "Problem of Human Life." Last fall we advertised this valuable book and B. AT W. for \$3.00 some weeks before the *Preacher* got hold of it; and when the hard work had been done—the people informed of the value of the book—the *Preacher* stepped in at \$2.50 for it and the book, and this too, without conferring with us; and we think they had a right to do so. May be we should have murmured, and issued a manifesto, and written to Mr. Hall from private letter and put some stars in it, and tried to entangle the *Preacher*, but we didn't, and if we did wrong we go to the foot of the ladder and try to climb again. Of course it was all right for the *Preacher* to cut 50 cents on our rates last Fall, when they paid just as much for the book as we did, and all wrong for us to cut 40 cents now without the *Preacher's* consent. This is a grievous error!

What mean those stars in Mr. Hall's letter? Mr. Hall never puts stars in his letters; and we fear somebody will get thunder and hail for changing or "garbling his letter." And if our brother Worst will please accept it, we state that we do get the book for less than we

did last Fall; and more, we now get it for less than the *Preacher* does, and Mr. Hall will so say when his attention is called to our clubbing rates with *Microcosm*. And when Mr. Hall explains this, we fear our brother Worst will be worried a little.

And then we seem to have done a bad thing last year in giving trial subscribers the B. AT W., from March to the close of the year for \$1.00, for we got a column or two of free advertisement for it in the *Preacher*, and the result was, hundreds of new subscribers for the B. AT W., but this year the *Preacher* got down to business and offered itself at .75 cents—half-rates, and we did not even feel bad over it. The fact is we want the *Preacher* to grow fat and do good; it is no competitor of ours. We have taken extra copies of the *Preacher* and distributed them with our own hands in new fields, and asked brethren to act as agent for it. Why, we even urged one of our hands, when we lived at Lanark, to go out during spare moments, and get up a club for the *Preacher*, and she did. Perhaps we did wrong; if so we humble ourselves.

Again in conducting our paper we may have erred in not telling our readers every week how religious and how well-behaved the members are here in Mt. Morris. Or we may have been wretchedly stupid in not putting a bee and an old hen on the first page of our paper. And perhaps we have not made a specialty of worldly wit, and passed it for "the spice of Christianity"—in all these things we may be deficient; and if our brother will bear with us a little in our folly, we think he will not be the worst man in all the land.

Now please do not say we are quarreling. We do not think brother Worst is angry and we are sure we are not. We are ready to humble ourselves, and confess our need of an adviser in our business. What we have said we think will be beneficial to our Worst as well as our best friend.

[For our patrons only. We shall spare no labor to give you good reading matter cheap. As soon as our list reaches 10,000, you shall have the B. AT W. for \$1.25. Thousands of Prospectuses are now at work, and 20,000 more will go out in a few weeks. Now to the work, and get a cheap paper.]

As noted, the *Preacher* is no competitor of ours. True some went over to it last year from us, but they are coming to the old B. AT W., and are doing a noble work for truth. If they have not consulted brother Worst, they may get a free advertisement, which is more than the lean old rooster gets on page two of the *G. P.*

In the meantime send \$2.10 and get the BRETHERN AT WORK one year and The Problem of Human Life; or \$2.50 and get the BRETHERN AT WORK Literary Microcosm each one year and The Problem of Human Life; or better still, \$3.00 and get the BRETHERN AT WORK, YOUTH'S ADVANCE, Literary Microcosm, each one year and The Problem of Human Life—get all and be happy.

M. H. M.

FUTURE ANNUAL MEETING.

Associated Districts may desire to apply to Annual Meeting to be held in their midst, during the next three years, and as the seasons differ in various parts of the country, the more north-westerly latitudes being later than those further south, we give the time of Easter and when A. M. will be held, providing the time of holding A. M., shall not be changed.

1882 Easter April 9th, A. M. May 30th.

1883 " Mar. 25th, " " 15th.

1884 " Apr. 13th, " " June 3rd.

M. M. B.

GREEK AND LATIN CHURCHES

The Pope is making the attempt to win the Greek church to a union with the decaying Romish church. If this scheme should succeed, will the Roman give up their sprinkling and adopt the true type of the Greek? or will the Greeks surrender their true immersions and become sprinklers?—*Baptist Flag*.

Hist. n. a learned Baptist writer says: "The practice of true immersion prevailed, in the West as well as the East, till the fourth council of Toledo, which acted under the advice of Gregory the Great, in order to settle some disputes that had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the western, or Latin church. Hist. n. a History of Baptism, p. 158. This council was held in the year 633, and our quotation shows that up to that time both the Eastern (Greek) and Western (Latin) churches used true immersion. The Latin church changed to single immersion but the Greek church still clings to true immersion, having practiced it from the times of the apostles. The Latin or Romish church finally adopted sprinkling. There is no likelihood of the Greek church changing.

J. H. M.

The Tunker *Primitive Christian* mournfully records the "sad death" of a lady who professed faith in Christ and entertained a hope of heaven, though she died without baptism. The editor "can hope that the Lord will piece to her soul!" The Dunkards teach that true immersion is essential to salvation, yet they think that one may be saved without this condition! They think that baptism is essential to the new birth, yet one may be saved without the new birth!! Such is the confusion of false doctrine. We have more hope of the salvation of such an one than of those that rely on baptism.—*Baptist Flag*.

We are in no way responsible for the unintentional admission on the part of the *Primitive*, but wish to remind the *Flag* of the fact, that it is one of these uneducated believers applies for admission into the Baptist church without baptism, he is at once promptly rejected, yet if he should die in that condition, they maintain that he will be gladly accepted in heaven. According to their theory he is good enough for heaven but not good enough for the Baptist church.

This shows the inconsistency of a church that rejects the Bible doctrine of baptism "for the remissions of sins." Acts 2:38

A LEADING journal remarks: "For the first time in many years, there is not a war in the world, nor an immediate prospect of war." Now, if the civilized nations would disband their armies, blow up their great guns, and sell their war ships for the purposes of commerce, there would be little prospect of the world having another war. But as long as a class of men are maintained for the purpose of wholesale murder, and are furnished with all the most approved appliances in that deadly art, they will occasionally find an excuse for flying at each other's throats.—*Free Methodist*.

In reply to a criticism published in a Minneapolis paper, ex-President Hayes has written a private letter to the editor, defining his position on the temperance question. He says that when he became President he was not a total abstinence man, but he was convinced that, in our climate, and with the excitable nervous temperament of our people, the habitual use of intoxicating drinks was not safe. It seemed to him therefore, that to exclude liquors from the White House would be a wise and useful example, and his suggestion was particularly agreeable to Mrs. Hayes, who had been a total abstainer from childhood. The discussions which arose over the change showed him that he could adopt no half-way measure; that if he excluded wine from the Executive Mansion, — he must also abstain from drinking at any time. For the last three years of his term therefore, he was in practice as in theory, a total abstinence man. He adds that he will continue to be so.

THE *Free Methodist* says, The external expression of heart pride is forbidden, just as the expression of other sins is forbidden. When a person becomes a saint, it is expected he will cease to act out pride, as well as to cease to lie, steal, or exhibit anger. Surely when saints are holy saints, having the "Christ-likeness" within, there ought not to be on the exterior a leaf, flower or feather to declare that the carnal life remains within.

THE legislature of Illinois passed the following amendment fixing a penalty to the assessment law: Any person so required to list personal property who shall refuse, neglect, or fail when requested by the proper assessor, so to do, shall be deemed guilty of a misdemeanor, and on conviction thereof, shall be fined in any sum not exceeding two hundred dollars, and the several assessors shall report any such refusal to the county attorney, whose duty it is hereby made to prosecute the same. Any assessor who shall fail to administer the oath and comply with the requirements of this section, shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined in any

sum not exceeding one hundred dollars for each offence.

This act will make it necessary for our brethren to decline acting as assessors, for we can neither take nor administer the oath.

PLEASE give the name of our church through the BROTHERS AT WORK, as we are likely to establish an Orphan's Home in Middle Indiana, and there seems to be a diversity of opinions as to the proper name to call it.

S. M. AUKERMAN.

ANSWER. The proper name of our fraternity is German Baptist, or Brethren, and in that name the institution should be legally incorporated, though it may be known by any name the interested parties think proper to select.

THIS may truthfully apply to others besides the more: O daughter (she had once been a curate in a parish): "How do you manage to get on in these bad times, Mr. Johnson?"—Former.—"Well, sir, about as bad as can be. Last year we lived on Faith; this year we're 'liven' on Hope; and next year I'm afraid we shall depend on Charity!"

THE following may serve as a warning to those who do not use the proper caution against frightening children: A number of small school children, at Carnegie's Run, Mich., thinking to have a little fun at the expense of a school-mate, Annie S cable, dressed up one of their number as a ghost. Stationing the ghostly personator in the adjacent woods, they conducted the child into its presence, and crying "Ghost!" turned and fled. The little girl also fled, and her fright was so great that she died the same day.

We all have our views of right and wrong; we have learned to designate certain things as right and others as wrong, and when called upon to give the reasons for making these distinctions we are unable to assign a reason save the mere impression that may be on the mind. In some ways these ideas have been riveted to the mind—they are there and we don't know why. We learned them from others but have no idea from where: they obtained them. In two many instances we do not stop to inquire whether our ideas of right and wrong are correct—is there any way of proving them to be founded upon truth? Were we to occasionally follow this line of thought we would soon find less reasons for falling out with some of our brethren and sisters who may not happen to see just as we do.

A ROMAN Catholic Bishop makes the statement that the confessional of his Church reveals the fact that of all Roman Catholic fallen women, nineteen twentieths trace the beginning of their sad state to the modern dance. It will require a great deal of *a priori* reasoning to offset that fact. Our mind in regard to this amusement, so often introduced into church societies, has been pretty clearly before the readers.

Our Bible Class.

J. S. MOHLER, EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one explain Genesis 4:13—"And the Lord said unto him, Explain: Wherefore hast thou slain Cain, vengeance shall be taken on him sevenfold. And he said, I have sinned against thee, less my fault be hid from thee, for I have done that which is evil." What was the mark he set on him? ROBERT F. CROOK.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation and kindred." Were those "devout men from every nation" all Jews, or not? ROBERT F. CROOK.

Please explain Hebrew 6:1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul, re-baptism? Is he using the plural number? In the Greek, the reading is difficult: "Von der Taufe, von der Lehre." Here we have but one doctrinal and one baptism. How are we to reconcile this matter? J. H. MILLER.

Gen. 1:2. What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain. LIZZIE B. MYERS.

The above query is open for investigation. J. S. M.

Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done in earth as it is in heaven;" was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet? ANNA GUDGERY.

I write for an explanation of the latter part of the fifth chapter of Acts, commencing at verse 27. W. M. LOSO.

THE HOUR OF PRAYER.

Acts 3:1. Whose hour of prayer was it?

THE verse referred to, reads as follows: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour."

The phrase, "ninth hour," answers to our three o'clock, P. M. It was about the time of offering the evening sacrifice. In connection with the daily offerings, morning and evening, under the Law, there were praises offered to God for his mercies. See 2 Chron. 7:6. From the circumstance, no doubt, originated the term, "hour of prayer." As a further evidence we notice that the hour of prayer was observed in the Temple, when the offerings were still daily made.

We do not believe, however, that the disciples participated in the offerings pertaining to the Law; but they went up to the temple at the usual hour of prayer, for worship, and to meet thousands of others, who went there at that hour, to worship God, and in the midst of this assembly they performed a great miracle, which had a tendency to greatly strengthen the claims of the Gospel.

The apostles also knew, that they could worship God as acceptably at the usual hour of devotion in the temple as at any other hour, provided they worshipped him in Spirit and in truth, and the opportunities of extending the kingdom of Christ were greater at that hour, than at other times.

CHRIST IN THE GRAVE THREE DAYS.

Does the Bible harmonize in the declaration of Christ to the Scribes and Pharisees, Matt. 12:40, with his burial, and resurrection to the throne he was in the grave? Please give the harmony. A. C. LENO.

ACCORDING to my understanding of the above, there is nothing harmonious found in the Bible touching the matter. Did not our Lord was in the grave three days and three nights. See Matt. 12:40.

The trouble all comes from the generally accepted theory, that our Lord was crucified on Friday. But the Bible does not say he was crucified on Friday. But we take it for granted that he was, because he was crucified today before the Sabbath. But it is said with emphasis, "that Sabbath was a high day." Hence I understand that in the Passover week there were two Sabbaths, an annual, and the weekly Sabbath. See Lev. 23:7. The annual Sabbath fell sometimes on one, and sometimes on another day of the week. So our Lord was crucified the day before the Annual Sabbath, and was resurrected in the end of the weekly Sabbath. THIS D. LYON.

THE FAMOUS BIBLE.

QUITE an excitement was produced in New York by the sale of the Gutenberg Bible, to close the sale of the Gutenberg Bible. It was printed in Mayence by Gutenberg in 1455-56, and was the first book printed with type. The Bible was printed in Latin, with the prologue of St. Jerome. It was in two volumes, the first containing 324 leaves and the second 317. In both the capital letters are brilliantly illuminated and colored, many of them brightened with gold. They are in their original binding of the oak, boards covered with stamped calf, with ornamental brass corners and center pieces, with bosses. Mr. B. Inley's copy was purchased in 1873, shortly after its discovery. When the Bible was put up by the Auctioneer, Mr. J. R. Bartlett asked: "Are you willing to take a moderate bid to start it?" Being answered in the affirmative, Mr. Bartlett said: "I'll give \$5,000." This start caused applause. By advances of \$500 the bidding soon reached \$6,500, when Mr. Brayton Ives and Mr. Hamilton Cle of this city, were the only competitors. Mr. Ives dropped out at \$7,750. Mr. Cle offered \$8,000 and it was knocked down to him amid applause. The Perkins copy of the same Bible was sold at London in 1873 for £2,600.

From the Herald and Review.

A SON TWO YEARS OLDER THAN HIS FATHER.

How can 2 Chron. 22:2, be harmonized with 2 Kings 8:26? In the first instance it is stated that Ahaziah was forty-two years old, when he began to reign, and in the latter twenty-two, a difference of twenty years. A. J. C.

EVIDENTLY, the record in 2 Chron. 22:2, is incorrect; for it makes Ahaziah two years older than his own father! See the last verse of the preceding chapter: "Thirty two years old was he [Jehoram] when he began to reign; and he reigned in Jerusalem eight years, but he did not begin to do so till he was sixteen years old."

was thus forty years old when he died; and his youngest son, Ahaziah, was then made king in his stead. Hence it is evident that Ahaziah could not have been forty-two years old at this time, though he might have been twenty-two, as stated in 2 Kings 8:26. The error is to be attributed to the carelessness of transcribers.—Dr. Clarke, on 2 Chron. 22:2, says: "The Syriac and the Arabic have twenty-two." * And it is very probable, that the Hebrew text read so originally, for when numbers were expressed by single letters, it was easy to mistake Q mem, forty, for J ceph, twenty. And if this book was written by a scribe, who copied the ancient Hebrew letters, now called Samaritan, the mistake was not more easy and probable, as the difference between ceph and mem is very small, and can, in many instances, be discerned only by an accustomed eye."

From the Inter Ocean.

JOHN THE BAPTIST.

Please state why John the Baptist went into the wilderness. L. H. P.

SEVERAL facts are to be borne in mind in regard to John, the forerunner of the Master. A single verse mentions all we know of "the voice of one," for thirty years, the whole period which elapsed between his birth and the time when his public ministry began: "The child grew and waxed strong in the spirit, and was in the deserts till the day of his showing unto Israel." Luke 1.

He was a child of prophecy, and from that, as well as a verse from the opening chapter of Luke's gospel, we may remember that he was ordained to be a Nazirite from his birth (see Numbers 6), and the heavenly messenger announced, that he should drink neither "wine nor strong drink." The term "Nazirite" is derived from a Hebrew word, signifying, "to separate," and a Nazirite, under the ancient law, was one engaged by a peculiar vow, which, as stated, required total abstinence from wine and all intoxicating liquors, that the hair should be allowed to grow without being shorn, and that all contamination with dead bodies should be avoided. When the time of Naziritehood had expired, the person brought an offering to the temple, the priest cut off his hair and he burnt it, and then, after that, the Nazirite was free from his vow and might again drink wine. There were however perpetual Nazirites, and it is probable John belonged to this class. From the announcement in the Gospel, for we are to understand, probably, that the chosen forerunner of the Messiah and herald of his kingdom, was required to forego the ordinary pleasures and indulgences of the world, and live a life of strict self-denial in treatment and solitude.—The apocryphal "Protogospelium of James," chapter 22, states that John's mother, in order to secure him from the murder of the children at Bethlehem, when Herod commanded, fled with him into the desert. She could find no place of refuge, and the mountain opened at her request and gave the needed shelter in its bosom.

If his birth, hard, ascetic life, reputation for extraordinary sanctity and the generally prevailing expectation, that some great one was about to appear, was sufficient to attract to him great multitudes, even without the aid of miracles.

NAPERVILLE CHURCH.

ON the 30th ult., W. C. Teeter and the writer arrived at Naperville Ill., and concluded to spend Lord's day with the brethren at that place. Bro. Barkdoll who lives near the depot received us with joy; and after dinner he went with us about one mile into the country to a point where we could see brother Noah Early's habitation, which he pointed out to us and then turned homeward. Bro. Early was indeed surprised to find us standing knocking at his door; his joy seemed full. On the morrow he took us to the meeting house near by where we enjoyed worship with the redeemed of God. The afternoon was pleasantly spent with Bro. Simon Yandt, a young minister who loves the Lord and takes pleasure in serving him.

Met at 7:30 P. M., for worship, when Bro. W. C. Teeter by God's grace, addressed the people. The next morning, after being administered to by Bro. Barkdoll, we went to Chicago. In the evening Bro. Teeter left for Goshen Ind., and the writer for home.

We wish to call the attention of ministers to the Naperville church. The members are earnest, zealous, affectionate, and very much desire that ministers come among them to preach. There is love among them, and they need to be visited and assisted as they are seventy miles from any other congregation of Brethren, and surrounded by influences which makes the pilgrimage a little wearisome. Naperville is on the Chicago, Wabington & Quincy Railroad, 30 miles west of Chicago. Bro. Barkdoll, who lives near the depot, will receive and care for those who may stop with them. Elder Martin is building a home near the depot, and also desire to entertain such as may come that way. We are very much pleased with the brethren and sisters at that place. They have not forgotten their vows unto God, nor forsaken love, goodness of heart, meekness and humility. Such are great in the kingdom of heaven.

M. M. E.

Correspondence.

From E. W. Flory.—We have very warm weather for the last few days. Had a very close Winter, and cold and late Spring. There was much snow and rain through the month of March, but at this writing (April 16), it is quite dry. Wheat is suffering very much for the want of rain; in fact, much of it has already perished, and if we don't soon have rain, the crop will indeed be very light here; but the Lord knows best. The leaves are coming out on the earlier trees and shrubs; wild flowers are in bloom. Health, the greatest of all earthly blessings, is good. May we then be thankful for the blessings we receive. The church is in a fair standing as far as I can learn. Our church district, known as Washington Creek district, was divided at our late quarterly council, being more convenient in two districts. The territory was naturally di-

vided by a creek or a large ravine, running through it North and South, making it the East and West side. The East side got the name of Pleasant Grove, the West side retaining the old name. Bro. James Hilly is elder in the former, Bro. Peter Brubaker in the latter congregation. The piece in No. 13 of the B. A. W., headed, "The Ship All Right," has the ring of the right sound, to my mind as far as I can understand. Our district meeting will be on the 14th of May, if I mistake not. It will be held eight miles South-west of Lawrence, Douglas Co., Kan. The 7th of May, A. Hutchinson, of Mo., contemplates to preach for us, and continue till after the district meeting. Our love to all the Brethren in the Lord. —Pleasant Grove, Kan., April 16.

From Sister A. M. T.—How many of us pray for the success of the Danish Mission? But dare we ask God's blessing upon it again, without making one more effort toward lightening the burden that rests upon our dear Bro. Hope. When we sit down to our tables, spread with the luxuries of this life, then think of Bro. Hope eating black bread. Let us imagine ourselves in his place. Dear sisters, would you with your husband like to exchange places with Bro. and sister Hope? I imagine I hear you say, no, oh, no! Then, if you feel thankful that it was not your lot to be sent as missionaries to a foreign land, help out of the abundance that you possess of this world's goods, to lighten the labor of others. "Bear ye one another's burden,"—do not forget this. To think that the Brethren church with all its wealth, cannot supply one missionary with a meeting-house to preach in, in that foreign country! And Bro. Hope says a church could be built for one thousand dollars. Who will not make some sacrifice towards raising so small a sum that the church of Denmark may have a house to worship in. We do hope all the brethren and sisters will buy the "History of Danish Mission," so that brother Hope and family may have something to depend on in declining years. We know that Christ told the apostles to take nothing for their journey, "no scrip, no bread, no money in their purse. But we think, if Christ was sending out missionaries at the present time, he would say, "Bro. A, sell one of your farms; Bro. B, you do the same, so that this poor brother, who has been selected as missionary, need not bear all the burden." We are afraid there would be some, who like the "young man," might go away sorrowful. Let those of us, who are members of the Silver Creek congregation, give what we feel to be our portion, at our council-meeting, May 12th.

From Benjamin Leer.—Having attended the meeting at Pine Creek, the result of the meeting being thirty five baptisms and two applicants,—I returned home from that meeting on Monday, April 4th. Next day received a postal from my brother, D. D. Leer, stating that our mother, who had been in feeble health for some years, was growing weaker and weaker; and was now confined to her bed. I, with my little daughter, started for the old homestead, reached there on Friday, found mother very weak; conversed with her more or less till Saturday about two o'clock, when I bade her

farewell. Sunday morning, April tenth, wife and I again started for the old home; found mother still going down. Monday, April 11th, she died quietly, without a struggle. Thus ended the earthly career of our mother, who had reached the age of sixty-four years, six months, and twenty seven days. We telegraphed to our brother, S. A. Leer, of Morrisouville, Ill., but mother was buried before he arrived. We had meeting April 14 and 15. Bro. S. A. Leer preached an able discourse, which, we think, was appreciated by all present. On Saturday, four brothers, father, several cousins, with uncle D. B. Stutsman, met at the house of Jacob Leer (an uncle of mine), near Goshen, where we had a friendly greeting, an interesting and we trust a profitable meeting. Our old uncle is also declining, and ere long, he, too, will be numbered with the dead. Bro. A. S. Leer preached at the church near Goshen, Saturday evening, April 16-h; on the 17th at the Yellow Creek church, at 10 o'clock, and in the evening at Elkhart Valley. On Monday morning, we returned to father's, where our brother bid part of the family good-bye, he having consented to preach his last discourse in Rock Run district, on Monday evening, April 18, when we met the Brethren and friends in a church capacity. Had a good sermon, good order and attention. Our brother started home Tuesday morning, April 19, at 6:20. May the Lord be with him and his, is our prayer.

From Eld. Samuel Murray.—I came to Covington, Ohio, on the 18th of April. Did some visiting in this neighborhood and found the general health good. I did some preaching and am happy to say, that three were added to the church by baptism, one being my own brother in the flesh, in his 72nd year. The other two were young sisters, one a niece of mine, quite young. From the appearance and conduct of the members we judge the Covington church to be in a healthy condition. O, may the God of peace live in their midst, and the love of God take the leading influence of all of their minds and bind them close together. May the faith of the many young members be very strong, that they may endure even unto the end. I am now visiting in and around Phillipsburg, Montgomery Co., Ohio. My health is pretty good, thank the Lord.—April 25.

From James R. Gish.—It may be of some interest to the Brethren that feel interested in the missionary work, to read a few lines from us.—I mean wife and myself. I last wrote from Arkadelphia; that is the furthest point south that we visited. It is 410 miles south-west of St. Louis, the point where brethren Gephart and Kingsley have settled. Here we made repeated efforts to hold meetings. The greatest trouble was, the people would not attend in the towns; out of the town we had no chance to give them the trial. Bro. Gephart thought of preaching some out in the country this Summer. Hope he may meet with good success.—We left Arkadelphia on the 16th of March; arrived at Bro. Ennis', on Saturday, April 19. When we left Arkadelphia, the peach trees were in full bloom. When we got to Corning, vegetation was dead as Winter. Had quite a snow on the 21st, and weather cool for some

cans, too cold for meetings in open houses, especially of nights. As the weather got warmer, the people had to get warmer, the people had to get to their farming and did not like to go to meeting of nights. They began to turn out pretty well on Sunday and Sunday night. All things considered we were there in the wrong season of the year. Their time for protracted meetings in the South is July and August, as their houses are generally too cold and open for meetings during the Winter. — Yet between times, and as often as circumstances would allow, we had meeting, and, while prospects were not very flattering for building up churches, I think that where Bro. Ennis lives, in Randolph Co., there might be a church built up, if we had a settled minister there, — one that would not be easily discouraged, one that could work and wait until the seed could bring fruit. The people will have to be educated up to our doctrine and practice. And this doctrine of self denial don't always go so fast where people are not used to it. I did, it seems to grate a little on some that have been taught it from their youth up. Any brother that is willing to live where they have chills and fever, will find fine land in Cherokee Bay. Heavy timber, mild climate, and I think this is a good fruit country, if attention was paid to it. On Tuesday, the 19th of April, Bro. and sister Ennis brought us to the R. R. a distance of 16 miles, where we arrived near noon. After partaking of some refreshments the time came when we had to take the parting hand. They returned to their home, and we staid until night and preached to the people of Corning, and had a very pleasant meeting. I would here say, that all the Brethren and sisters visiting Randolph Co., Ark., who may want to call on brother and sister Ennis, will find a hearty welcome, especially — as they look like what they profess. On the 20th we took the train for St. Louis; arrived there at 6 P. M. Did not find Bro. T. C. Myers, as he had gone to Arkansas, but found his friend and room mate, who was very kind in showing us about the city. Spent two days here, and then left for home. Reached home, Saturday, the 23rd, after an absence of nearly four months. The Lord be thanked for his protection over us in our journey. — *Roanoke, Ill.*

From D. B. Gibson.—There is yet due and unpaid on Orphan Home subscriptions about five hundred dollars in various amounts, scattered throughout the Southern District of Illinois, which is now needed to finish paying for said home. Those who have not paid their subscriptions, are earnestly requested to send in the same at once to the treasurer, David Kane, Millmine, Pratt Co., Ill.

From Jesse Calvert.—The 24th of April we organized our Sunday-school. Had a large attendance, and hope will have a successful and profitable school this Summer. All things considered we are moving along as well as could be expected. Next Thursday is our District meeting; the weather is cool and dry. Our little daughter being sick for several days, I have been unable to leave home. She is a little better to-day, and I hope she may soon

recover. Soon will the Lord bless his vineyard and all his laborers in it for good, and may the clouds once more be dispelled and the sky shine clearly. — *Warsaw, Ind., April 29.*

From Martin Beeghly.—A few words to our friends may be in place. We left Waterloo, Iowa, on the 21st of March, at 2 A. M., and arrived at Independence, Kan., the 22nd, at 6 P. M. We have rented a house, about four blocks south of the depot. The weather has been pleasant, since we are here. Health seems to be good. The prospect, at present, is good for a plentiful crop. This is a large field for missionary work; had nine meetings in different parts, since here. There are ten members in the city, twelve in the country,—all in Montgomery county. — *Independence, Kan., April 1.*

From H. R. Stutsman.—The managers of the Southern Illinois mission, at their last meeting, came to a stand, for want of means to work with. The treasury being empty, there was nothing much to do, but to look over the reports of the evangelists. Their report, for last quarter, shows three baptized, three applicants, and four more likely to come soon to Christ. This does not seem to be a very great work; but when we remember that these preachers are sent almost entirely to such places where our faith and practice are but little known, it does not look so bad. These missionaries must first teach the people. They are not sent into any organized churches. The people would like to have more preaching where our evangelists have been. The cry is "Send us a preacher." Sending preachers to the managers of the Southern Illinois mission is played out for a while. The board is now waiting for an ingathering. — *Girard, Ill.*

From J. S. Mohler.—I have just returned from holding several meetings in St. Clair Co., Mo., in a new field. Result, two additions to the church. Curiosity was on tip-toe at baptism. Some wept and some laughed. Thus it goes. The line of demarkation seems already drawn in this life.

From John Barnhart.—Perhaps a few items from this part of the State would be of interest to the many readers of your valuable paper. I will first give you a brief account of our meetings which are now in the past. The Brethren feeling it necessary to make a protracted effort in preaching the word of God, they agreed and concluded to hold a series of meetings which went into effect on the first of April. Calls were made to different ministering brethren to assist in the good work, but on account of the meeting running into the busy season, only one dear brother responded, namely Ed. James Hiley of the Washington Creek District. Bro. Hiley met with the Brethren at the Centennial School-House, at the time above named and continued preaching up to the tenth at which time four precious souls confessed Christ and were baptized in the presence of many witnesses; also one brother redeclared at our last quarterly church meeting, which made five in all, all young persons. May the Lord bless them and keep them from the evils that are in the world. Love us, brethren,

keep close to the fold; for the enemy is hovering around with his alluring temptations to get us drawn away from the love and service of God. I do not wish to flatter our dear brother that came to us, neither do I think that he desires to be, but according to our weak judgment, we think he defended the doctrine very ably. His oil and entreaties to sinners were convincing and inviting. There are some that are counting the cost. Let us pray, brethren, that the Lord may strive with them, until they are convicted of sin and say, "Lord what wilt thou have me to do." The meeting closed with a good feeling and good interest. We think that the church has been built up and edified by our dear brother. May the Lord bless and sanctify his labors here and elsewhere to his good and for the good of all mankind, is our prayer. — *Appanoose, Kan., April 24.*

From Enoch Eby.—The time of the year has come, when delegates must be selected to go to D. M., as well as A. M. At home they are elected by the church; at D. M., for A. M., they are elected by the delegates sent to D. M., and in all cases where delegates are elected I would say (in addition to what brother M. E. has said; see B. at W. No 17, p. 263) in voting for delegates, vote for the faithful brother, who walks uprightly and blameless in all the order and ordinances of the church, who conforms to the order in appearance so as to be easily and readily known as a brother. The purity of our church government depends much on our delegation, especially, is this true in reference to the delegates sent to A. M.

Again a delegate should, in sentiment, be in perfect harmony with the sentiment of the body he represents, for it is a hard matter for him to represent, and defend the sentiment of his constituents with any degree of success, when his own are antagonistic.

And as families are often judged by the conduct of one or two of its members, so are districts judged more or less by the representative; hence it is to our credit before God and man and to our advantage both in time and in eternity to have good gospel-qualified delegates or messengers. And as the labors of our different church meetings will seemingly be of more than ordinary interest and importance this year, because of some things not common among us heretofore, which are disturbing the peace, and threatening the union of our beloved brotherhood, it would be well for us all to be very humble at heart and devote much of our time to meditation, fasting and praying, and especially our delegation.

My closing remarks I will address to the church in Northern Illinois. We are aware it is a busy season but yet we should be careful and not let the things of this world outweigh our interests in the church so as to prevent too many of us from attending our D. M., as it only comes once a year and this will doubtless be the last one for some of us. There will likely be considerable important labor; more than can be done in one day and your presence will be much needed, and appreciated by all. To those who cannot possibly be there, let your fervent prayers ascend to God for the prosperity of the church, so that she may be purged of her corruption, her holiness increased, and her glorious union preserved and at last gain the victory. — *Louis, Ill.*

Health and Temperance.

S. T. ROSSFMAN.

EDITOR.

All communications for this department should be addressed to S. T. Rossfman, Dunkirk, Hardin Co., Ohio.

THAT "DRUG-STORE."

Oh! walk into my "drug-store,"

Said the spider to the fly;

'Tis the best appointed drug-store

That ever you did spy.

You really can find it;

'Tis up on winding stair;

And I have lots of medicines,

To dose you with when there.

I have apple juice and peach juice,

Bonbon and old rye;

Corn juice and d. capers,

(I sell them on the fly).

I have quinine and peppermint;

Capicum and serry;

But I will fix y' what you want,

If it takes a Fom and Jerry.

I pay a license to the town,

I catch 'em on the fly;

—o slip that brand help yourself,

I take what suits me best.

Then take your sweet Canary,

Old Port and Holland Gin;

And when y' have lost your reason,

I'll sweetly "take you in."

Take anything you want for;

Take it early, take it late;

Take it weak, or take it strong, sir;

But never take it straight.

So, walk into my "drug-store,"

Said the spider to the fly,

'Tis the best appointed "drug-store,"

That ever you did spy.

THE SUBJECT OF BATHING.

HOW to preserve health and remove disease, is the question of the age. Millions of money are annually spent in the pursuit of health, while the blind seekers fail to discover, that "open the pores of the skin and let out the impurities," is written by the very finger of God upon every human body. In health or disease the Bath goes far towards working out the physical salvation of those who adopt it.

Nearly all medical authors and physicians recommend and use cathartic and sudorific medicines in most forms of disease. These substances are used to excite the skin, to reduce heat and fever, to relieve internal congestion, and to work out impurities of the body,—all of which can be more safely, speedily and agreeably, become more naturally accomplished by means of a judicious use of bathing.

As far back as we can trace historical data we find accounts of various domestic baths.—The earliest Bible account speaks of the daughter of Pharaoh, when her attendants, going to the river Nile. The Holy Scriptures speak of bathing, not only as a religious rite, but as a means of bodily and spiritual purification.

But in process of time nations became more combated and sensual and their habits degenerated; and instead for cleanliness and health, the Bath was too soon regarded as a mere source of luxury, and so became a means of physical degeneration and inefficiency.

Among oriental nations, bathing was provided as an act of hospitality to travelers, and they have the most numerous and splendid establishments of the present day. The public Baths of Turkey are said to be spacious edifices of hewn stone, the temperature of the rooms being kept at from 100° to 140°. Luxury and mere animal gratification seem to be the only purposes thought of, in most of the bathing houses of the East.

In France the Bath is said to have been visited more for entertainment than from any sense of hygienic virtue.

At the middle of the sixteenth century the bathing habits of the people again degenerated and an English writer on etiquette, speaking of the importance of cleanliness of person, says, 'It is difficult to conceive of the personal filth, even of the aristocracy of that day; they being obliged to resort to the use of strong perfumery, to cover up or overcome the disagreeable odors of their person.'

At this time, however, bathing is increasing in favor in all Europe, and Baths are being connected with the hospitals there.

The people of the United States have as yet never given themselves over much to bathing in any manner. Some persons content themselves with washing the whole body once a week, others once a year, and a few are satisfied with no bathing at all. But attention to the subject of bathing is just awakening among us and there is reason to believe the great masses will become sufficiently intelligent to adopt daily bathing as a hygienic, moral and eminent Christian duty and privilege.

Bath rooms are beginning to be regarded as indispensable departments. The minds of professional medical men and women of to-day ought not to be mystified or irrational and absurd in their logic, as were the minds of medical men in by-gone days, when the light of Homeopathy shone not so brightly as to-day; but they should, of all others, seize upon and profit by this truly humane mode of eradicating disease from the system. Many physicians permit, even recommend gross articles of food, give drugged water instead of pure; pay little or no attention to hygienic rules, bathe insignificant, empirically or not at all, and pour down the powerful drugs. Their patients declare gets the blame, and the doctor is excused, for surely no one could have done more.

Elected for two hundred years, more or less, in the belief that large doses of medicine cure, they seem able to comprehend how it is possible for disease to be removed without nauseate doses. Yet Homeopathy has done much to educate the people in a true, medical science.

BT, MRS. J.

From the Laws of Life.

CROUP.

LET me say by way of encouragement to mothers, that I have no fear of stomach-ached disease, croup, since I tested the treatment of it in "How to Treat the Sick." My little nervous girl was smitten down very suddenly with croup. She had been confined all day in a chamber room, but went to bed as usual. After a nap she began to cry and cough; she said something was tearing her throat. She was feverish and the skin was dry and parched.

I ran to my book, but in the meantime ordered water heated. I have a bath pan made of zinc, long and deep, which is invaluable in sickness. I filled it half full of water at 98°, hurriedly undressed the child, pinned a woolen shawl around her and laid her down in the water; it came up to her ears, but I kept my arm under her neck and gradually added water, until the temperature was 105°. I kept her in twenty minutes and she sweat profusely. Then I put her in a cold sheet. [A temperature of 75° or 80° would be enough—Ed.] Although she complained a little at first, she soon fell asleep and slept nearly an hour. I did not wash her off when she came out of the pack, but rubbed her dry with an old soft linen table cloth which I heated; then I wrapped her in hot flannel up to the hips, and she slept again, but woke with some fever and a slight cough. I repeated the hot bath and pack, and the croup was quite gone. She slept sweetly all night and had no cough the next day. Formerly, when I gave my children medicine, the cough lingered several days. Chills are easily broken up by following the directions in the book.

I have taken the place of a doctor in my family for the last eight years, and my faith in hygienic measures grows stronger every day. I thank the Lord that I ever heard of Dr. Jackson, for the home prescription which I had from him seven years ago saved my life.

Athens, Mo.

MRS. JULIA A. GRAY.

THE Boston school-girl who died of heart disease a few weeks ago, had jumped a-kipping rope over 200 times just before entering the school-room.

HON. SCHUYLER COLFAX, says: 'Let me prophesy. In less than five years from to-day no man of intelligence in the United States will advocate the present license system, nor will the traffic in whiskey be tolerated by the American people.'

THEY have a severe liquor law in Mississippi. Each saloon-keeper or retail dealer in liquor is required to give a bond of \$3,000 and is liable in that sum if he sells any liquor between 12 o'clock Saturday night and 12 o'clock Sunday night, or on election day, or sells to any minor or intoxicated person, or permits any card playing or any game of chance, even for amusement. The prosecuting witness receives one half the penalty, whether he be a public officer or private citizen.

TO CURE HARKENESS.—When the voice is lost, as is sometimes the case, from the effects of a cold, a simple, pleasant remedy is furnished by beating up the white of an egg, and up to it the juice of a lemon, and sweetening with white sugar to the taste. Take a spoonful from time to time. It has been known to effectually remove the ailment.

THE celebrated French physician, Dumoulin, on his death bed, when surrounded by the most distinguished citizens of Paris, who regretted the loss which the profession would sustain in his death, said:

'My friends, I leave behind me three physicians much greater than myself.' Being pressed to name them, each of the doctors supposing himself to be one of the three, he answered, "Water, Exercise, and Diet."

GENERAL AGENTS FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

St. C. Bowers, Peckin, Ohio.
J. C. H. Leno, Ill.
J. C. H. Leno, Ill.
J. C. H. Leno, Ill.
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J. C. H. Leno, Ill.

The Popular Science Monthly for May.

The nineteenth volume of "The Popular Science Monthly" begins with this number, and it would be difficult to find, since its start, an issue that more fully sustained the high reputation of the magazine as an exponent of modern science in a readable and attractive form. The first article, by Professor David S. Jordan, is a capital example of the way science may be made both entertaining and instructive to the general reader, youthful or adult, without any sacrifice in accuracy or dignity of statement. It is entitled the "Story of a Salmon," and treats of the life history of that interesting and useful fish from the time it is produced as an egg until it becomes itself an egg producer. Dr. Felix L. Oswald, who, as readers of the Monthly know, has always something interesting and useful to say, continues his articles on "Poisoned Education" treating in this number the subject of "Gymnastics."

The "Mineral Springs of Saratoga," by Mr. Charles F. Felt, is an illustrated article on the geology of the springs, with a brief statement of the two rival theories concerning the source of their mineral constituents, and an extended and obliging the chemical composition of the various waters.

Professor Tyndall has a valuable paper entitled "The Action of Radiant Heat on Gaseous Matter," in which he describes some wonderful experiments with the photophone, that go to confirm the results of certain of his former investigations in this department of molecular physics.

"Another World down here," by W. Matthews Williams, is a lively paper about the special sense of insects, and the probable impression of the outer world which enter into insect consciousness. There is a second illustrated paper on the "Origin and Structure of Volcanic Cones," by H. J. Johnston-Lewis; followed by an important article from the pen of Professor Hermann Oehm on the subject of "Eyes and School Books," which is full of useful information for publishers, educators, and the public generally.

In "Deep-Sea Investigation," Mr. J. G. Buchanan, of the Challenger Expedition, describes the methods now employed in submarine operation, with pictures of the apparatus at present in most general use. "The Horace Mann School for the Deaf," by E. Gray Morris, is an interesting account of the methods and progress of a Boston school founded at the suggestion of Horace Mann for the purpose of teaching deaf-mutes to talk. Under the title "The Eucalyptus in the Roman Campaigns," Mr. H. N. Draper gives a history of the introduction and cultivation of the eucalyptus in

one of the worst parts of that pestiferous plain, and the remarkable improvement in the healthfulness of the locality which has resulted therefrom.

The other articles in this excellent number, of which we have only space to give the titles, are "The Will of the Wisp and its Folk Lore," by T. F. Thistlethorn; "Cynicism Proposed to Progress," by Mr. William A. Edly; "Some Pre-historic Vessels," illustrated; "Color Blindness," by S. R. Kuehler; "Influence of the Post at the Telegraph International Relation"; and a sketch, with portrait, of the well-known naturalist Professor Edward D. Cope. The several editorial departments have their usual variety and interest.

New York: D. Appleton & Company. Fifty cents per number, \$5 per year.

Our Book Table.

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1. The name of the book. 2. The name of the author. 3. And unless advertised by us, the address of the publishers.

Origin of Single Immersion, is the title of a small pamphlet which all should read. Written by James Quinter. Price, 2 copies 10 cents.

Orders for Stein and Ray Debate are coming in quite encouragingly. This is a book that should have a wide circulation. Send for terms to agents.

Foundations of Success and Laws of Trade has been endorsed and highly recommended by all the professors of Mt. Morris College. Send for terms to agents.

Brother Henry Landes says of Beer's "Passover and Lord's Supper": "It is an excellent work and reliable, and supported by the Scriptures." Price 75 cents. For sale at this office.

We have just received two books written by D. Naphey, of Philadelphia. The titles are respectively, "Physical Life of Woman," and "Transmission of Life." Price, \$2.00 each. — Would that there could be a copy of each in every family. Very highly recommended by physicians.

The Story of the Bible is a book that should be in every home. Price, \$1.25. Read the following testimonials:

[From Praising Elmer Holmes, of the M. E. church, Mexico, N. Y.] "It is adapted to furnish the Bible student a better knowledge of the Scriptures in a few days, than is usually obtained in years by the usual method of reading them."

[From the National Sunday-school Teacher, M. C. Hazard, Editor, Chicago, Ill.] "In the effort to be simple, the author has avoided being silly. The Scripture narrative has not been degraded in the process of reduction. He has also conscientiously adhered to accuracy in his renderings of Bible stories."

PREMIUMS! PREMIUMS!

Now is the Time to Work.

- | | |
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Any one with a little industry and perseverance, may secure any of the above premiums. Now is the time to add to your library. This book should have a wide distribution, as in it are contained quotations and references found in no other work. It shows great care and research in its preparation. Agents are wanted in every congregation. Send for blanks and terms to agents. Address:—

WESTERN BOOK EXCHANGE,
MT. MORRIS, ILL.

Problem of Human Life is having an immense sale. It goes off in a manner that is astonishing. Everybody should read it. Price, by mail, only \$2.00.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

SHOOK.—On May 2nd, John Andrew, infant son of Bro. Andrew Shook, of Cold Water congregation, Butler Co., Iowa.

Bro. Shook has the sympathy of all, having lost his dear wife about two weeks before the death of the above named son. Funeral occasion improved by the Brethren, from Matt 16, 11.

N. TRAPP.

WATTS.—In the Pleasant Grove district, Kan. John Calvin Watts, aged about 22 years. Disease, brain affection. Funeral discourse by Rev. Stout of the Presbyterian church. E. ROST.

KRABILL.—In the Rome church, Hancock Co., Ohio, sister Hannah, wife of Bro. John Krabill, on April 24, 1881, aged 58 years, 5 months and 11 days. Funeral by Eld. L. H. Dickey and Jonathan Witmore from Ps. 90.

KRABILL.—In the same church, sister Nancy, wife of friend Henry Krabill, on the 26th (1 April), aged 75 years, 3 months and 25 days. Funeral by Elder L. H. Dickey and the writer, S. Lindower.

HORNING.—In Mt. Carroll, Carroll Co., Ill., April 27, 1881, from the effects of a carbuncle on his neck, Bro. Samuel G. Horning.

He suffered intensely for two weeks, but felt resigned and longed for rest on the other shore. His remains were interred at Hickory Grove, in the presence of many sympathizing friends. Funeral services in Mt. Carroll, (a large congregation being present) from Job 14: 14, 15, by the Brethren. J. J. EMMERT.

CROSSED THE RIVER.

SWEIGART.—At her residence, near the city of Lanark, Carroll Co., Ill., April 24, 1881, after an illness of five days, with puerperal fever, Julia, wife of Samuel H. Sweigart, aged 38 years, 11 months and 6 days.

Deceased was born in Perry Co., Pa. She was married Oct. 23, 1860, and in 1877 with her husband and family removed from Perry county to Ripon, Wisconsin. In 1880 they removed to Lanark, Carroll Co., Ill.

The deceased has been an exemplary member of the German Baptist church more than eighteen years, shedding rays of light and purity, sunshine and flowers in the pathway of life to bless and cheer all who came within the circle of her acquaintance, but now the wing of the death-angel has cast its shadow over our community and our citizens were surprised,—and indeed were saddened, to learn of the death of this good,—this exemplary Christian lady.

But, oh, the vacancy in the home circle,—the children whose affections for their mother knew no bounds,—the husband, whose very life, thoughts, affections, aspirations, ambition, and hopes were blended with hers; who has gone down life's journey with her, hand in hand; whose very heart-throb found ready response from hers, who, like the tiny vine to the strong oak, clung to him the closer when the storms of life beat fiercest. WHAT OF HIM?

The vine has withered and fallen; its tendrils, so interwoven about his heart, soothing it in the storm, prompting in the sunshine of life, are torn away. Sad, oh how sad!

We opine that the old oak looks down into the silent grave, beholds its companion for years, then looks anxiously forward to the winter of life, and

ready to drop its foliage also, and join her in that journey beyond the grave.

In all the relations of life, as wife, mother, friend and neighbor, she had few equals and no superior; kind, sympathetic and genial in her disposition, she won all hearts by her sweetness of manner. In her family her loss is irreparable.

Never was one more devoted to her family, or more beloved in return, and her latest conscious words, ere she "crossed the river," showed how deeply her family was enshrined in her heart; but she has gone to the grave; at noon from labor cease; already her feet have touched the further shore; husband, children, mother, brother and sisters, at the gates of the Eternal City, in garments of white, glistening as the sun, stands watching for you.

Deceased left a large circle of brothers and sisters in Pennsylvania, Wisconsin and Illinois, told of whom, as well as the surviving husband and mother, we tender the warmest sympathy of our nature in this sad bereavement.

At the special request of the deceased, elder M. M. Eshelman, of Mt. Morris, came and attended the funeral at the church in Lanark, preaching a very impressive sermon to an appreciative audience. D. W. D.

CITY OF LANARK, April 27, 1881.

Announcements.

DISTRICT MEETINGS.

May 20, the 1st district of W. Va., will hold their district meeting in the Greenland church, at the meeting-house by William George's.

May 20, special district meeting at Bro. S. Chick's, 2 mile north-east of Nevada, Vernon Co., Mo.

May 20, district meeting of Middle district of Iowa, at meeting-house, four miles east of Harlan, Shelby Co., Iowa.

May 20, district meeting of Northern Kansas, Nebraska and Colorado, in the barn of Bro. I. Lighty, four miles north of Morrill, Brown Co., Kan.

May 17, district meeting of Northern Illinois, at Franklin Grove, Lee Co., Ill., commencing at 8 o'clock, A. M.

May 10, Eastern district of Pa., Little Swatara church in the Fryestown meeting-house, Berks Co., Pa., five miles north of Myerstown. Stop off at Myerstown on noon train.

LOVE-FEAST NOTICES.

May 14, at 2 P. M., in Middle district, Miami Co., Ohio.

May 14, in Chapman Creek church, twelve miles north of Abilene, Kan.

May 21, in Redbank church, Armstrong county, Penn'a.

May 21 and 22, at Bro. S. Chick's, 2 miles north-east of Nevada, Vernon Co., Mo.

May 21, in Middle district, at meeting-house, four miles east of Harlan, Shelby Co., Iowa.

May 28, at 11 A. M., in our meeting house, three miles east of South English, Iowa. Conveyance to place of meeting by notifying Peter Brower.

May 28, at 10 A. M., in Eagle Creek church, Hancock Co., Ohio.

June 1 and 2, at Cherry Grove, Illinois.

June 2 and 3, at 10 A. M., in Silver Creek church, Ogle Co., Ill.

June 3, at 10 A. M., in Union City church, one and one-half miles north of Union City, Randolph Co., Ind.

June 4, at 10 A. M., Love-feast in Rome church, Hancock Co., Ohio.

June 11, seven miles nearly east of Salem, Marion Co., Oregon.

June 11, at 1 P. M., in the Rock River church, Lee Co., Ill.

June 11, at 1 P. M. in the Stone church, Marshall county, Iowa.

June 11, in the Laporte church, Indiana.

June 12, in the Furkey Creek church, in the barn of Bro. H. N. Miller, seven miles north of Pawnee City, Pawnee county, Neb.

June 14, at 4 P. M., in Panther Creek church, Woodford Co., Ill.

June 14, at 1 P. M., in the Milledgeville congregation, Carroll county, Ill.

June 15, in the Upper Cum'ulind district, Pa.

June 18 and 19, at 2 P. M., in meeting-house, at Fairport, Fremont Co., Iowa.

June 18, at 4 P. M., in the Beaver Creek church, at Bro. John Sears', six miles west, and three miles south of York, York Co., Neb.

Annual Meeting Business.

BY ORDER OF COMMITTEE

As many brethren get to place of meeting on Saturday, as at Lanark, last year, we will inform them that the business of the meeting begins on Tuesday, and we will look for them to come on Monday. But it more than the standing committee come on Saturday, there will be no boarding arrangement, except in the tent, where 15 cents per meal will be charged until Monday morning.

According to the decision of last Annual Meeting, boarding tickets good during the sessions of the meeting, will be furnished to males for \$1.00 and females for 50 cents.

All letters, papers and telegraph despatches should be directed to "A. M. B. Co., care of D. N. Workman, Ashland, Ohio, as he will have charge of mail, telegraph and baggage departments.

WILFORD'S LITERARY MICROCOSM.

As noticed in former numbers and in Prospects, this monthly journal will occupy a great field of usefulness wherever the English Language is spoken. In typography it will be both clear and beautiful, and in subject-matter contains a valuable fund of information. "Science falsely so called," will receive some telling blows from the *Microcosm*; and the Bible as handed down to us by the Lord's chosen vessels will be ably defended from a scientific standpoint.

The price of the *Microcosm* is 50 cents a year, or the BRETHREN AT WORK and *Microcosm* to same address one year \$1.60. For other terms see prospectus. Subscriptions should be sent to BRETHREN AT WORK, as the paper will be mailed here to all subscribers who order from this office. Send for sample copies and additional clubbing terms.

It is reported from Turin, that phosphorescent print may be mixed with printing ink, by which the letters become luminous in the dark. A new daily paper is to be published at Turin, on which the luminous ink is to be employed.

BRETHREN AT WORK.

\$1 50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, May 17, 1881.

No. 19.

Editorial Items.

THE Annual Meeting at Ashland Ohio, will commence June 7th.

BROTHER Stein is now visiting Baltimore and Washington Cities.

IN Japan the average school teacher receives less than \$2.00 per month.

Do not fail to read Annual Meeting business on last page of this issue.

THE translators have promised to give the New Version to the public to-day.

Most questions have two sides. It is best to hear both before deciding.

THE hard winter is thought to have greatly injured the peach crop in the South.

ELD. D. B. Sturgis, of South Bend, Indiana, is on the Standing Committee this year.

ON April 3rd, an M. E. Missionary was killed by a fanatical mob in Queretaro, Mexico.

THE Love-feast season is here. May the saints be prepared to enjoy this sacred institution.

BROTHER Allen Royer's house, one-half mile north of Lanark, burned down week before last.

IN Mount Vernon, Ill., there has been no liquor license for ten years. The women vote it down.

OUR District meeting for Northern Illinois convenes this week. We hope to have a good meeting.

A TRACT of 138,000 acres of land has been bought in Barry Co., Mo., for the use of a colony of Scots.

THE Sandwich Islands is said to be the only country in the world in which there are no absolute illiterate people.

IN the Church unconvered, and yet at ease! Beware! The man who had not the wedding garment on, was cast out.

ANNUAL Meeting Railroad arrangements do not reach us in time for this issue. They will appear on the last page next week.

THE debate between Bro. S. H. Bashor and S. C. Hanger, at Danville, Knox Co., Ill., is to commence next Friday at 10 o'clock.

WE hope to be able to publish Railroad arrangements in the next issue. The Pittsburg Ft. Wayne and Chicago will give good rates from Chicago and points along its line.

BRO. L. V. Andes, our tailor from Pennsylvania, is kept quite busy just now. So far he seems well pleased with the West, and thinks he can enjoy himself among the members here.

BROTHER W. C. Teeter is our general agent, and any business he may do for us, will be carried out. Parties who may wish to settle accounts with him can do so. Bro. Teeter is doing a good work for the B. at W.

AT the present time there is, in different parts of the world, much excitement among the Jews. In places it may lead to persecution.

SANTA FE, New Mexico, is said to be the oldest town in the United States. Monday and Sankey recently held a series of meetings there.

IN 1847 the number of divorces in Holland, Belgium, and France was three for every 327,439 people; in 1880, it was three for every 84,206.

DURING a recent storm in Arkansas, a colored woman was blown into a tree-top, where she was found dead with her child in her arms, uninjured.

THE Brethren of the Clear Creek church, Huntington Co., Ind., expect D. B. Gibson and J. S. Flory to be with them at their communion, June 2nd.

IF you should see a tornado approaching, remember that the safest place at such times is in the cellar; stand on the side next to the approaching storm.

TWO hundred persons were injured in riots against the Jews at Elizabethgrad, Russia. The government is taking active measures to protect its Hebrew citizens.

ON page 15, column one, in our second offer read five or more instead of ten or more. It should read: In clubs of five or more, each 50 cents to Jan 1st, 1882.

IF Bro. S. F. Goodman will send us his address and explain clearly concerning the money sent to the church in Morgan county, Mo., we will attend to the business.

BRETHREN Enoch Ely, S. J. Harrison and others were with us last Sunday. Bro. Ely preached in the morning and Bro. Harrison in the evening. Bro. H. also preached at West Branch in the forenoon.

MISS Emilie M. Goodrich, of Yellow Creek, Stephenson Co., Ill., was reported to the *Inter Ocean* as having been miraculously cured of a serious illness. Will some one at Yellow Creek tell us the facts in the case?

THIS church, Silver Creek, held its council the 12th. It opened at 9 A. M. and closed at 12:15 P. M. All in love and union, and preparations made to hold Feast June 2nd and 3rd. Members from the west on way to A. M. please stop with us.

ALL letters, papers, and telegraph dispatches intended for parties at the Annual Meeting should be directed to "A. M. Box, Care of D. N. Workman, Ashland, Ohio," as he will have charge of mail, telegraph and baggage departments.

OUR ministers should know that the government is in earnest about the census demands. Schedules have been sent to all of our churches and some ministers are refusing to fill out said schedule, hence the government authorities are about to institute suit against them. This is what Bro. C. H. Ballough refers to on another page. We hope none of our ministers will neglect their duty in this respect.

THE Kansas liquor law does not interfere with the use of wine at communion services. In reply to a letter from Chicago, the Governor of Kansas says:

That part of the letter which alleges that the law interferes with the free and unrestricted sale of beverages or compounds that are used solely for use in wine, is not true, nor does the law directly or indirectly interfere with the right to partake of wine at communion services.

BROTHER John Early, of Aurelia, Iowa, was with us last week. He will likely remain till after the District Meeting.

JOHN HOLLER wants his address changed to Clay Center, Kansas, but does not say where from, hence nothing can be done till we know his former post-office, for there may be many John Hollers on our list and we do not want to change the wrong one.

IF you want the address of your paper changed, word the request something like this:

Please change the address of my B. at W. from Ran-toul, Ill., to Lanark, Carroll Co., Ill.

J. D. SMITH.

IN this issue will be found an article written by our Danish brother, J. Nadsen, who is now in England. His essay is interesting and he handles the English well for a foreigner, much better than some who profess to understand the language.

THE History of the Danish Mission is now ready. Price, 25 cents. For sale by Western Book Exchange. Remember the profits are to be given to Bro. Hope, to enable him to start in business on his return to this country, as he sacrificed time and money—all for the cause of Christ in Denmark.

THE council tent at the next Annual Meeting will be a little larger than the one at Lanark last year. The dining tent the same size, only of heavier material. They are furnished by Mr. Zittion of St. Louis, the gentleman who furnished them last year and also when the meeting was held in Macopin Co., this State.

FOURTEEN years ago Bro. Edward Mason, of the *Preacher*, spent five months in the Holy Land, and now proposes to write for the *Preacher* a series of articles about his travels there. Hope they may prove as interesting as McGurvey's letters which appeared in the B. at W. two years ago.

A GANG of youthful burglars was recently arrested at Lawrence, Mass. Two of them were only nine years of age, one was eleven, and the oldest fourteen. They had committed several burglaries, and had unsuccessfully attempted to open sundry safes. The result of reading trashy novels. It is astonishing how young minds are corrupted in this way.

FROM our window we have a fine view of the College ground—just across the street from the office. It is nicely set in blue grass and kept in good condition by the use of a lawn mower. It is well supplied with shade trees which give the surroundings a romantic appearance. During these warm days dozens of students may be seen occupying seats beneath these shade trees preparing their lessons. For their carpet they have as beautiful a lawn as nature can produce, while the thick foliage above protects them from the burning sun.

THE Sunnyside Twins are out down, as these specimens of the flower of nature, in a pair of Italian trousers now on exhibition at Vienna. These boys, Jacob and August, both by name, are grown together from the sixth rib downward, have but one abdomen and two feet. The upper part of the body is completely developed in each; their intellectual faculties are of a normal character. Each child thinks, sleeps, speaks, eats and drinks independently of the other. This inexplicable union goes as far as to admit of an independent of the one without in the least affecting the other. They are over three years old, in good health and seemingly in excellent spirits. Their parents think of bringing them to this country shortly.

Religious Essays.

For the Brethren at Work.

O SLEEPER, ARISE.

BY GEO. D. ZOLLERS.

He slept; ah he slept in that terrible night,
When the heavens in darkness were veiled,
And the Lord was propelling the storm by his might.

While the seamen his anger bewailed,
Poor Jonah, enjoying not that calm, quiet rest
That Christians on duty enjoy.
That goading of conscience, that guilt in his breast.

Could not but his slumber annoy.
The call "hold the elements of the deafening roar,"
Woke the fugitive prophet from sleep;
But his burden of guilt was pressing him sore.
And he asked to be plunged in the deep.
A refuge awaited the prophet of God,
When the last ray of hope had retired;
He groined in the whale's maw the strokes of his rod.

Thirteen days and ~~three~~ nights had expired,
How gloomy that prison-house down in the deep

Where he drank of the wormwood and gall,
And his spirit was moulded God's mandate to keep.

And prophesy Nineveh's fall.
A warning to all who endeavor to flee
Away from God's silencing angel.

We cannot escape him in land or on sea,
And would none consider or dis-

Went only's cure when his laws we obey,
And on to his sovereignty, we

All demand to be subject and ally,
We must, as obedient people, obey.
And then, O God, send down thy wrath
On those who mock and despise thy rod.

We must not count such things as mere
Hindrances to duty, therefore, from duty's path,

Is the monitor speaking a warning?
Repent, ere we reach the dark mountains of death.

And grant an answer to our prayer.

John was in reality a good-natured man who did all he could to* bring up his* child, possessing in his heart such things as may be acceptable with God, and cared for the welfare of* him as faithfully as, in my opinion, a mortal father is able to do.* Nevertheless, when he died and no longer could lead the steps of his son, we see him moving along, through this world filled with sin and temptation, like a snow-ball when rolling along new fallen snow, the latter sticks to the first and at last no snow ball is* distinguishable but a lump of snow* like the rest. So this poor boy went on since his father left him, his new friends did not care so much* for preserving the simplicity and constant c'ing to God, which had once entered his mind. He was dumb himself, but still by books and tracts could make his wishes and feelings understood, and always used his talents to incite his friends and companions to do the will of God, and show their love to our blessed Savior by complying with all his commands. At first they would listen to his silent tales and obey him, but as he only could apply to them in written language and not by loud admonitions,—words from his own heart and tears, speak to them, they could put his doctrine by if they did not want to hear him, and they began to mingle his doctrine with sentences of their own. For example he taught them to dress plainly and avoid the putting on of gold or costly apparel. I am sorry to say that I have never seen his friends putting on so much of gold and costly apparel as here in his native country. He taught them not to take such diversions as cannot be used in the name of the Lord Jesus. I will not tell what I have seen of this kind of diversions, but if the boy's father were alive now, I am certain it would break his heart to be a witness of such things. I know some of his friends in Denmark, and have seen himself (the son) here. He is an old man now. I often wonder how long he can live, but our all-wise Father above has found in him an instrument for bringing souls to repentance and pointing out for some poor fainting sailor the beautiful shore. I was converted not simply by reading a little tract of his, but by complying with the demands of it, and I found the peace of God which passeth all understanding. I could not, however accom-

pany his friends through all their ways, unless I would reject the book of Jesus and follow their doctrine. I fixed my choice, so to speak, and left my dear friends in order to occupy safe ground, which I am sure that everybody will find by reading the Bible carefully, and ask God to be the preserver of their souls, for he will not resist the greatest sinner, but make our obedient child of him and take him to his glorious mansions prepared for his own children only. I do not want anybody to speak evil of the subject of this narrative, but as he has ceased to excite his friends to closer communion with God and more attentive searching of Scripture, I want you to proclaim the truth, that some may open their eyes before it is too late. To his friends I will say: "Take up the Bible once more and you will see an obvious difference between this and the old man in question. Weigh my words calmly and deliberately, and if you find that I am not right, do as you find pleasing in the sight of God. Let the will of God be done, and neither yours nor mine. You will find the name of the old man just alluded to, by taking the first letter of every word marked thus,* from the beginning of this narrative and proceed downwards.

The manhood and childhood of religion should be identical, but the foregoing does not prove so, and how will its future be? May God help us in seeking our company that we shall not err.

Northville, Eng.

THE DISCIPLES.

NECESSITY FOR A NEW REFORMATION
AMONG THE FOLLOWERS OF ALEXANDER
CAMPBELL.

Special Correspondence of the Chicago Tribune.

I RECENTLY had a long talk with one of the oldest of the Disciple preachers of this State. He is now far past the preaching age, and, like all old men who are near their end, he lives rather in the past than in the present and future. He had many things to say that interested me at the time, and have remained with me, and I believe that the readers of *The Tribune* will be as much interested as I was in what he said.

In the first place let me say that what is called the "Disciple Reformation" is scarcely more than a generation old, or in other words some of the men who first preached the new doctrine are still

For the Brethren at Work.

CHILDHOOD AND MANHOOD.

BY J. MAIGEN.

Dear Readers:—

I WANT to tell you an interesting story of a boy, now grown up and like a big old man.* I never saw him when he was a boy, but I have read much about him, and I also know his father by reputation. I shall not mention his name just now but as you go on in reading this, you will know it by and by. He was born in London many years ago; his father's name was John so, and so, you see it is an English* name.

living. To be sure Alexander Campbell and his father, Thomas Campbell, and Walter Scott, a coadjutor of theirs, are all dead. They were men past the middle of life when the preaching first began. My old friend was a Baptist, of thirty-five, when the new preacher swept over the country, and after joining the movement, he very soon went to preaching. He was a man of most vigorous intellect, of florid eloquence, though of somewhat limited culture; but he made an impression wherever he went, and the number of his converts are counted by the thousand. I give the conversation as nearly verbatim as it can be reproduced, and consider it valuable from the fact that it gives us a view of what was thought and preached in the "good old days" we hear so much about.

"What are you thinking of uncle?" I asked in a somewhat exalted tone of voice, for my old friend has nearly lost his hearing.

"Oh! nothing that you will care to hear, I presume. We old men have very curious, old-fashioned notions that we are often enough told don't amount to anything. I don't very often say anything about them, for I am generally snubbed if I do."

"Well, I most assuredly will not snub you and shall be very glad to know what you are thinking of. I am one of those young fellows who believe that old men are exceedingly valuable for counsel."

"Well, I was thinking how glad I would be if I were only in my prime again. That is a common thought for an old man, and one that I presume you will think is not very laudable. But I have a special reason for desiring to be young again, and I saw things to-day which emphasized for the thousandth time this desire."

"Tell me what that reason is, I won't you? I shall be very much interested in knowing what could induce a man of your age who has undoubtedly been so useful and industrious as you have, to want a new lease of life."

"Well, sir, I will tell you," said the old man, as a new light seemed to come to his old eyes and an increased vigor to his voice. "I would like to be young again so that I might preach a new reformation,—so that I might propound again the beauties and glories of the doctrine once delivered to the saints,—

so that I might take the people back to the old land-marks, which were staked out by the apostles and saints of the early days of the Christian Era. I was, as you know, one of the preachers of the New Reformation some years ago. I was converted under the direct preaching of Alexander Campbell, and I think I know something of what was intended by that Reformation. It was expected to be a death blow to sectarianism. It was a plea for the Bible, and nothing but the Bible, as an all-sufficient rule of faith and practice. It was expected that this was so simple a plea that all would fall in with it. No one should fear to take the Bible and build his hopes and belief on that. Creeds and confessions of faith are an unmitigated evil. I believed so then, and I believe so now. What we want is simplicity and primitiveness. We ought to go back and consider what the apostles taught and learn the first principles of our faith over again."

"Do you mean to say that the Disciples need a new reformation in their midst?"

"That is exactly what I mean. They started out with a plea against sects and sectarianism, and now I have lived to see them become almost as much of a sect and almost as proud in their sectarianism as any of the old churches against whom they made their crusade, and from the midst of whom they come out. I was out to church to-day. I went on foot, although it is nearly two miles to where our church is situated. When I arrived there I found the church surrounded with rich carriages, and the coachmen were passing away their time as best they could, joking and telling stories, while their masters and mistresses were within worshipping an aristocratic God in an aristocratic temple. It is all of the kid-glove kind. No heart religion, and very little head religion in it all. Alexander Campbell and Walter Scott would have felt that they had lived in vain had they been able to step in the door of that costly, palatial temple of worship and behold what I saw. If Christ were to come to the earth again, he would never enter those synagogues except with a whip of small cords, as he did in days of old, when he drove the money-changers from the temple. He would be found outside talking with the publicans and sinners, who drive those cost-

ly carriages. What are those dear people thinking of in their Pharisaical pride? Do they think their coachmen have no souls to save, or are they indifferent to their eternal welfare? It would be hard indeed for the Savior to recognize his people in the midst of all the pride and hypocrisy of the present day. He would be led to cry out as he did in the days of old: 'Woe unto you hypocrites! It will be better for your wicked coachmen in the day of judgment than for you.'

"But this is not all. Gen. Garfield happens to be a member of the Disciples' organization. I had almost said sect; and so it is contemplated by some of the ambitious ones to make it a sort of State church. Every effort is being made by high and low degree to raise funds to build a sort of St. Peter's at Washington. Shades of Alexander Campbell! Once to think of thy humble efforts being so perverted! Think of the destruction that must surely follow the pride of denomination that is being displayed on every hand.

"The early Christians were successful in combating evil. They pushed their evangelizing efforts in every direction and they won many into the church. But on the unlucky day the Emperor of all the Romans heard the new doctrine. He believed and was baptized, and from that moment the persecution stopped. The church was given the fostering influence of the State and spirituality began to decay and the evils of Roman Catholicism followed and have cursed the world from that time to this. It is strange that men never learn anything from the sad teachings of experience; but it is a known fact that they do not. It is almost impossible to get mankind to go back past all the sects and sectarianism, past the Vatican at Rome, and take up the simple precious teachings of Jesus and his apostles, and learn what duty and truth are. That is what we have been trying to do for these many years; but I am convinced that the time has come when a new reformation of simplicity should be preached; when the old gospel of 'Peace on earth, good will to men' should be presented with new vigor, and the people should understand that in the fold of Christ there is no great and no small; there is no high, there is no low, but all are one in Christ Jesus. The formality which all these

new fangled notions put into our holy religion deprives it of its life every time. It takes away the vitality and the life giving and life saving qualities. They make it void. We ought to go back to first principles and preach it all over again, and show the people the beauties of the holy faith as it is in Jesus. That is what I should try to do in my humble way if I were only young again, and I believe that with the experience I now have I could make something of an impression and make people see themselves, to a certain extent, at least, as others see them, or rather as the Lord of hosts sees them.

"The tendency of human nature is one of the most interesting studies in all the world. I think I have paid some pretty careful attention to it. It has always been the same in all ages. Even the holy apostles were bound that the Christ should be a temporal, physical ruler. The traditions of the fathers for many centuries had so handed it down. But the Christ that came was of humble origin, the son of a carpenter, a carpenter himself. He did great and wonderful miracles, and, after his violent death, by the influence of the Holy Ghost the apostles were at last convinced that Christ was not to be a ruler of men but a savior of souls. So long as these apostles lived they were able to keep this idea out of the minds of men, and show just what the holy religion of Jesus was intended to be. But their bones had hardly whitened in their sepulchres when the foundations of the great Roman hierarchy were laid, and the spirit and life of the whole religion was stunted and eventually lost in the eternal glamour of formalities, instituted by popes, monks, and priests. Ages of moral, mental and religious groping in the dark followed, and the light of day was exceedingly slow in dawning. But with it all there was the great mistaken idea that the church must be joined to and fostered by the State Creeds and confessions of faith which took their origin back in the cells of medieval monasteries still continued, and the people were not permitted with unclouded minds to pursue the simple story of the Cross as it is told by the Evangelists. The Reformation which Alexander Campbell and his coadjutors preached was a plea for the truth as it is in Jesus, and it was hoped that sects might pass away before its

onsweeping course. So long as the new people were persecuted and not recognized as orthodox, they did very well; they stuck to the gospel, and they were, in truth, much like the early Christians in the simplicity of their habits. But that day has passed, and now the effort is to be made to join the church and stick together, and I consider it very serious. O, would that I were young again, so that I might preach a new reformation!"

The old gentleman had warmed himself up with these last few sentences, so that I could well imagine with what vigor he preached the doctrines in the early day. But, after a pause, he continued:

"It is no more than should be expected, though. They tell me I am an old fogey. I suppose this is so. I had hoped to see the reformation which I embarked in do the good that the world needs, but now I see that it must be left to others. This, perhaps, filled its own place in the onmarching course of humanity. Another can see our errors and the rocks on which we broke, and, avoiding them, sail on to the more tranquil haven. The time for the new reformation is ripe now, and I do hope to live to see it come. When it does come I shall die in peace." GARY.

For the Brethren at Work.

THE UPLIFTED SWORD.

BY C. E. BALSRAUGH.

THE sword is the Lord's, in the hands of Caesar, for the punishment of evil doers, and the praise and protection of them that do well.

"Fear God. Honor the king": are both apostolic injunctions. 1 Pet. 2: 17. Caesar is to us the minister of God for good. His prerogatives are "ordained of God." "He beareth not the sword in vain." His authority is Divine. "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." "For this cause pay ye tribute also," and our tribute is not all in money, but in obedience; "for they are God's ministers, attending continually upon this very thing." Rom. 13: 1-6.

Why is it that some are so negligent in responding to the requirement of the government in relation to the census? Why not fill up your schedules like Christians, and return them without

delay? Is it but the indifference of ignorance, or is it deliberate resistance?

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. 13: 2. The sword is uplifted, and will fall ere long, and fall heavily, on those who slight the long suffering of "the powers that be." Brethren, beware. Trifle no longer. The day of grace is about closing. Fill up your schedules as quickly as possible, lest you be hurt by the arm of Omnipotence through the ordinance of law. Return to Howard Miller, Lewisburg, Union Co., Pa.

For the Brethren at Work.

OUR FAULTS.

BY J. B. LAIR.

THAT we all have faults is beyond dispute, and it is said that we put our own faults behind us, and others in front of us, for the purpose, I suppose, of seeing theirs and not our own. But in this article I want to put *all our* faults right in front of us and take a square look at them. Then, having them before us, we open our eyes and are gazing.

We began by saying we all have faults, and now we notice how vastly they differ. One person is too lazy to work, and another is avaricious and works too hard—both have faults. One is too liberal, he gives more than he is able, another is penurious and gives nothing. One person talks entirely too much, another don't say enough. Two more faults unless we average them. One person talks so loud we can hardly keep from holding our hands over our ears, while another talks so low that we must hold our hands behind our ears to catch the sound. Then again some persons are always talking solemnly, and make us feel like crying, while another tells something so funny that we almost split our sides laughing. Then some of us wear such a long, sour face that we look as though we drank all the vinegar about the house, while others have continually a "broad grin" on their faces, not even doffing it when they go to a funeral. And then some men are so full of fun (and even ministers, too) that they cannot think of anything else to talk about when they have listeners, and are continually telling some story in

order to excite laughter, and some of them not very nice either. Then again, some of us are not very good singers no how, but others are very good, excepting that their voices are too harsh, or too shrill or else it sounds as if it were down too far. Then some of us are so odd; we are too proud and dress too fine, or we are not proud enough, and go slovenly. Some of us are too forward,—we get out of our place; we like to preach too well, and preach too long, are too officious, etc, while others are not enough so to do their duty. Then some of us are not courteous enough, while others are too familiar. And again, we are faulty about our writing, some of us become rather egotistic; while acting in the capacity of a general correspondent we fail to give a general report, but are always writing about ourselves; we never think to tell about our brethren's preaching, what they did and are doing, but we seek to advertise ourselves by telling when, where, and what we preached, how often, how large the congregation, and if no accessions, we do not fail to state that there were impressions made, but always neglect to state on what the impressions were made, whether on the empty benches, the house, or in the mud. Why do we say anything about the impression? No doubt we think there ought to be some impressions, for we have done our best, but possibly if we could know the thoughts of the audience we would be ashamed that we ever tried to preach there.

I have tried to present only a few of our many faults, not to discourage any one in any effort for doing good, but trust we may profit by a gentle hit.

In conclusion I want to say that it is my weakness to always claim what is my own, and I hereby notify my brethren that I lay claim to my full share of all faults herein enumerated, or even others that may be known to exist. I make this timely statement so I shall fail to receive what is my own.

For the Brethren at Work.

IS SUNDAY-SCHOOL OF DIVINE APPOINTMENT OR BIBLE AUTHORITY?

BY A. B. HOCHSTETLER.

WE don't claim that the Bible tells us in plain words, "Thus saith the Lord." It pleases God by methods of his own choice to

save them that believe, and while we cheerfully accord to the gospel in conducting our Sunday-schools, in the fear of the Lord, and with prayerful hearts, and instruct the children according to the Bible of Divine truth, the Bible is the only text book in Sunday-schools. Therefore we claim it is corresponding with the gospel, and meets the approbation of God and leads to the conversion of many precious souls. What is preaching but the exhibition and application of religious truth. The truth of God is the great instrument, and, so far as we know, the only instrument of conviction and saving conversion. This is what we claim to teach in our Sunday-schools, which will accord with the Bible. That which the Bible don't condemn is Bible truth, and will be a token of the divine approbation of God. The Sunday school should be regarded as one of the greatest objects to present truth to the mind and bring it to bear upon the consciences of those who are instructed in the truth of the Bible. Sunday school connects itself with almost every department of the ministerial system. Many of its scholars have been brought into the church by its teachings and the knowledge they have received concerning God, and the Lord Jesus Christ. Often parents come to the church by the instruction of their children, which they received in Sunday-school.

We should be warmly interested in the good work of instructing our children in the temporal, spiritual, and eternal welfare of their happiness. Sunday school teaching is to the children what the preaching of the gospel is to the adults. The Bible tells us to train up our children in the nurture and admonition of the Lord. The Sunday-school is one of the means to teach and train them. No one can object to this plan, and say it is not Bible authority. Train up a child in the way he should go, and however much he may deviate from that training he will be sure to remember his first impressions and come back to them. The child will be taught Bible truth in Sunday-school and is instructed and sighted to God and the Lord Jesus Christ. This will never depart from him.

The first Sunday-school ever introduced was started by the Brethren. The great American Encyclopedia in the account of the Brethren or German

Baptist Church, says: "In the year 1740, or about that time, forty years before the present general system of Sunday-school instruction was introduced."* This numbers about 141 years since Sunday-schools were introduced among the Brethren; and now it appears to be something new among many of the Brethren.

* The American Encyclopedia is mistaken in saying that Sunday-schools were introduced among the Brethren 40 years before Robert Raikes commenced the present system in England. Sunday-schools have been in use from the second century to the present time, but the persons who introduced them in America, forty years before they were introduced in England, were not members of the Brethren Church at the time they commenced the Sunday-school work.

J. H. M.

GIVING ACCOUNT.

BY JAS. Y. HECKLER.

If men for every idle word
At last must give account,
How will the awful record stand?
The terrible amount!
Their levity, their ribaldry,
Their filthiness of speech,
Will bring them into misery
To give account of each.
How will the wicked and profane—
The sinners old and gray,
Who took the name of God in vain
And cursed him out each day—
How will they stand? How will they fare
In haughtiness and pride,
When they in judgment must appear
Before the Crucified?
How will their condemnation stand,
Who damned themselves to hell?
Who took no blame nor reprimand,
But cursed themselves and fell.
How will their condemnation rise
When him they shall behold,
Whom they have pierced, with flaming eyes
Their sentence to unfold?
O wicked people stop and think
How you incur his ire.
How can you revel on the brink
Of everlasting fire?
The flaming pit is open wide,
And devils laugh and grin
That foolish people in their pride
Will mock and tumble in.

Repentance without amendment is like continual pumping in the ship without stopping the leaks.

He loves you better who strives to make you good, than he who strives to please you.

As we must render an account of every idle word, so must we also of our idle silence.

WHAT SHALL THIS MAN DO?

BY DANIEL BRIGHT.

THE apostle Peter, it seems, was the foremost speaker of the twelve. Whenever Jesus addressed his disciples it was Peter mostly who was ready to answer. And it appears as if the exalting thought, that he loved his blessed Lord a little more and served Him better than the other apostles, found a secret lurking place within his heart. And indeed it was no wonder, for it was he whom the Lord commanded to go to the sea and cast a hook, and in opening the mouth of the fish that first cometh up, he should find a piece of silver money therein; which miracle caused the disciples to go unto Jesus, desiring to know, "who is thine greatest in the kingdom of heaven?" It seems as though jealousy troubled their hearts a little. They thought Peter must be greater than they; and no doubt, Peter thought of his superiority also.

This crops out of his own language, the evening of Christ's betrayal, when He told his disciples: "All ye shall be offended because of me this night;" (Matt 26:31.) Peter answered and said unto him, "Though all shall be offended because of thee, yet will I never be offended." But alas! poor Peter, what a sad lesson of experience he had to learn! Afraid to confess his Lord before a weak maiden; he profanely denied having any connection with Him when the more stern uncles pressed it upon him, until the shrill voice of the cock's crowing sent conviction and condemnation through his erring heart; and a kind reproving look of his loving Master, brought deep grief and sorrow into his soul, and he went out and wept bitterly. He staggered in his faith. Had it not been that Jesus had prayed for him: "That thy faith fail not;" (Luke 22:31-32) he would doubtless have sank into despair. But so he sank only until on the sure foundation of his Lord's prayer. It was Christ's prayer that held up Peter, and it is His sacerdotal prayer, (John 17:) that keeps every weak and faint disciple to-day, from sinking into despair.

But the next day Peter's hope was nailed to the cross with his blessed Master, and when He gave up the ghost, it expired with Him and was buried with Him in Joseph's tomb. Thus having all his hope of his future fishing of "men," blighted, he returned to his former occupation. And after toiling in vain a whole night, in the morning Jesus stands on the shore, and invites them to a feast of bread and fish. After they had dined, Jesus, knowing that Peter, had thought that he loved him more than the other disciples did, turns unto Simon Peter and saith: "Simon, son of Jonas, lovest thou me more than these?" Peter, having learned by experience that he did not love Him more than the other disciples did, humbly answered: "Yes, Lord, thou knowest that I love Thee." Jesus saith unto him, "feed my lambs." This has reference to what He said to Peter before his fall: "I have prayed for thee that thy faith fail not: and when thou art converted," when thou hast received forgiveness for the sin of profanely denying thy Lord, and art received again into his favor, then "strengthen thy brethren."—"Feed my lambs," "my sheep." After Peter had three

times confessed his love to Jesus, and three times received the same answer: "Feed my sheep," he turned about and saw the disciple whom Jesus loved, John, and saith unto Jesus, "Lord and what shall this man do?" Instead of entering upon performing his own duty, thinking how he may strengthen his brethren, feed the lambs and sheep of the flock of the Lord, he inquires what the duty of his brother shall be: "And what shall this man do?" But Jesus saith unto him: "If I will that he tarry till I come, what is that to thee? Follow thou me." The idea goes forth: What need you to trouble about your brother's business, only faithfully discharge your own duty, and you shall be rewarded as a faithful servant.

Here Peter manifests a very common disposition; and Jesus teaches a very important and practical lesson. Upon this text we all, every individual, ought to very frequently preach unto our own hearts.

It is evident from this narrative that Peter was considerably troubled with the forward disposition of a busy-body. He meddled in his brother's business, and neglected the immediate discharge of his own duty. And he received the necessary sharp reproof of his Master, "What is that to thee? Follow thou me!" mind you own business! This reproof brought deep shame and mortification to his heart. And no doubt this disposition caused him often thus to suffer. For this was what gave rise to the sensible advice in his epistle, concerning the Christian's suffering, where he says: "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters." (1 Peter 4:15). What an amount of mental as well as bodily suffering this busy-bodyism has caused to the human family! And after all nothing is gained thereby. I have known people to complain of their hard trials, tribulations and temptations; their many troubles and sorrows, over which they brooded, wearied and worried until their faces were haggard and lean, all because of their meddling into other people's business. If every professed disciple of Christ would learn well and faithfully the lesson, "What is that to thee? Follow thou me," what a world of contentment, happiness, peace and love we would have! By far the greater part of the troubles in the church are caused by this unconquered, unsanctified disposition of a busy-body in other men's matters.

There is a disposition in most children which leads to this busy-bodyism when they grow older. Who has not noticed that most children prefer working abroad to working at home? Or when they are told to do one thing they say: "Can't I do that?" Hence this disposition, growing up with them, when they are older, they will work at others instead of working at home at their own hearts. They are then constantly reminding their neighbors to sweep before their doors, and leave the filth and rubbish before their own doors untouched. They will ask: "And what will this man do?" and then will watch closely if perchance some one makes a mistake, but their own duties they neglect to discharge, and fail to watch over themselves. Dear reader, have we lost this disposition while growing from childhood to manhood or womanhood? If not, have we

then lost it while being transplanted from the kingdom of this world into the kingdom of God's dear Son? If not, let us then prayerfully strive to conquer it.

It is said of Stephen Girard, the famous founder of Girard's College, of Philadelphia, being asked how he managed to accumulate so much wealth, he pertinently answered: "By minding my own business." We all may learn a lesson from this. He became rich in worldly goods by minding his own business, and if we would become rich in God we must see that we spiritually discharge our own duties faithfully. We must see to and correct our own conduct, must trim our own lamps, become virtuous ourselves, not ask "And what shall this man do?" But like Paul say: "Lord, what wilt thou have me to do? And then diligently discharge our duty to God, to our neighbor and to ourselves, and we shall be rich in God—in love, joy, and peace in the Holy Ghost.

A LESSON TO FATHERS.

THE great secret of success in bringing up children is to establish and preserve perfect confidence between parents and children. If the father is the boy's best friend, as the wise mothers are the girls', there is no trouble about keeping them from bad associates, whose vicious examples and silly bravado have a lasting effect upon their characters. Fathers, in your efforts to secure fortunes for your families, remember that money will not save you from heart-ache if your boys go wrong, and that their only safety is in being kept close by your side, helping you in business, and you in turn sharing their fun and play. Nothing is so flattering to boys as the society of their fathers, and nothing makes a man so popular with them as his joining their amusements: Try to do this and your son will try in turn to understand your care and troubles. Take as much pains to preserve them from contamination in shape of immoral companionship as mothers do their girls, and you will find them growing up to be modest and virtuous young men, fit companions and husbands for girls who have been carefully guided from all knowledge of evil. Devote your evenings to family amusements and pleasures. Invite young people to your house and pay them attention, instead of going to bed or shutting yourself in another room the moment they make their appearance, as if there was, and could be, nothing between your manhood and their youth. So shall you be kept young in heart, and the inexperience of your sons will be tempered with something of the sobriety of experience.

MR. SPURGEON says: "I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as if we were bidden to pour a bottle of lavender into a great sewer to improve its aroma."

ONE of the kindest things heaven has ever done for men is denying him the power of looking into the future.

Home and Family.

MARY C. NORMAN, SHABON, MINN.

ESSAYS

Church Union.

THE TORTURES OF FASHION.

THE *Saturday Review* makes a serious and severe accusation against our so-called Christian civilization which parents should heed. The matter is traced back to early training:

"Vanity and frivolity they absorb with their mother's milk. While still the merest infant, they acquire a passion for dress; their earliest prattle is of fur-below and flounces; their first joys to appear in smart clothes, like their elders, with wide swathes of satin or silk, with laced pinafores, and big rosettes in their shoes. The paramount importance of personal charms is drilled into their ears long before they leave the schoolroom; and they learn early to appraise and appreciate those which they flatter themselves they really possess. The silly people who surround them foster and fawn this into a constantly glowing flame. Girls, to compass beauty or its counterfeits, will cheerfully lend themselves to the tormentors, and gladly face present torture and future injury if they think, their appearance will thereby be improved.

"There can be found no more grievous example of this than in the rage for tight lacing which the latest fashion with its development of the figure, has recently brought so much in vogue. A well-authenticated case on record of a mother who, being dissatisfied with the size of her daughter's waist, at that time aged twelve, persuaded her nothing loth, to wear perpetually a pair of stays, fashioned like a corset, but with a padlock always fastened, of which the mother kept the key. The husbands have been known to personally superintend the process of lacing, insisting ruthlessly upon the reduction of rebellious contours, and prepared to resort to mechanical appliances in order to bring the circumference of the waist within the limits of a span. The inevitable consequence are absolutely fatal to health. Modern fashion is a hideous Moloch, and the maiden vowed to its worship is doomed. She may escape for a time, but the germs of disease are there, and will some day come to rapid maturity. The truths of medical science, if sought out, would convey an awful warning which the most reckless could not fail to lay to heart."

New England Homestead.

STICK TO THE FARM, BOYS.

AT a time when there are ten men in waiting for every business opportunity that the cities afford, farmers' boys who have comfortable homes and fair chances for the future in the country, had much better stay where they are rather than swell the army of the unemployed in the cheap boarding-houses of the cities. It is true that the cities would run to waste but for fresh blood and energy which so constantly come into them from the country, but it is also true that where one man makes a fortune, large numbers fail to get even a foothold. In every many respects life in the country is sweeter,

purser, healthier, better and in every way more desirable than life in the town. Notwithstanding this is so universally admitted to be true, the farmers' boys who become dissatisfied with the farm, perhaps because their work is not made so pleasant and profitable to them as it might be, will not readily believe it. They do not show their faith by their works.

A CHILD'S FUNERAL.

A PAUPER'S funeral is a sad sight. The rough pine coffin carried to the grave in a springless wagon, followed by no mourner, tells the story of one who died unmourned. But a French artist, traveling in Holland, saw a sadder sight.

Passing in a grassy cemetery to read the inscriptions on the tombs, he descried two strange forms approaching the gate. They were those of two men clothed in black. In profound silence, with expressionless eyes, they entered God's acre.

One was dressed like a peasant. The other wore a three-cornered hat. Both had long hat-bands of black-crape.

Over the shoulder of the man with a cocked hat was slung a broad strap in which he carried a box. They were hired mourners carrying the corpse of a child to the grave. Neither father, nor mother, not even a family friend, followed that small coffin. All was left to the hands of hirelings.

The painter turned away, sad, and thinking, "Did not one tear fall on that little corpse?"

HIDDEN TREASURES.

IN the "green room," at Dresden, where, for centuries the Saxon princes have gathered their gems and treasures, until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within the yolk is a chicken. Press the ring, and the chicken flies open, disclosing a splendid golden crown, studded with jewels. Nor is this all. Touch another secret spring, and you find hid in the centre a magnificent diamond tiara!

So it is with every truth and promise of God's Word—a treasure within a treasure. The more we examine it, the greater riches do we find. But how many neglect to touch the spring!

ITEMS.

I WILL relate a story, about two boys. One was remarkable for doing with promptness and perseverance whatever he undertook. The other had the habit of putting off every thing he could. "I'll do it to-morrow," was his motto. "I'll do it now," was the motto of the other boy. The boy who loved to put things off, had by far the best natural talent, but he was outstripped in the race of life by his neighbor, whose motto was; "I'll do it now, this should be the motto of each and every one, never put off till to-morrow what you can do to-day."

A BOOK OF THREE LEAVES.—An old minister used to carry about a little book with three leaves, and no words in it. The first leaf was black, the next scarlet, the last white. Day by day he looked at it, and at last told what it meant, something in his way: Here!

to the black, and I said, 'Shame on me, and what it deserves.' Then comes the red page, that tells me of Jesus' blood. I look at it, and weep, and look again. Lastly comes the white leaf, a picture of my dark soul washed in the cleansing fountain and made clean."

THOUGHTS.—Bad thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts, but bad thoughts attack us every where; the cup that is full will hold no more. Keep your heart full of good thoughts that bad thoughts may find no room to enter.

M. C. N.

In one of the Anniversary meetings in London, Mr. Sprague said:

"He had heard of a man who used to say to his wife, 'Mary, go to church and pray for both of us.' But the man died one night that when he and his wife got to the gate of heaven, Peter said, 'Mary, go in, for you both.' He awoke and made up his mind that it was time for him to become a Christian.

THERE are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows large, but not in quality, by piling through their mouth. They take a small fact or slender bit of news, and pad it with added words, and paint it with high colored adjectives, until it is largely unreal, and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

A LADY ON HER way to Mr. Wesley. "Supposing you were to know that you would be at twelve o'clock to-morrow night, how would you spend the intervening time?" "Why, just as I like to spend it," said he. "I should preach to-morrow at eleven, and go in to-morrow morning. After that I would ride to the bury, preach in the afternoon, and meet the Society in the evening. I should then repair to friend Martin's house, as he expects to entertain us; converse and pray with the family prior to my return at two o'clock; commend myself to my heavenly Father; lie down to rest, and wake up in glory."

A REMARKABLE case of defective vision is that of the three children of James Howard, a sea-faring man, whose family lives on Ocracoke Island. They became totally blind each day immediately after the sun goes down. If by chance they happen to be on the yard playing when the sun sets, their playthings are instantly laid aside, and efforts made to reach the house, when they retire and sleep soundly until sunrise, after which their sight is described as being restored, and to all appearance, perfectly unimpaired. The youngest is three and the eldest ten years old—two boys and one girl, all of light complexion. Their eyes are light blue, and there is nothing about them that appears at all strange.

A MISER is the goal of his house and the turnkey of his wealth.

Brethren at Work.

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THE BRETHREN will be responsible only for the general tone of the paper, and the inclusion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unbecoming language, but present their views "in a grace seasoned with salt."

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REMARKS ABOUT LOVE-FEASTS.

THE LOVE-feast season is here—the time when many glorious feasts will be held in various parts of the Brotherhood; it will be a season of special rejoicing and will, no doubt, add comfort and strength to many hearts.

That these Feasts may be made as edifying and pleasant as possible, we offer the following remarks, intending that they shall apply only where needed:

1. Care should be taken so as not to missapply the preaching at self-examination services. We have seen instances where every sister in the house was properly covered, yet, the whole time was taken up preaching about the covering. Some ministers take up nearly all the time talking about dress and the arranging of things in our houses. These are suitable subjects at the proper time, but surely they do not belong to self examination in the sense that Paul refers to it. Self-examination is a heart work, and if ever there was a time that members should look into their hearts it is just before going to the Lord's table. Let the design of the preaching be to prepare the minds of the members for the solemn and sacred work before them.

2. The preaching on such occasions is generally too long; in many cases it causes the Feast to commence an hour later than it ought to. I have known ministers to so far forget themselves as to preach till sundown, when actually they ought to have quit an hour before so the deacons could have the house with plenty of time to get the tables in order. This kind of work greatly delays the Feast, and makes it more or less unpleasant for everybody present. Close the self-examination services in good time to get the tables arranged so the Feast can commence about sun-down.

3. In most Feasts the supper and the communion are too far separated. When Christ instituted these ordinances he had no interval between the supper and the communion, for while they were yet eating he took bread and blessed it, and gave it to his disciples. Mark 14: 22. What God hath joined together, it is not wisdom for us to put asunder. As soon as thanks for the supper is returned the chapter can be read. During the reading of the chapter, the bread can be separated. A few appropriate remarks from the administrator will be sufficient to introduce the salutation. A long sermon at this point is not only out of place, but greatly wearies the congregation.

4. Care should be taken not to consume so much time at our Feasts. We see no use in prolonging the services till mid-night. It is enough to wear a mother out to sit in the congregation and care for a child four or five hours. Then think of some weakly members who are not able to attend the regular appointments yet want to be present at the Feast; think of them sitting on hard benches five hours—it is enough to make a well person feel bad. Besides there are always present old, feeble members who are not accustomed to being up so late. Then there is no use in being so tedious, it tends to lessen the interest of the meeting. An hour and a half, or two hours is sufficient for any Feast under ordinary circumstances. I have been present where 500 members communed and everything was completed inside of one hour and a half. If we will use as much wisdom about our religious matters as we do about our worldly affairs there will be less reason for complaint about being tedious.

J. H. M.

ALEXANDER CAMPBELL'S ADMINISTRATION OF TRINE IMMERSION.

IN another part of this paper we reprint an article from the daily *Tribune* of May 1st. It opens a door into a temple which seems to be filled with "errors and rocks," which have fallen on the followers of Alexander Campbell, and broken them in pieces. It is the old story of worldlyism having eaten up all the simplicity, and left nothing but the husks of depravity and carnality for such as love to feed on them. The old "disciple" yearns for youthful vigor to again enter the field of Reformation, and call attention to "first principles." And now permit us to suggest in a modest way, that while there is a thought in the mind to clear away the fog and brush, and make straight paths for the people, there be also a peering into some of the principles laid down by Alexander Campbell in his plea for "the Bible, nothing but the Bible, as an all-sufficient rule of faith and practice." Dare we say the first principles are faulty? No, not that! Dare we say

the gospel order is deficient? No, not that! The gospel is right, the order right, the principles good, the doctrine correct, but there were some errors imbibed by the reformer which upset the platform and let the gentlemen on it, down into the pit of error.

We now call attention to a declaration—a frank admission of Alexander Campbell, the great reformer, in his debate with Eder N. L. Rice. Mark it well! Scan it on every side! It comes from him who aimed a "dath-blow to sectarianism," and sought to turn the hearts of the people to the Bible as an all-sufficient rule of faith and practice.—a noble plea, a good work when fixed on first principles. Hear the great Reformer;

"Not only Mosheim, Neander, but *all the historians*, as well as professors Stuart, trace trine immersion to the times of the apostles."

While Mr. Campbell was ransacking the many volumes of ecclesiastical history, for evidence against sprinkling we think he would solicit quibble about thus:

"There was Mosheim, a distinguished historian born at Lubeck, Germany in 1694, and died at Göttingen in 1755. He was an able man—a ripe scholar. His standpoint was that of liberal orthodoxy. Character, genius and learning shone forth from his mind with great brilliancy; and his researches into the ecclesiastical facts are worthy of my admiration. On baptism he has given us valuable information. He has traced true immersion to the times of the apostles. Valuable testimony indeed! When I met Eld. Rice in the baptismal controversy, I shall wield the information from Mosheim with the ability which God giveth. With a cord of things shall I lay in this testimony from Johann Lorenz von Mosheim—the great historian. And there is Johann August Wilhelm Neander, the greatest of ecclesiastical historians. His testimonials—his cloud of witnesses are all on the side of truth. Students flocked to him from all parts of Germany, and from the most distant Protestant countries to listen to his powerful arguments in behalf of Christianity. Great is Neander, the historian! He traces trine immersion in the times of the apostles. He does not only trace it nearly to apostolic times, but to the time of the apostles—right up to their midst, where Jesus said, 'baptizing them into the name of the Father, and of the Son, and of the Holy spirit.' I accept Neander's witnesses and will throw them down at the feet of Elder Rice. Let him step on them if he dare! But this is not all. I shall bring up Professor Moses Stuart who was born in Walton, Conn. in 1789 and died in Andover, Mass., in 1859. He was a ripe scholar—a congregational scholar of rare attainments; he traces 'trine immersion to the time of the apostles. Surely Elder Rice will not set aside

one of his own men—a man so profound as Moses Stuart. And if he will not accept Moses Stuart, Neander and Moshieu, I shall tell him what *all the historians* say. I will tell him that they *all* trace trine immersion to the times of the apostles. Surely Mr. Rice will not shut his ears to such a host of witnesses. And now lest what I have said in my debate with the Elder should be called in question, I offer the following certificate:

"Having carefully examined the Report of the within discussion furnished by Messrs. Gould, of Cincinnati, and Drapier of Louisville, and compared it with our notes and memoranda; we hesitate not to authenticate it, and commend it to the public, as a full exhibition of facts, documents, and arguments used by us on the several questions debated." A Campbell.

This we regard as overwhelming; and now since Alexander Campbell, the Reformer, made such a grand admission, and attested the truth so nobly in regard to trine immersion, but failed to plead for it and urge it upon his hearers, we hope that other Reformers will not overlook this fact, but believe it, practice and advocate it as one of the first principles of Christianity, being set forth by the great Head and Founder of the New Institution.

M. M. E.

VIEW TO JEFFERSON CO., ILL.

THROUGH special favors received from the Illinois Central Railroad company, I was permitted to spend a few days in Jefferson county, this State, week before last. When I left Mt. Morris vegetation was just beginning to put forth, the last snow banks having disappeared a few days before. The railroad was in an excellent condition, hence traveling was pleasant. I observed but little change in the vegetation till after I had passed Bloomington. On reaching Mt. Vernon, I was permitted to see the trees in full leaf, cherry and apple trees in bloom and the fields looking green with waving wheat and beautiful meadows. It had been raining for nearly one week, hence the roads were very muddy. Bro. D. F. Eby and wife and several others from Lanark were also here looking at the country.

I spent three days in Mt. Vernon and vicinity, but could not travel much on account of the mud. I was very favorably impressed with the country. The timber is good and plenty of it; the climate must also be excellent. Fruit grows in abundance. It is noted as a wheat country. The soil is good, but needs special care and attention just now; bad farming has rendered some of it less fertile than it ought to be. The country is standing much in need of energetic and enterprising farmers. I think it cannot be excelled for sheep and poultry. Men of moderate means can procure excellent homes there.

The water is not always good, but that can be remedied in most cases. Markets are reported good. The city of Mt. Vernon is quite a business point; population 2,500. I think it is as nice a town as I have seen in the State. It has been at least licensed for ten years, hence no saloon in the place. There are seven mineral springs at one point in the city. The place could be made a first-class health resort.

There are several members living in the county. I visited them, but could hold no meetings, as circumstances at the office did not permit me to be absent long enough to make the arrangements. Persons desiring information in regard to this county call on or address S. C. Polk, who will take pleasure in giving all desired information. J. H. M.

SUNDAY SCHOOLS.

THE Sunday-school season is now upon us. Its utility among the Brethren is a question unsettled by experience. While there are many who hail the S. S. with gladness, there are others who have evil forebodings of its influence. Experience will most likely change the feelings of S. S. enthusiasts as well as opposers. Those who have favored the S. S. on the ground that it would be the means of restraining our youth from running off into other churches will be taught by experience that the peculiarities of the Christian as defined by the Brethren's interpretation of the Scriptures will not be instilled into the minds of the youth in our S. S. We think we know something of the majority of the schools conducted by the Brethren; and these have not succeeded in teaching anything different from what would have been learned at the Sunday-schools of other churches. Of the schools, both of the Brethren and other churches, pastime, entertainment seems to be the predominating incentive to attendance. No sensible farmer commits the folly of sowing seeds knowingly "among thorns," "on stony places," &c. Should he who sows the seed of life exercise less discretion than the prudent farmer?

We do not doubt the possibility of the S. S. being an institution where good might be accomplished; but admitting the possibility, we, in no sense, regard it as a probability. We have heard of instances where the S. S. was the leading agent in calling a prodigal home to God, and we do not doubt the statement. Christ said that the salvation of one soul is worth more than the world. Taking these two facts together, S. S. enthusiasts, without calm reflection, deliberate consideration, decide the S. S. to be an institution appointed by Heaven, and are ready to stigmatize any good, honest, sincere brother or sister who

would dare to contradict them, as bigoted, prejudiced, fanatical.

But, stop! Have you ever considered that the irreverent, trifling manner in which God's word is oft-n treated in the S. S. has been the means of hardening many hearts, causing them to become indifferent to the offers of mercy, and disrespectful to the faithful of God?

It is very hard for man to take a comprehensive view of any subject on which he has become partial. If we could only look at the S. S. question, as well as others on which we are divided, divested of all prejudice and bias, we might all be nearer the truth, love each other more, have brighter hopes of the future prosperity of the church.

To our brethren who have serious objections to the S. S. we would say, our impressions are that your objections are founded upon misconceptions of Scripture, and your deductions are from illogical reasoning. Our hope is that experience will convince you that the S. S. cannot do much harm if it does not do much good.

It seems to us that we ought to convene in a general meeting for the purpose of reasoning, as brethren and sisters of one common father, upon the Sunday-school and its work. This meeting should take in all who have the welfare of Zion at heart, whether they are favorable or unfavorable to the S. S. What would our church be without the general and district conferences? Is the infant, S. S., more able to take care of itself than its mother? Let us hear from you. S. J. HARRISON.

Lanark, Illinois.

APOLOGIES.

DO not make them, dear young brethren, just entering upon the noblest of vocations—the christian ministry. Your self-respect, respect for your audience, the high character of your office, all require that you feel the solemnity of the occasion, the fitness of the theme, and your ability to improve the opportunity. If you have failed to qualify yourself for the service, an apology will not benefit you; it will excite distrust or commiseration, and thus rob the cause of a certain power. Better fail many times, and let these failures teach you a salutary lesson, than to get into a habit which so ill befits the pulpit. Do not apologize no matter what has happened. It is your duty to be in the pulpit, it is your right to be there without a word of explanation or apology.—*Baptist Flag.*

If you want the enemy to let you alone always be employed in something that is good.

SIXTY thousand Norwegians and Swedes have contracted for a passage to this country.

EXTRAVAGANCE.

THE extravagance of the times is alarming, and seems to be on the increase. In too many instances it is finding its way into the church. A New York City paper says: There never was a time in the history of New York when extravagance was carried to such a dizzy height as now. Not in dress alone, but in houses, in carriages, in horses, in entertainments, in balls, in parties, in every way in which money can be expended, it is poured out like water. The result is dress without taste, homes without happiness, and social intercourse without enjoyment. The extravagance of the women is saddening to contemplate. Exorbitant prices are asked and given cheerfully for dress, while diamonds and jewelry cost a fortune. Some of our fashionable belles have their dresses imported ready-made from Paris, copied exactly in their minutest details from the court costumes.

A REMARKABLE CALCULATION.

SOME curious calculations have been made by unthinking people in regard to the number of persons who have lived on the earth, and what we find out with them for standing room when resurrected. On this subject a curious illustration has been afforded by the *New York Journal of Commerce*. It takes up an utterance of the Rev. Adirondack Murray, who said in a recent lecture:

"Now the population of the earth is 1,000,000,000, and a generation dies every thirty years. In every thirty years then, 1,000,000,000 human beings go out of the world and 1,000,000,000 come in. Forty years ago the church taught that the world was 6,000 years old. She doesn't to-day pretend to guess within 100,000 years how old the world is. Very well. What has been the population of the world since the race began? Who can estimate the number? By what arithmetic shall you compute the swarming millions? Take the globe and flatten it into a square plain, 24,000 by twenty-four, and it would accommodate but a fraction of the human beings that have lived upon its surface? Where is the locality of the judgment to be, then? Can it have a locality?"

To this the *Journal* replies: "Now make the widest conceivable estimates. Suppose that the human race has existed on this earth, 100,000 years, that the population has never from the first day been smaller than this estimate for the present time—namely, 1,000,000,000. For the sake of easy calculation, instead of the estimate of thirty years to a generation, say three generations to a century. There will appear to have been 3,000 generations of 1,000,000,000 each, who, being assembled, require standing room. For a crowded meeting of men, women, and children, it would be ample estimate to give each two square feet of room. A square mile contains, in round numbers, 25,000,000 square feet, and 12,500,000 persons could stand on it. Therefore, eighty square miles would hold a generation, and 3,000 times that space would hold the population of 100,000 years. That is to say, 240,000 square miles would contain them, and gathered in a par-

allelogram, they would stand in a space 600 miles long by 400 broad. They could easily be accommodated in one or two of our States.

"Dead and buried, side by side, they would require five times their standing space, or (say) 1,200,000 square miles, and the United States has ample wild lands, as yet unwanted and unoccupied, to give them a cemetery. If any one wishes he may estimate how many thousand years of generations could find graves in this country without crowding each other. Whoever will may imagine the population assembled in a circle, or in a vast theater, with floor above floor, each floor diminishing the surface area of the building. It will do people of vivid imaginations good to reduce such imaginations to the facts of figures, and any school girl can do it."

COMPUTING TIME.

THE idea, I believe, is universally accepted that the Jew's manner of computing time was to begin the day in the evening. Now turn to Gen. 1: 3, "And God said, Let there be light: and there was light." This was the beginning of days. "And God divided the light from the darkness." (4th verse) And God called the light day, and the darkness he called night: and the evening and the morning was the first day (5th verse). This included the twenty-four hour day—the light and the darkness after God divided it. In the revolution of time, evening was the first to appear in fulfillment of the first twelve hour day, consequently in this revolution there had to appear the second morning in fulfillment of the first twenty-four hour day, and also the beginning of the second day, hence the language is, evening and morning the first day. It is not said that morning and evening was the first day, that would only include the light, the twelve hour day. Thus we learn from the sacred writer that the day began in the morning with the first morning. How long was it until the day began in the evening, and where was the first day or twelve hours placed in computing and reckoning of time. Will Bro. J. H. Moore, or some other brother please answer? See Matt. 28: 1. "In the end of the Sabbath, as it began to dawn towards the first day of the week," &c. Mark 26: 2. Luke 24: 1.

JOHN HARSBARGER.

REMARKS.—In regard to the Bible method of computing time we know of no explanation so complete as Bro. J. W. Beer's work on the Passover and Lord's Supper. There is so much in the subject that it cannot be fully explained in an ordinary editorial, hence we suggest the reading of Bro. Beer's book. Perhaps some of our clear headed contributors have something to say.

J. H. M.

HENRY Ward Beecher recently said: "If there is one thing I consider thoroughly indigestible it is the way criminals are cosseted and carried out of life. When a murderer is to be hanged, women send him flowers and would

kiss an ulcer for his sake. Priests run to him, and philanthropists hurry after them. 'He's going to die!' Are not a hundred thousand persons dying all around us, and there is nobody to run to them? There is no sympathy for them; but if a monster is to die for a foul murder, the floodgates of sympathy are opened; and the newspapers tell us how he died trusting in Jesus. Can a man, who has crept up to the gallows through the common sewers, at the last moment, just before the last effort to obtain pardon, suddenly blossom out into a fervent religious life? I don't believe it."

DR. Jacob Ditzler's new work on baptism has made its appearance, and is commanded by the *Western Christian Advocate*. He makes the Methodists believe that he has demolished immersion. Now let him move to have immersion stricken out of the Discipline as a "mode" of baptism, and instruct the Methodist preachers to cease immersing people, calling it baptism. But, perhaps, no one expects Methodists to be consistent.—*American Baptist Flag*.

THIS is the way it is done in many localities: Is the church in debt, the parsonage? Does the pulpit need a cushion, the floor a carpet? Is the minister's salary falling into arrears? Is the Sabbath-school library to be replenished, or an outfit for a missionary? What now? A spree, a feast a frolic, a strawberry festival, a picnic, a soiree, or fancy fair, a real smash down business. Gospel is out of the question. Faith, that works by love and purifies the heart, is laid aside totally for the time being. Piety, the religion of Jesus, pure, undefiled, bleeds at every pore! Christ is dishonored, wounded in the house of his friends. Satan rejoices! So it goes all right!—*Zion's Watchman*.

Beyond the Mount of Olives, to the north-eastward, about ten minutes' walk, and below the spot where, not long ago, the stone of Bethphage was discovered, the people of Bethany recently have been making excavations. In so doing, they have laid bare dwellings of small size, having mosaic floors and two very large cisterns, together with fragments of marble and columns. Though, or the most part in various colors, the character of the mosaics is somewhat crude. The locality is called by an unintelligible name—Khirket Ankeshek.

"Do you promise, by God's assistance, never to drink intoxicating liquors as a beverage?" is the new addition in the Cumberland Presbyterian book of discipline, which must be answered affirmatively by every candidate for membership.

Now, we do not want to say one word in favor of the use of intoxicating liquors as a beverage, but we do think that the Cumberland Presbyterian church acts very inconsistent in making this a test of fellowship while at the same time she ignores some of the plain, positive commands of the New Testament. Be consistent by teaching and practicing the whole gospel.

Our Bible Class.

J. S. MOELLER. EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Moeller, Ladue, Henry Co., Mo.

Will some one explain Genesis 4: 10—"And the Lord said unto him, Therefore whosoever slayeth Cain vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark He set on him? ROBERT T. CROOK.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were those "devout men from every nation" all Jews, or not? ROBERT T. CROOK.

Please explain Hebrew 6: 1, 2. We read, he should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, seeing he uses the plural number. In the German the reading is different: "Von der Taufe, von der Lehre." Here we have but one doctrine and one baptism. How are we to reconcile the matter? J. H. MILLER.

Gen. 1: 5, What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain. LIZZIE B. MYERS.

THE above query is open for investigation. J. S. M.

Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done in earth as it is in heaven;"—was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet? ABRAHAM GUYEKY.

I write for an explanation of the latter part of the 11th chapter of Acts, commencing at verse 43rd. WM. LONG.

THE UNJUST STEWARD.

Please explain the parable of the unjust steward, when he called his Lord's debtors and said unto them to write 50 and 80 when they owed 100. Did he pay the balance out of his own purse or not? Some preach that he did; or did not the Lord teach his disciples heavenly wisdom or fore-thought, to provide for the world to come? Please explain it through J. A. W., as soon as you can, and you will oblige your unworthy brother, J. Y. SHAFLEY.

IT is hardly probable that the unjust steward paid back the balance to his Lord, from the fact that he had already acted dishonestly. Besides this, his Lord told him he could no longer be steward. See Luke 16: 2. The steward knew, that he would lose his position; hence he began to plan for his future subsistence, and fell upon the plan of reducing the bills of his Lord's debtors; knowing that by so doing he would secure their friendship. This view is further sustained in verse 4, of same chapter, where the unjust steward plainly gives his motives for thus acting. He says, "That when I am put out of my stewardship, they may receive me into their houses."

Here the unjust steward made himself friends of that, which was not his own. The lesson to be learned from this parable is, evidently, that we, as Christians, make friends of that, which is not our own, (for the earth is the Lord's and the fullness thereof) i. e., the mammon of unrighteousness. See Luke 16: 9. "That when we fail, they may receive us into everlasting habitations." The point in the lesson is, that

inasmuch as the unjust steward made himself friends with this world's goods, and thus provided for his future well being in this life; even so Christians should make to themselves friends of the mammon of unrighteousness, for their eternal well-being. Not however by acting dishonestly, but in the following manner: If we give alms to the poor, we not only confer a favor upon the unfortunate, but we are at the same time laying up treasures in heaven. Because of this, Christ says, "It is more blessed to give than to receive." Again, "He that giveth a cup of water in the name of a disciple, shall in no wise lose his reward."—Hence if the simple giving of a cup of water, from Christian principle will bring its sure reward, will not the giving of food and raiment and money, also bring its certain recompense? Certainly.

Then we can make to ourselves friends in heaven, as well as on earth, by that, which virtually is our Lord's, and this is what our Lord wants us to do. By so doing we act wisely.

J. S. M.

THE FIG TREE.

Will some brother please explain part of 13th, 14th and 21st verses of 11th chapter of Mark, which reads thus, "He found nothing but leaves; for the time of figs was not yet. Jesus answered and said unto it: No man eat fruit of thee hereafter forever, and his disciples heard it. Peter saith unto him: Master, behold the figtree which thou cursedst, is withered away. It was cursed and the time of figs was not yet. J. H. STAGAN.

DOUBTLESS the object of this miracle was, to prove to the disciples the divine power of Christ; that he not only had power to cast out devils and heal the sick, give sight to the blind, cause the dumb to speak; but that he also had power over inanimate nature, by controlling the mountain waves of Galilee, and causing the fig-tree to wither and die.

One will say, since Christ knew all things, why did he seek for figs on the tree, before the time of figs had come? To this it might be answered that Christ did not seek for figs, so much for the sake of figs, as for a proper opportunity of displaying his power, to confirm the faith of the disciples.

Had there been figs on the tree, the opportunity to perform the miracle would not have been so favorable.

Again, if there had been figs on the trees; his enemies, (who were always watching him) might have said, the tree was killed in shaking off the figs.

The cause for killing the fig tree was, "no fruit." It is thus with professors of religion. God expects fruit,—the fruit of the spirit. "Every tree that bringeth not forth good fruit, is cut down," etc. We may think that our time for bearing fruit has not come, but let us remember that our time is not God's time.

May God enable us all to bear fruits of holiness, that we be not cut down. J. S. M.

THE Bible is the telescope which gives us a view of fairer scenes above.

Nothing is more amiable, or a better guard to virtue, than true modesty.

From Christian Standard.

REPENTANCE AND CONVERSION.

1. Where is the difference between repentance and conversion?

2. What did the Savior mean, when he breathed on his disciples and said unto them, "Receive ye the Holy Ghost?" S. C.

CONVERSION means turning. It may be the turning of the affections, or the will, or the life. As popularly used, conversion is the turning of the heart to God. But sometimes in the Scriptures, it not only does not mean this, but stands in marked distinction from it. Thus in Matt. 13: 15; "Lest they should see with their eyes, hear with their ears, understand with their hearts and be converted"—properly, "and turn"—"and I should heal them;" where it evidently comprehends the turning of the life to God. Again, in Acts 3: 19; "Repent and be converted"—properly "repent and turn"—"that your sins may be blotted out." The conversion here, is something that follows after repentance; consequently it does not mean a change of heart. It is the turning of the life in actual obedience to the gospel. James 5: 19, 20: "If any of you [Christians] do err from the truth and one convert him, let him know that he who converteth a sinner from the error of his ways," etc. Here it cannot refer to what is popularly styled conversion, for it is spoken of Christians who go astray from the path of right, and it means turning them back to right ways.

2. It was symbolic action, we think, indicating that after his ascension, the spirit would come upon them, and then they would be able to proclaim the remission of sins.

GUIDES.

The best law—the golden rule.

The best education—self-knowledge.

The best philosophy—a contented mind.

The best statesmanship—self government.

The best war—to war against one's weakness.

The best theology—a pure and beneficent life.

The best medicine—cheerfulness and temperance.

The best music—the laughter of an innocent child.

The best science—extracting sunshine from a cloudy way.

The best art—painting a smile upon the brow of childhood.

The best engineering—building a bridge of faith over the river of death.

The best biography—the life which writes charity in the largest letters.

The best diplomacy—effecting a treaty of peace with one's own conscience.

The best journalism—printing the true and beautiful only, on memory's tablet.

The best navigation—steering clear of the lacerating rocks of personal contention.

The best mathematics—that which doubles the most joys and divides the most sorrows.

INSTEAD of becoming obsolete by the flight of centuries the demand for the Bible is increasing every day. Never in the world's history has the demand for it been so great as now. It is estimated that two copies of this marvelous work are published every minute, night and day, the year round, and yet the demand is greater than the supply.

Correspondence.

From T. K. Buck.—Brother Moore:—Having been informed by friends from the North that you contemplated a visit to our country, we will look forward to the time of your arrival, with no little interest, and were it agreeable to the wishes of those of the ministry who are now visiting our country, it would be a source of pleasure to members residing here, to arrange to hold meetings. We had a short but pleasant visit from Bro. R. F. McCune, of Newark, and are very sorry, he could not tarry longer. Our time was closely occupied at the time of his visit and we were unable to get over the country with him, as we wished, but hope this may not be his last visit among us.—We now have quite a little company of members in our vicinity, numbering, with those who have purchased homes here, in all about ten present. They ought to have some attention by the ministering brethren who may chance to visit this section. Our country is just about entering into its full glory. We must say, that no country presents a more lovely or attractive appearance in Spring, than this portion of Illinois.

Our whole country has donned its new dress of green, presenting a pleasing scene to the eye. In a few more days the air will be filled with fragrance from the beautiful bloom of the orchards. Cherries are all in bloom now. We have lettuce and onions now on the table, radishes and beets are growing nicely. Flower gardens are already perfectly beautiful. The more thrifty class of farmers are rapidly pushing forward preparations for planting, and the coming week will see a great many fields of corn planted.

What is improving rapidly. Many fields thought to be severely injured by the Winter, bid fair to make an average crop. Our pastures are fine, and cattle rapidly casting their old coats and looking fine. Come down, friends, from the chilly and bleak North, and see our beautiful Egypt. Secure to yourself a fine farm among us in this land of fruit and flowers, and during the coming Summer I hope to meet and greet with a hearty welcome, many readers of the B. at W.—*Mt. Vernon, Ill., April 21.*

From J. L. Brown.—This will inform the readers of the B. at W., that wife and I arrived here the 14th of April. My health has been improving while here. The weather is delightful; a soaking rain refreshing everything yesterday. Crops look very promising. We found eight members in the city of Hastings. Brother Ashmelter and wife keep a boarding-house. Bro. Hilderman, from Philadelphia, clerks in a grocery store. I live a few blocks south from the B. & M. depot, and if any brother should travel through, we would be pleased to have them call. I learned that some old brother from Indiana, was through here and preached in Juniata about the 12th of April. Next time, brother, please call and preach some in Hastings. I would say with Bro. Snowberger, from York, if the ministering brethren should come at his request, to come to Hastings also. *Hastings, Neb. May 8.*

From Jesse Calvert.—The Northern District of Indiana met in council, May 5,—a large number being present, notwithstanding the small-pox scare. After devotional exercises, the meeting was organized by electing Daniel B. Sturgis, Moderator, and John H. Miller, Reading Clerk; Jesse Calvert, Writing Clerk. The districts were then called and seven queries presented. 1. The missionary work passed the meeting, and four brethren selected to fill the calls for preaching. 2. Is it right for brethren or sisters to trade with men that keep beer or whisky to sell or give away, although they may have it in a different house? *Ans.*, not right. 3. Concerning the restoration of ministers that had been silenced. 4. Was of a similar character, both which passed the meeting and goes to A. M. 5. Concerning getting a home for the infirm old brethren and sisters, and orphans. This passed the meeting, and arrangements will be made to have such an institution in Northern Indiana. 6. Concerning the Miami Valley Elders' Petition. Passed. 7. Concerning elders holding an illegal meeting and acting on the labors of other elders in their absence and condemning their work without giving them notice. This was tabled. D. B. Sturgis was then elected on Standing Committee and John H. Miller, Delegate. The other business being settled, we closed the time of holding the District Meeting until 1st Thursday of April 1882 to be held in Cedar Lake congregation, D. Kab county, Ind. The meeting was pleasant and union seemed to prevail; we think good was done both to members and outsiders.—*Warsaw, May 6.*

From Wm Ikenberry.—We are having beautiful weather here since Easter, pasture is getting pretty good,—about as far along as it generally is this time of the year. Some folks are done seeding, others are busy at it yet. It is warm enough to plant corn, but the farmers are not ready to plant yet. There is not much sickness here this spring with the exception of some measles which are not very bad. I think the plan of some of our sisters at preserving brother Balsbaugh's writing, is so good, that I am prompted to say a few words too. I will freely pay a dollar and also buy a book, and it seems to me that hundreds of others surely will do the same, if they look at it right and can see how necessary it is that we preserve such writings as his are; for our children and friends to read in time to come, when we will be resting in the silent tomb and can speak to them no more. Many times have I been encouraged to try to serve my God, by reading his writings and thought, if we could only save all his writings. Just think of the great labor it takes for the poor infirm brother to do all this writing, and shall we for the sake of a little worldly treasure, let it be lost, which it certainly will be in the future, if we do not help to preserve it by throwing in our mite? Had we not better lay up treasures in heaven than on earth? Perhaps you will say "I would give something, but I am not able. And he uses so many words that I do not understand anyhow." Well perhaps you do not understand every word; neither do I, but I am afraid we understand more than we are willing to comply with. And as for not being able, do

you not often spend money for things that you would be just as well or far better off without as far as health, for both soul and body, is concerned? If this is the case, you are inexcusable. Let us try and make good use of what the Lord gives us and spend at least part of it to the honor and the glory of God and the saving of souls.—*Waterloo, Iowa, May 1.*

From Emily A Cross.—Dear Brother Eshelman:—Your letter and papers received O, I don't know how to return thanks to you for the paper, except to send you the money for it, as soon as I can get it. I don't feel worthy of such a gift. I wanted to reward you for your trouble as soon as I received the papers but did not know how to do it, until last evening I received your paper and the supplement. So I thought, now is a chance for me to do something for the good cause. As I told you before, I live away off from the main body of the church but that don't hinder me from trying to do something for the Church when I have an opportunity like this. So this morning when two of my neighbors came in I handed them the paper and supplement. I told them I would like for them to subscribe and they handed me the money, wanting the paper for five months. O, brother you have no idea how your kind letter and good papers revived me in spirit! O, I feel like a new person, to think such good news reaches my home every week. You said you hoped that we would gather good things from them. O, I could gather nothing else; for they are composed of the words of God and well seasoned. O they are bread for my hungry soul. I read and took the letter and paper to my widowed mother to read, and she wept over them, and enjoyed them like a hungry child would enjoy a piece of bread. I make this companion to let you know how we feel away off from the main body of the Church. We read our Bibles but that is not like having the Gospel explained by a minister; that is why we love the paper; it explains many things that we don't understand by reading alone in the Testament. *Pascoe, Sangamon Co., Ill., April 24.*

[We permit this to go before our readers to show them how glad the paper makes those who seldom hear a minister preach. Recently many brethren and sisters sent us money to pay for the paper to the poor, and they now see how their contributions make glad the hearts of those of like precious faith. Many such letters are received at this office. God will reward all openly.—*Eos*]

From Granville Nevenger.—Dear Brother: Without boasting, we can say we have become very much attached to the editors of the BRETHREN AT WORK—when we say "me" I mean a number of saints as well as sinners in this congregation. And although we do not use your little God-sends, do not be discouraged, in your work of love in dragging many precious young souls, from the very jaws of hell, and exerting a moralizing and refining influence, over those whose souls are not so deeply dyed in sin. Go on in your heaven-endorsed mission until you yield your body in

death. As for the BRETHREN AT WORK, it is highly appreciated by its readers, in Bond county, and although limited circumstances forbid my accepting of your liberal offer at present, you may expect us lifetime readers as long as you continue in the present "old paths." My wife said not long ago that we could hardly keep house with it. While I think of my own errors, trials and temptations as a burden for such a weak mortal as I am. I think of you as one that is led to the very pinnacle of the temple, and although you may hear the self-accusations of our modern man, praising, self-worshipping and self-pampering soul, remember that many silent, heart-felt prayers are going up to God in your behalf. As it is God's work, continue to unfurl the blood-stained banner of Prince Immanuel; for many are trying even in the Brotherhood, to trail the blood-bought banner in the dust. May the Lord reward them according to their works. I received from you the Problem of Human life and read and studied it with interest, and can say it is a book that ought to be sent broadcast over this mundane sphere. I am glad you are doing your part in driving the midnight darkness of evolution from our land. I have loaned my book and expect to keep it going. I wait with interest the Literary Microcosm. May God bless you all and keep us safe in the narrow way and save us eternally.—*Mulberry Grove, Ill.*

[We do not make a practice of publishing friendly letters; but think the above may serve to show grumblers that our work is appreciated. Jealous persons may feel sad because we receive some heavenly messages, but good men will rejoice that even we get some sweets amid the earnings and mummings of ungodly men and women.—M. M. E.]

From Howard Miller.—In the church census, now about complete, on making out exact returns for each church district in the United States it frequently happens that we can not find a schedule, or several of them, to complete the district. In such cases names of the churches are published and correspondence solicited on the subject. It not unfrequently happens that in the schedule after the question, "Name of church" the answer "German Baptist" occurs, and to the question "tell name of denomination with which connected," the reply is, "not connected with any" and is clearly a misapprehension on the part of the respondent. We are thus unable to locate the congregation. In Southern Indiana we want to hear from Josiah Howard, Mathias Frantz, Jonathan Zimmerman, and Sampson Hill church to complete Indiana. Please exercise the virtues of patience and promptitude.—*Levinburg Pa.*

From B. F. Flory.—We, the Brethren of the Nebraska Valley church, are progressing slowly. Had five additions during the Winter and, Spring,—three at our series of meetings, conducted by C. Forney of Falls City, N. D., one last Sunday, a minister in the Christian Church Campbell church. We now have near forty members, with a comfortable meeting house in the town of Faragut, at which place we expect to hold a Love-feast on the 18th of June

1881. We would desire any, looking up a better country, give this a visit. We have an excellent farming country. Especially should Brethren traveling west this Summer, give us a call at our Feast. Weather delightful, crops promising, corn planting in order. Any coming by R. R., should come to Faragut, and stay on the C. B. & Q. R. R. Also address me there for any information, etc.—*Faragut Iowa, May 7.*

From L. Wolc.—Wheat in Southern Illinois does not look very promising. The Fall was too dry; it did not get root sufficient to stand the severe Winter. Grass and other things are looking fine. We see but very few peach blossoms. Apple blossoms not so abundant as last year; cherries very full.—*Salem, Ill. May 5th.*

From A. W. Swab.—We are having late backward Spring for this country, more so than generally. The oats are all sowed and some corn planted and nice weather now. We had our church meeting the last day of April; all went off in peace and harmony.—*Plangent Mound, Ill.*

From John Metzger.—I came here Saturday, trying to preach Jesus to the people; had some trouble to get a place for preaching, but I concluded I would still try; finally I got a place. I see some of the people here fear the Brethren will make some inroads. Preached last evening to a very interesting congregation. Three came out; there are fair prospects for more.—*St. Louis, Mo., May 3.*

From J. S. Flory.—Any person, wishing to correspond with us, can address us as follows: We shall be at South English, Iowa, from May 24 to 30; Ashland, Ohio, from June 3 to 10. Canaan, Ohio to June 20; Fayetteville, W. Va., to the middle of July, Faragut, Iowa, July 18 to 25.

For B. A. W.
TRICKS OF THE TYPES
Jewell Co Kan Apr 25th 1881
Dear Bro M. M. E.

I pity you.—You feel keenly.—Put it on the 1st Page.—*"Bodily Mixed."* It touches me in tender places and arouses my sympathy, because I have so often suffered in like manner myself; do not remember to have ever had one of my compositions published in B. A. W. or Prim. C. without having the compositors change, distort, pervert or interpolate until like old father John Henneberry I felt "greatly mortified".

I once had a standing advertisement, of several months, running through the Prim. C.

It was only 3 or 4 lines and I paid the regular rates for insertion requesting that they preserve the diction in the copy verbatim.

Yet it came out, and run through, with an interpolation that greatly murred its euphony and measure.

What is the matter? Can your compositors read my 17 or 18 line papers or volumes, to make its contents as they see fit, anything and everything,—which fact is a sort of a high standard manner,—and frequently give the exact reverse of what they wish to say

In almost every paper Bro. Balbaugh was wont to have an "errata" or an "explanation," or a "Correction" in some of which he complained that his light became darkness—Now when the Editor suffers, perhaps we may hope for an improvement.

Please be so good as to publish this. It may be for the benefit of our Editors and Compositors.—Yet I don't suppose you will.—I once sent a remonstrance of this kind to the Prim. C.—It never appeared, but sometime after I sent them a Notice of our Love-feast to be held at the residence of James L. Switzer Jewell Co Kan. It came out.—"A Love feast will be held at the residence of J. L. Switzer Rock Creek Missouri—All are cordially invited &c."

Some time after I wrote to bro. Quinter to know whether the J. L. Switzer of the Rock Creek Missouri Church was any relation to myself but he said my letter was unintelligible to him—

Its no use to tackle an editor. They have every advantage of you. If you don't talk to suit them they'll make you, and its a very difficult thing to get a few words like these through the press—

Now please—Messrs Editors & Compositor—let us say what seemeth good unto us—and say the little we do say in our own way of saying it for we love our individuality very much.

I have no ambition to rank as a Contributors but I do feel an interest in our church and Church Papers and I do not think it enhances the interest of either to handle your copy so carelessly.

affectionately Yours
J. L. Switzer

Now, Bro. James, we have followed your copy precisely in spelling, punctuation and capitalization. We think every man has a right to preserve his "individuality," and such as want us to retain it strictly in their articles sent to us, shall have it retained. Many articles are poorly written and not unfrequently a word is used that is nearly like some other word in orthography and meaning, and when our compositors find one of these words, it is truly puzzling which one the writer of the article desires to use; and as his illegible scrawls leave us to guess, we guess as near as we can. There is too much carelessness on the part of many writers. They hastily pen a few thoughts, and without even taking time to arrange the sheets in to read, send them to the paper with the request, "Please correct and publish." Now, under the head of correction, we must understand many things. We have his ideas, but the words are spelled wrongly, the grammar and punctuation are faulty, and to get wrinkles out of the sheet, may indeed cause some changes in the sentiments. There is only one remedy. Let those who write for the press, put their articles up, according to good law. M. M. E.

From present indications our coming Annual Meeting will have plenty to do as our District meetings should make it a point not to order A. M. with queries, &c., that they can attend to get as well, and in many cases much better. No queries should be sent but have already been settled upon, unless it is for the purpose of having them repealed or amended.—*Primitive.*

Health and Temperance.

S. T. BOSSERMAN,

EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

HEALTHFUL HOMES.

NOW is the time to "clean up" in order to secure health. The long winter has disappeared and during its stay a great deal of rubbish has been accumulated here and there, which if allowed to remain to become foul or decomposed will be greatly detrimental to health.

Carpets should be taken up, carefully cleaned and replaced; walls should have an application of solution of lime, or something better. Your closets or rubbish rooms should be examined; there look at that pile of old boots and shoes, old clothing etc., which should be taken out, and give the room a chance to breathe pure air.

There is the sewer, perhaps close to the well too, see that none of this fetid water enters the well, open up the water course and carry fever, ague, diphtheria etc., away from your homes.

Now examine your cellars. Look at that pile of rotten apples, potatoes, turnips or what not. Remove them and throw them out in your field for compost. Look at your mouldy walls and damp floors. Open the windows, whitewash the wall and render your cellars healthy and thus bid defiance to disease, and be healthy and happy. Sickness can be avoided greatly by a carefully cleaned and ventilated home. Pure air is the angel of health. Then why not let this health-winged messenger in? If all rubbish is allowed to remain in your cellar and garret, pure air will remain a stranger. All departments cleaned, and properly ventilated, all enclosures can be made as pure as the air without.

Remember you are therefore measurably responsible for sickness in the family. Improper ventilation of rooms, improper food, improper clothing and exercise and indiscriminate eating, all prompt disease. All of this can be avoided, will you do it?

TOBACCO A FOE TO MARRIAGE.

THE inquiry is often made, How is it that there are so many fine girls in our cities unmarried and likely to remain so? We answer, tobacco is one cause. In old times, when you could approach a young man within whispering distance, without being nauseated by his breath; he used—when his day's work was over—to spend his evenings with some good girl or girls, either around the family hearth or in pleasant walks, or at some innocent place of amusement. The young man of the present day takes his solitary pipe, and puffs away all his vitality, till he is stupid as an oyster, and then goes to some saloon to quench the thirst created by smoking; and sheds crocodile tears every time his stockings are out at the toes, that "the girls now-a-days are so extravagant, one can't afford to be married!" Young men deliberately give up respectable female society

to indulge the solitary, enervating vice of smoking until their broken-down constitutions clamor for careful nursing; then they coolly ask some noble girl to exchange her health, strength, beauty and unimpaired intellect for their sallow face, tainted blood and breath, irritable temper and mental imbecility.

Women may well hate smoking and smokers. We have known the most gentle and refined men grow harsh in temper and uncleanly in their personal habits under the thrall of a tyranny, which they had not love nor respect enough for woman to break through.

On the other hand certain ladies of the superficial, superficial type, we confess, sometimes trouble us a little by dispatching the mighty evils of tobacco, by a mere stroke of nonchalance, a toss of the head, or a senseless laugh. "O, my husband smokes a little," said one of these ladies to us, "but he smokes the best cigars, and if he does nothing worse, I shall not trouble him about it." This lady afflicts God's world with five creatures, in the shape of sons and daughters—they are pale, lank, lean, scraggy and tremulous; she never investigated the cause of this family deformity and disease; she does not consider that tobacco is a rank poison, that her husband was poisoned from head to foot when she married him; that he poisoned her and she poisoned her children, and that the virus inheres like indelible ink, or the hue of the Ethiopian.

"A man," says a distinguished physician, "may poison his child before it is born, through the nerves and blood of its mother." I have a friend who was an inveterate smoker, until his first child was born,—that saved him. He knew that his breath would poison it, and he has abandoned the poisonous weed, I trust forever.

A few nights ago, says an eminent physician, I was sent for hastily to see an infant two weeks old. I had attended the mother in her confinement, and had not thought it necessary to call but once after. I found her radiant with health, and she had followed my directions. The child had nursed, and it had seemed as strong and healthy as possible. I could see no reason why it should be sick, but it had evidently been so. It seemed that it must have been poisoned. I questioned the mother and grandmother, nurse and all, but could not find that any were in fault. At last I turned to the father. "Don't you use tobacco, sir?" said I. The murder was soon out. He was an inveterate smoker. The day before he had taken the babe while the mother went out; some of his friends called and they had a nice, social smoke, in the same room with the child; and there the little delicate creature had been poisoned in every fiber of its being, with every breath it drew. Is it a wonder it was sick? Doubtless many a child is poisoned to death by the tobacco used by its parents, and those around it. "I can point you," says another physician, "to two families right under my eye, where in each case there is a nest of little children, rendered idiots by the tobacco habits of their parents!"

"One would think," says a lady, "that marriage ought to cure a man of using tobacco." It would if women did their duty! The ceremony ought to be amended, by inserting after

"love, honor and cherish," the words, "and use no tobacco." But if marriage, says another, does not reform the tobacco-toper, one of its blessed consequences ought to be. *No man ought to poison his baby.*

The argument respecting marriage as we reflect, becomes intensely moral. Marriage is a powerful ally to virtue, but few States-prison convicts, we are assured, are married men. "Marriage is honorable in all," hence, to abuse and thwart the grand design of this holy institution is a high-handed sin against the highest good of the race.

The ignorance of former times touching this evil, God may have winked at, but he now commands tobacco sots everywhere to repent. They have no right to poison virtuous women, "whose price is above rubies!" They have no right to afflict the world with a feeble, scrofulous, scraggy set of children—it is a sin against God and nature, and should be placed among criminal offences in the Statutes of a State.—*Selected.*

WOMEN AND WINE.

A WRITER in *Scribner's Monthly* uses the following strong language, which will be responded to by the women who have suffered all over the land.

"Of the worst foes that women have ever had to encounter, wine stands at the head. The appetite for strong drink in men has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more shame, sorrow and hardships—than any other evil that exists. The country numbers tens of thousands—nay, hundreds of thousands of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink."

"Yes, there are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by the thousands who dread to hear at the door the step that once thrilled them with pleasure; that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached, in this world at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and children, the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.—*Agri-cultural World.*

Be temperate in all things.

GENERAL AGENTS
FOR THE
Brethren at Work,
AND
TRACT SOCIETY.

A. T. Bostoner, Dunkirk, Ohio.
J. C. May, Lima, Ill.
J. C. Carter, Tipton, Ind.
W. Taylor, Mt. Morris, Ill.
J. & M. Morris, Carroll, Mo.
John Allen, Salisbury, Conn.

John Forney, Athens, Kan.
Daniel Younts, Vicksburg, Ill.
J. S. Flory, Leavenworth, Kan.
John Metzger, Cairo, Ill.
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By sending the paper to your friends until Jan. 1, '82, or by calling on your neighbors to subscribe, you can help reach the 10,000. Look over the Prospectus sent you, and learn of the extra inducements offered to yearly subscribers. We have no complaints to make, but are thankful for the great activity heretofore displayed by our agents and workers generally. Shall we hear from you soon? Address:

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Mt. Morris, Ill.

Problem of Human Life is having an immense sale. It goes off in a manner that is astonishing. Everybody should read it. Price, by mail, only \$2.00.

Matrimonial.

PAGE 12.—FACONS.—B. J. D. FOSTER at his residence, 11 Monroe St., May 2d, 1881, Bro. Isaac Plimley of Adams Co., Pa., to sister Sarah J. Jacobs, of Frederick Co., Md. J. D. FOSTER.

Fallen Sleep.

WICKS.—In the Panther Creek church, Dallas Co., Iowa, May 2d, 1881, sister Mary Wick, aged 55 years, 1 month and 1 day; the disease being cancerous tumor. Funeral services by the Brethren from Rev. N. C. SAMUEL BADGER.

YOUNG.—Also in same neighborhood, April 19, 1881, of lung fever, friend Jacob H. Young, aged 45 years and 4 days. Funeral services by the Brethren. S. BADGER.

VAN CIL.—In the Mill Creek church, May 4th, 1881, Martin Van CIL, aged 81 years and 9 months. He was born in Montgomery Co., Virginia, Feb. 4, 1800. He moved from Virginia to Union Co., Ill., where he was married to Susan C. Lerie, in his 22nd year. They were both baptized into the Dunkard church in 1824. His wife preceded him to the grave seven and a half years. He was the father of nine children, eight of whom are living. He has been unable to walk for eight years; could not leave his 10 m. only as he was carried out.

The funeral procession was improved by W. H. Lerie, from 2nd Cor. 14th chapter. Thus passeth away the old standard bearer. Surely such will meet their reward, which is held in store for them that love his appearing. MELIA BUCKNER.

Primitive Christian, please copy.

LONG.—May 5, of typhoid pneumonia, after an illness of about a fortnight, near Panora, Iowa, in the Coon River church, David Preston, second son of Bro. Isaiah and sister Sarah Long, aged 17 years, 4 months and 22 days. Funeral by Bro. J. W. Diehl, from James 4: 11.

J. D. MATCHELLEN.

KENTNER.—At the home of his parents, in Decatur Co., Iowa, April 19, 1881, Bro. Ely C. Kentner, aged 22 years, 6 months and 16 days.

The funeral services took place the first Sunday in May, and were conducted by J. W. Stout, assisted by L. M. Koh. Another one has left this unfurling world, but we have all reason to believe he is at rest with Je su. Shortly before he died he told his parents, brothers and sisters, "Jesus is calling and I must go." Dear, young friends let us take warning and ever be prepared to meet our God in peace, then all will be well.

JENNIE KORN.

Announcements.

DISTRICT MEETINGS.

May 20, the 1st district of W. Va., will hold their district meeting in the Greenman Church, at the meeting-house by William George's.

May 20, special district meeting at Bro. S. Click's, 2 miles north-east of Nevada, Vernon Co., Mo.

May 20, district meeting of Middle district of Iowa, at meeting-house, four miles east of Harlan, Shelby Co., Iowa.

May 20, district meeting of Nothern Kansas, Nebraska and Colorado, in the barn of Bro. J. Lichty, four miles north of Morrill, Brown Co., Kan.

LOVE-FEAST NOTICES.

May 21, in Redbank church, Armstrong county Penn'a.

May 21 and 22, at Bro. S. Click's, 2 miles north-east of Nevada, Vernon Co., Mo.

May 21, in Middle district, at meeting-house, four miles east of Harlan, Shelby Co., Iowa.

May 21, at 10 A. M., Love-feast in Pleasant Hill church, Macoupin Co., Ill., near Virden.

May 28, at 11 A. M., in our meeting house, three miles east of South English, Iowa. Conveyance to place of meeting by notifying Peter Brower.

May 28, at 10 A. M., in Eagle Creek church, Hancock Co., Ohio.

June 1 and 2, at Cherry Grove, Illinois.

June 2 and 3, at 10 A. M., in Silver Creek church, Ogle Co., Ill.

June 2, at 10 A. M., in Union City church, one and one-half miles north of Union City, Randolph Co., Ind.

June 2, at 10 A. M., in the Clear Creek district, Huntington Co., Ind.

June 4, at 10 A. M., Love-feast in Rome church, Hancock Co., Ohio.

June 10 and 11, at 1 P. M., Love-feast at Panther Creek church, Dallas Co., Iowa.

June 11, seven miles nearly east of Salem, Marion Co., Oregon.

June 11, at 1 P. M., in the Reo River church, Lee Co., Ill.

June 11, at 1 P. M., in the Stone church, Marshall county, Iowa.

June 11, in the Laporte church, Indiana.

June 11, in the Turkey Creek church, in the barn of Bro. H. N. Miller, seven miles north of Pawnee City, Pawnee county, Neb.

June 11, at 4 P. M., Love-feast at Bethel church, Holt Co., Mo., (near Mound City.)

June 14, at 4 P. M., in Panther Creek church, Woodford Co., Ill.

June 14, at 1 P. M., in the Milledgeville congregation, Carroll county, Ill.

June 15, in the Upper Cumberland district, Pa. at Farragut, Fremont Co., Iowa.

June 18, at 4 P. M., in the Beaver Creek church, at Bro. John Sears, six miles west, and three miles south of York, York Co., Neb.

June 18th and 19th at 1 P. M., Love-feast at Yellow Creek, Stephenson Co., Ill.

Annual Meeting Business.

BY ORDER OF COMMITTEE.

As many brethren get to place of meeting on Saturday, as at Lanes, last year, we will inform them that the business of the meeting begins on Tuesday, and we will look for them to come on Monday. But if more than the standing committee come on Saturday, there will be no binding arrangement, except in the tent, where 15 cents per meal will be charged until Monday morning.

According to the decision of last Annual Meeting, boarding tickets good during the sessions of the meeting, will be furnished to males for \$1.00 and females for 50 cents.

All letters, papers and telegraph despatches should be directed to "A. M. B. X., care of D. N. Arkman, Ashland, Ohio, as he will have charge of mail, telegraph and baggage department.

POOR FUND.

Lyman Eby, \$5.00; Meli Wenger, 25 cents; S. Groff, 1.00; Jno Meyers, 1.00; Mary Leedy, 50 cents; Emma V. Bashor 20 cents; Frank J. Evans, 20 cents; Aaron Huford, 1.00; a brother, 1.00; D. Yost, 10 cents; Saml. E. Herr, 1.00; Simon Yount 20 cents; M. Haines, 40 cents; Jennina Grubbs, 25 cents; Geo. Holsapple, 1.00; S. Wine, 2.00; Elias Cover, 25 cents; W. C. Heisl, 50 cents.

The Legislature of Nebraska has passed a prohibitory liquor law. It is not quite so rigid in its provision as the Kansas law, but it is said it will reduce the saloons in Omaha from 150 to 70 with a proportionate ratio for the balance of the State.

The Legislature of Arkansas has passed a law, prohibiting the sale or giving away of any intoxicating liquors within three miles of any church or school house, if a majority of the inhabitants, male and female of age, within that district, shall petition the court so to order.

An unmistakable eruption of Mount Baker, in Washington Territory, is said to be in progress, causing considerable consternation among the scattered settlers of that region. As seen from Upper Sumas, some fifty miles distant, the display of fire and smoke is pronounced to be magnificent in appearance.

The hair is the least destructible part of the body. The hair of the ancient Thebans is, after a lapse of four thousand years, found to have survived the tombs. The Pyramids and the Sphinx are crumbling, but some of the wigs of human hair, exposed to the mold and moisture of their entombed apartments, are less decayed than the monuments themselves.

The Escorial, the palace of the kings of Spain, is one of the largest and most magnificent structures in the world. It was begun in the year 1562 by Philip II., and its first cost was 600,000 ducats. It forms a vast square of polished stone, paved with marble. According to Francisco de los Sales, it would require four days to go through all the rooms and apartments; the distance traveled would be 23 Spanish leagues, or about 120 English miles. There are 14,000 doors and 11,000 windows belonging to the edifice.

At Alexandria, Egypt, a Greek boy, having disappeared and been found dead in the harbor, some fanatical Greeks have accused a Jewish family of killing the boy in order to obtain Christian blood for their Passover ritual. Great excitement prevailing, the police have been largely reinforced and other precautions have been taken against an outbreak. This is another means of the persecutions of the Jews to secure their destruction. This spirit has lately been abroad in all Europe and Asia, but it was hoped it was dying out.

A monster fish—a most remarkable specimen of the finny tribe,—was recently caught near the Isles of Shomvi, by the crew of a fishing schooner from Swazipooti. It was 15 feet in length, and weighed 2,300 pounds. Its mouth was said to be v-r-y large, containing seven rows of sharp teeth, and, in general appearance was somewhat like a shark. In its stomach was found a codfish weighing 50 pounds; also two small cods and two eels. The fish was on exhibition several days at Boston and Lynn, Mass., and was examined by several scientific gentlemen, none of whom were able to classify it.

BRETHREN AT WORK.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Fris Gratis.

Vol. 6. Mt Morris, Ill., Tuesday, May 31, 1881.

No. 21.

Editorial Items.

BROTHER Eshelman is in Ohio this week.

Why cannot Brethren dwell together in unity?

Annual Meeting commences one week from to-day.

Bro. Stein will likely pass around the globe while on his tour.

Bro. J. S. Flory is a member of the Standing Committee this year.

J. Nicholson and N. U. Keggey are delegates to the A. M. from N. E. Ohio.

The Northern District of Indiana has agreed to call for the next Annual Meeting.

Truableness of Bro. H. Miller is changed from Stateville, Ind., to Milton, Ind.

The Nebraska District Meeting for 1882 will be held in the Bethel Church, Neb.

By paying one year's subscription to H. AT W. you get the *Messenger* free one year.

Bro. Christian Newcomer, near Bryan, Ohio, was killed by falling from an apple tree.

The Philippian Lesson is well received by Sunday-schools. Send for sample copy.

EVERYBODY should read what Bro. J. W. Stein has to say about the Land of Palestine.

ANY one wishing to go West from the A. M. will call on Jesse Gilbert at the Meeting.

BRO. H. Brankworth has been spending some weeks in the Maple Grove Colony, Kansas.

Some ministers here are already commencing using the Revised New Testament in their pulpits.

WE are trying to cure more about what people say of us than we do about what God thinks of us.

BRO. D. Bechthelbauer, of Claypool, Ind., has changed his address to Dorchester, Saline county, Neb.

ON the 2d of May, Lemuel Hilkey, of Urbana, Ill., started for his new home near Seaside, Kansas.

BRO. Daniel Vanman writes that one more was added to the church at Muncieville, Ill., May 2d.

BROTHER J. W. Stein returns from Baltimore well refreshed, and left for Palestine a few days afterwards.

AT a recent meeting of the trustees of the A. H. Cassel Library \$571.00, was appropriated for the purchase of new books.

ON account of our sewing machine getting out of order again, several hundred papers had to be sent out unstitched last week.

NEXT week Bro. Martin Seher, will have something important to say about Bismark Grove, Kansas. Do not fail to read it.

WE missed it badly week before last when we said that Bro. Badger was to debate in Knox Co., Ill. It should have been Ohio.

SMALL-POX prevails to an alarming degree in London. The small-pox hospital has proven insufficient to afford room for hundreds of cases.

BRO. P. Fahmy, of Chicago sent the Tribune of 22d, inst., containing the new revision of the New Testament, to the Cassel Library. Thanks.

MAJ. of the Daily papers published the entire Revised New Testament in their regular issues, thus giving the work a most extensive circulation.

BRO. N. Murny, of Quarry, Iowa, writes: The good work is moving along steadily; one received by baptism this Spring, and others expected soon.

BROTHER J. D. Haughton reports that the District Meeting in Middle Iowa passed off very pleasantly. Robert Badger was moderator and J. S. Snyder, clerk.

BRO. R. H. Miller favors the idea of selecting from and revising our Minutes so as to afford a better understanding of our principles. We give his article on another page.

THIS year the Middle District of Iowa, sends Robert Badger to the Standing Committee and I. S. Snyder delegate. Bro. Badger formerly lived in this part of Illinois.

THE Southern District of Kansas will call for the A. M. in 1883 to be held at Bismark Grove, Kansas. By the way we would like to attend an Annual Meeting in Kansas.

THE North-western District of Iowa sends to Annual Meeting some most excellent petitions in regard to the duties and privileges of editors. We hope they may be adopted.

WE are informed that the Special District Meeting in South Mo., passed off very pleasantly. The mind of the meeting was a very great modification of the Miami petition.

WE spent a few hours very pleasantly in Mt. Carroll the first of last week. Had an interesting interview with Bro. Peter Wolfe, son of Eld. George Wolfe of California.

WE had intended this week to offer a few remarks concerning the Revised New Testament, but the crowded condition of our pages makes it necessary for us to wait till next issue.

WE have just printed the Minutes of the District Meeting for Northern Indiana. Considerable attention is given to the missionary question. Two queries are sent to the A. M.

FOR \$2.10 we will send the BULLETHIN AT WORK, one year and the Problem of Human Life. It does not mean B. AT W. for 10 cents and no book, or no paper and 60 cents for book; they must go together for 2.10.

ALL letters, papers, and telegraph dispatches intended for parties at the Annual Meeting should be directed to "A. M. Box, Care of D. N. Workman, Ashland, Ohio," as he will have charge of mail, telegraph and baggage departments.

WE have before us a copy of the Mt. Morris College Catalogue just from the press. Its make-up and appearance would be a credit to any Institution, and may be had by addressing Bro. D. L. Miller. It contains the names of 262 students showing that the College has been well patronized. Persons thinking of attending school at a good institution should not fail to send for this Catalogue.

THE first meal will be cooked on the grounds on Saturday evening previous to A. M., so that all who come in advance of the meeting can be accommodated. Fifteen cents per meal will be charged previous to Monday--*Gospel Preacher*.

M. M. Eshelman, accompanied by his mother, and daughter Virginia, W. C. Tester and wife left on the 25th, for the east. Bro. E. goes to the Bashor and Hanger Debate, sister E. to Ashland, Bro. Tester and wife to Danzick, Ohio. All mail matter for Bro. E. should be addressed "A. M. Box," Ashland, Ohio.

THE N. W. District Meeting, Ohio, passed the following: "Resolved: That there be a missionary meeting appointed each year to meet on the day previous to and at the place of District Meeting, for the purpose of laboring in the interest of the missionary cause, and that the work be presented to D. M. for its approval or rejection."

THE BRETHREN at Work will be represented at Annual Meeting by W. C. Tester, D. L. Miller, B. F. Putterbaugh, S. M. Eshelman and the Editors. B. F. Putterbaugh, our book keeper, will be prepared to settle accounts and attend to any business in his line of work. The others will receive subscriptions for the BULLETHIN AT WORK, Youth's Advance, Bright Jewels, Microcosm. Let there be one good, strong united effort on the part of agents and friends to swell the list to 10,000.

ON the 24th of May a horrible accident occurred near London, Ont. A steamer with 600 passengers on board collapsed like an egg shell, being instantly a total wreck, plunging all on board into the water, more than half of them being under the debris. Over 150 persons were drowned--many of them children. Thousands of friends and relatives gathered on the bank to identify bodies as they were brought forth. The wail and anguish that arose at the sight of the victims was heart-rending.

THE new depot of the Pittsburg, Ft. Wayne and Chicago Railroad in Chicago is the longest depot in the world; and the inside is unequalled for beauty and convenience. Parties west of Chicago going to Annual Meeting, should go over this road; and before entering the cars, or on their return, take a stroll through this mammoth building and behold the wonderful depot of the world. There is no dirty, filthy "no-tis" in this building to sicken weak people and hasten the dying to their graves, but cleanliness, neatness, comfort and convenience await every passenger. We cheerfully recommend this line to our patrons. Fare as low as by any other line.

M. M. E.

WE (self and wife) expect to leave Mount Zion, Saturday morning, June 4th, en route for the A. M. at Ashland, Ohio, and will be absent from the office about one week. There will be quite a company of us; viz.: Enoch Eby, Edmund Forney, and D. E. Price, our delegates to A. M.; D. L. Miller and wife, of Mt. Morris College; S. J. Harrison and wife, of Lusk; A. W. Vanman, of the Western Book Exchange, and many others ("too numerous to mention," all of whom have concluded to pass over the Baltimore & Ohio road from Chicago, this road having offered special rates to those wishing to attend the A. M. Tickets can be purchased of D. L. Miller, Mt. Morris; S. J. Harrison, Lusk, or at the Baltimore & Ohio depot in Chicago. We will leave Chicago at 5:15 Saturday evening, and reach Ashland Sunday morning.

THE Chicago and Iowa Railroad will sell tickets to the German Baptist Conference at Ashland, Ohio, as cheap as any other line. M. L. Ettinger, Gen. Ticket Agent.

Religious Essays.

For the Brethren at Work.

A FUNERAL HYMN.

(From the German.)

BY JAMES V. HERKLER.

Fare you well, ye loving hundred,
Fare you well in friendship dear,
Fare you well in your bereavement,
Who in love weep for me here;
I, however, from you go,
And you lay my body low;
But soon will rise again,
And I'll see you ever, then.

Oh! then, how I will embrace you
And will love you with desire:
I must leave you low a season,
And from you in grief retire.
Come a day to meet again,
When we shall be happy, then
This will be our choice,
With each other to rejoice.

O! how fast, to end, doth hasten
The allotted time to live;
God of heaven lend assistance
That in time we may believe,
And ourselves much less detain
In the world with things so vain:
Such avoidance we must make
Ere we can departure take.

Unimagined my expectation,
The destroying angel's dart
Struck my mortal habitation,
Smote my body, pierced my heart,
Took me hastily away;
Therefore, we should watch and pray:
God deliver us from woe
That to heaven we can go.

My few tender, youthful Summers
And the pleasures I could see,
Fled away, like fleeting shadows,
That it seems it cannot be.
When we live without complaint
Death can quickly make us faint,
Soon he severs flesh and soul,
Death can all our habits control.

Still I hope to find salvation
In the merits of my Lord,
Who to conquer our sinners—
Me can save from hell's reward,
And deliver me from woe,
That to heaven I can go,
With the angels there to sing
Hallelujah to their King.

Be consoled ye friends and brothers,
Be consoled ye sisters, too,

Be consoled ye loving members;
God's pure word is ever true,
Which declares in heaven's rest
All the righteous will be blest;
Like the sun they there will shine;
Be each glory yours and mine.

Did your parents love me dearly
And with God watch over me?
Did I often wound your feeling?
O, forgive my fallacy!
What I did amiss to you

I regret and sadly rue.
God be pleased to grant you grace,
That thou think of me no less.

Now farewell, for I must leave you,
Lay my body in the grave;
Pains in death I had to suffer;
Jesus me, I trust, will save
By his love and saving grace,
That I may behold his face;
Me I trust he will forgive,
Me give endless life to live.

Since to end was brought my sorrow,
My respected parents dear,
Thank the Lord for loving mercy,
Weep no more when I'm not here.
Father, mother, fare you well,
Think I went with God to dwell:
Does he bring you into grief,
He will also give relief.

Fare you well, my dearest children,
Fare you well, my loving wife;
Loved we not each other dearly,
One in spirit, soul and strife?
We in love together dwelt;
God in love with us has dealt,
Who in Jesus' love hath faith,
Is not severed quite in death.

For the Brethren at Work.

NINEVEH.

BY P. A. BOST.

(Concluded.)

AFTER Jonah had delivered his message he returned to "the east side of the city" to await the fulfillment of God's warning, his perdition, or to "see what would become of the city." They having humbly repented of their sin God said that he would not do unto them the evil that he had threatened them with "and he did it not; but it displeased Jonah exceedingly, and he was very angry," and "when the forty days had expired, and he saw no evidence of Divine wrath, he expostulated with God" "and he prayed unto the Lord, and said, I prayed thee, O Lord, was not this my saying when I was yet in my country? Therefore I fled before unto Tarsus; for I knew that thou art a gracious God, and merciful, slow to anger, of great kindness, and repentest of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." The grandest answer we have ever read, and doubtless tradition will never furnish an equal, was spoken by God to that irritable prophet while raging with anger, when he, in all the calm majesty of his mighty power said, "Dost thou well to be angry?"

Jonah seems to have forgotten that

in every threat God has made there is a provision—either direct or otherwise—for "Except ye repent, ye shall all likewise perish." "He that believeth shall be saved, but he that believeth not shall be damned." Jonah seems to have had more respect for his word than the death of Ninevites; for he did not care if it cost the death of 120,000 souls or not, just so his prophecy was fulfilled. "He was very angry" and he said, "Take, I beseech thee my life, from me, for it is better for me to die than to live," since as my prophecy has not been authenticated by the distinction of the Ninevites, for you commanded and forced me to go, even after I had fled to Tarsus, and to proclaim, upon your authority, "Yet forty days and Nineveh shall be destroyed"; but now you and Nineveh have repented, and Nineveh is still standing as of old, and now I would rather die than to be called "a deceiver or one that denounced a falsity." "Do not let me survive this disgrace. Thou hast spared this city. I thought thou wouldst do so, because thou art merciful and gracious; and it was on this account that I refused to go at first: as I knew that thou mightest change thy purpose, though thou hadst commanded me to make an absolute denunciation of judgment." God has left this example on record to show that an inconsiderate man is not fit to be employed in his work: and he chose this one example that it might serve as an endless warning to his church to employ no man in the work of the ministry that is not Scripturally acquainted with God's justice and mercy." So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and there sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted and wished in himself to die, and he said, "It is better for me to die than to live." And God said to Jonah, "Dost thou well to be

angry for the gourd?" And he said, "I do well to be angry, even unto death." Then said the Lord, "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow, which came up in a night, and perished in a night. And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?" (The great number of cattle to which reference is here made were for the support of the inhabitants, and probably, at this time, the Ninevites gathered in their cattle from the champagne pasture, expecting that some foe coming to besiege them might seize upon their forage, while they within might suffer the lack of all things.)

No doubt that ancient Nineveh was like ancient Babylon, of which Quintianus Curtius says, "The buildings were not close to the walls, there being the space of an acre left between them; and in several parts there were within the walls portions of cultivated land, that, if besieged, they might have provision to sustain the inhabitants." Dr. Clark. "The last epostulation of God, it is to be hoped, produced its proper effect on the mind of this irritable prophet; and that he was fully convinced that in this, as in all other cases, God had done all things well." "And should not I have pity upon Nineveh? How much is the city better than the shrub? But, besides this there are in it one hundred and twenty thousand persons! And shall I destroy them rather than thy shade should be withered, or thy word apparently fail! And, besides, these persons are young, and have not offended; for they know not the difference between their right hand and the left. And should not I feel more pity for those innocents, than thou dost for the fine flowering plant which is withered in a night, being itself exceedingly short-lived? And to all this, they have now turned from all those sins, which induced me to denounce judgments against them. And should I destroy them who are now fasting and afflicting their souls; and, covered with sackcloth, are lying in the dust before me, bewailing their offences, and supplicating for mercy! Learn then from this, that it is the incorrigibly wicked on whom my judgments must fall, and against whom

they are threatened. And know, that to that man will I look who is of a broken and contrite spirit, and who trembles at my word. Even the dumb beasts are objects of my compassion. I will spare them for the sake of their penitent owners; and remember with the rest that the Lord careth for oxen."

From this short prophecy many useful lessons may be derived. The Ninevites were on the verge of destruction: but on their repentance were respited. They did not however continue under the influence of good resolutions. They relapsed; and about one hundred and fifty years afterwards, the prophet Nahum was sent to predict the miraculous discomfiture of the Assyrian army under Sennacherib, an event which took place about 710 B. C., and also the total destruction of Nineveh by Cyaxares and his allies, which happened about 606 B. C. Several of the ancients, by allegorizing this Book, have made Jonah declare the Divinity, humanity, death and resurrection of Christ. These points may be found any where in which fancy may seek them; but he who seeks for them, will never find them here. Jonah was a type of the resurrection of Christ; nothing farther seems revealed in this prophet relative to the mysteries of Christianity."

We cannot for one moment doubt the truthness of this prophecy, for "God can do what he pleases." As his power is unlimited it can meet with no impossibilities. If we meet with insoluble mysteries in this Book, let us remember that God's ways are not our ways, and that all, from beginning to end, is an *impenetrable miracle*. That God created Jonah for the express purpose of serving as an endless example to all; that he gave the commission; he raised the storm; he caused the lot to fall upon Jonah; he silently directed the mariners to throw him overboard; he prepared a great fish to swallow the prophet; he heard his prayer and made the fish cast him forth upon the dry land; he gave him a fresh commission, and compelled him to predict, "Yet forty days and Nineveh shall be overthrown;" he saw the Ninevites turn from their evil ways and repented of the evil he said he would do unto them "and he did it not; he miraculously produced the sheltering gourd which came to perfection in a night and withered in a night. It was God who answered all

the complaints of the ireful prophet, and convinced him that his ways are beyond the comprehension of finite creatures and the reproach or censure of mortal beings. All these things were wrought for a design and by him who "moves in a mysterious way his wonders to perform."

Now, kind, patient reader, as we leave this short sketch and submit it to you for a perusal, if we could feel that when the hand of time shall have covered this paper with old age and stained it with its yellow touch, and that as the finger of remembrance shall leaf the pages of memory, that there would be found impressed thereon some word of this account that had produced a change in your life for the better, then for this condensed summary of all the most prominent and instructive notes of history, quoted from well-written pages, the productions of the finest historians who had, at heart, the interests of all who may read the narrative of events which occurred during the existence of the great city of Nineveh, great for its population, renowned for its affluence, and noted for its cruelty, we shall deem ourselves amply compensated.

Mt. Sidney, Va.

For the Brethren at Work.

A REVIEW.

BY STEPHEN JOHNSON.

ICLOSED a series of meetings in Green Co., Pa., last January, which a prominent Baptist minister has since reviewed, at least in part, and I feel it my duty to notice and make some criticism; also notice some assertions made. First, with reference to the supper which Christ ate with his apostles on the night of his betrayal. He states that I said no inspired man ever called it supper after it was eaten. My positive declaration was passover instead of supper after eaten and connected with gospel ordinances; and I will here say more in the absence of testimony. I am not willing to admit that it was called *Passover* before it was eaten; from the fact the term *Passover* will not apply to a meal or supper which is eaten perhaps twenty-four hours before the legal time to eat the Passover.

Second; he states that I said the Jews did not observe the Passover that year. My statement was that Christ did not, and probably the Jews did not under

such exciting circumstances. He asserts that we add in baptism. Says there is one baptism, while we have three. I suppose he has reference to Paul: (Eph. 4: 6) "One Lord, one faith, one baptism." Now let us understand Paul. He is not speaking with reference to what it takes to constitute one baptism, but speaks of it as an ordinance, just as we speak of a house, although built of several kinds of material, yet we speak of it as a house with no reference to what it is built of. Paul also says, *one faith*. Now there is one God, one Son, and one Holy Spirit. It requires a belief in each of these three to constitute one faith. Now one baptism, by three actions, is no more mysterious than one faith, which consists of a belief in three persons or powers; no more or less plurality in one case than in the other. Also asserts that Feet washing is a Jewish custom. Suffice it to say in this connection, the ancient custom of Feet-washing had no command of God or penalty attached to it. See Gen. 18: 4; 19: 2; 24: 32. It was only a part of the hospitality of that age. Later God made a law for the priests to wash their hands and their feet that they did not. Ex. 30: 21. This will not compare with John 13th, for there it had both command and example of Christ; also a penalty. (See verse 8).

Further, he makes light of the salutation of the kiss; says "where did they get it; the word kiss is not in the Bible." The elder certainly could not have searched with much diligence or he would have discovered it commanded five times. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. The word *kiss* occurs twenty-one times in the Bible.

The last position the elder takes is that we observe the Jewish Passover. Our position is defined above that Christ did not. The latter seems to be a question of importance among our Baptist friends. Permit me to notice it a little more at large. Let us have a proper understanding in the beginning of our investigations. All will reasonably admit the fact that the Passover must be prepared before it is eaten. The Jewish day commenced at sunset. Luke says, chap. 22: 7, "Then came the day of unleavened bread when the passover must be killed," which is in the evening of the 14th day of the month. See Ex. 12: 6. Here comes Jesus in the

beginning of the preparation day. Mark says, "and in the evening he cometh with the twelve. Chap. 14: 17. When the hour was come he sat down and the twelve apostles with him." Luke 22: 14. Now allowing the night to precede the day as above, Christ and the apostles ate their supper in the fore part of the day, while the Jewish lamb was not to be slain until near the close; hence they could not have had the lamb at their meal. Consequently it could not have been the Passover. This is an argument sufficient of itself to prove that Christ did not eat the Jewish Passover with his apostles on the night of his betrayal. Christ and the apostles speaking with reference to the preparation of the Passover do not necessarily make of it the first meal we find them engaged in eating the Passover. Christ says: "With desire I have desired to eat this Passover with you before I suffer." Luke 22: 15. Notice the preparation day has set in, consequently the above language refers to the Passover instead of the supper, which they are now eating. Further he says, "I will not any more eat thereof until it be fulfilled in the kingdom of God;" (verse 16) as much as to say, "I have eaten it with you, but will not any more," knowing he would suffer before the close of the day.

Is it not clear that the above language applies to the Passover rather than the meal which they were eating, from the fact he speaks with reference to Passover and not supper?

John says: "Now before the feast of the Passover he riseth from supper and washeth his disciples' feet." John 13: 1-4. The Passover is nowhere called supper, and this meal which John calls supper is never called *passover*, as remarked above. Two points we notice here; first, John says, "it is before the feast of the passover, consequently cannot be the Passover. Second, if it was the Passover why did he not call it by its right name—Passover, instead of supper? He undoubtedly did not understand it to be the Passover. Would any one doubt his testimony, knowing him to be an eye witness?

We pass to verse 26. Here the traitor is pointed out. Jesus says, "that thou doest, do quickly." (Verse 27.) It appears the apostles did not understand what he meant; but some thought because Judas had the bag that Jesus had

said unto him, "Buy those things we have need of against the feast. (Verse 29). Two points here to which we call attention; first, the Passover is yet in the future. Second, from the foregoing it is evident that the preparation is not yet completed, but must necessarily be before eaten. If they are eating the Passover why speak of something more or a further preparation? We call on the elder to reconcile the above.

As they were eating Jesus took bread and blessed it; (Matt. 26: 27) also the cup, (Verse 27) after which they sang a hymn and went out. The point we notice here is, the going out would be a violation of the law, (See Ex. 12: 22) consequently the meal which they are eating could not have been any part of the law, from the fact Christ was never known to transgress.

Here we leave the large upper room and follow him to the Mount of Olives. Here we find him engaged in prayer. In agony he prays earnestly, and his sweat was as great drops of blood falling down to the ground." Luke 22: 44. We will let the reader picture the scene of agony. Soon the officers of the Jews came and took Jesus and led him away to Caiaphas the high priest. Mark 14: 53. Here he had his mock trial; here it was that Peter denied his Lord thrice. From here they took him to Pilate. Luke 23: 1. Now it is early in the morning; and the Jews would not go into the judgment hall lest they be defiled, but that they might eat the Passover. John 18: 28. Hence the point again that the Passover is yet in the future. Now Pilate sent him to Herod, and when Herod had asked him many questions he sent him again to Pilate. Now of necessity Pilate must release one unto them at the feast, and they cried, "Away with this man, and release unto us Barrabas." Luke 23: 17, 18. Notice he was not released the prisoner yet, but must at the feast. Again the point is made that the Passover is in the future. Pilate makes an effort to release him, but in vain; hence the language of the prophet: "He is despised and rejected of men, a man of sorrow, and acquainted with grief." Isa. 53: 3. He was delivered up to be crucified. See the soldiers leading him away to the place of execution. John 19: 16. And it was the third hour or nine o'clock, and they crucified him. Mark 16: 35. Also two

thieves with him. Here the cruel mocking was carried on until the sixth hour o. twelve o'clock. Then there was darkness over the whole land until the ninth hour or three o'clock. Mark 15: 33. Reader, what a scene is here, which nature is called to witness. The sun refused to give her light, the veil of the temple was rent in twain from top to bottom, and the earth did quake and the rocks rent. Matt. 27: 51. We have arrived at the point where the type and the anti-type meet in point of time. But we stop not here. John says, (chap. 19: 31) "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day," etc. Again, "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." John 19: 42. Also Mark 15: 42: "Now when the even was come because it was the preparation."

Now we have arrived at the close of the preparation day—the twelfth hour or six o'clock in the evening, the close of the Jewish day. Now is the legal time for the Passover to be eaten at the beginning of the 15th day. Now we have followed the Savior to the tomb and the Passover not eaten yet. Can we ever be more certainly right than we are in this, that Christ did not eat the Jewish Passover with his apostles on the night of his betrayal?

Garrison, Iowa.

For the Brethren at Work

EDUCATION

BY O. H. BALSBAUGH.

NOT so formal as some suppose. It is a simple necessity. No one can prevent it. The mind was made for it, and God has inlaid all things with his omniscience, so that the finite is obliged to be always in contact with the Infinite. The farmer has his style of education, the miller another, a different craftsman still another and so on, from the college president to the maid who grinds the coffee. Some know things mainly in their objectivity, and their necessary mental impressions. Others reach heights and depths in the commonest objects, and see the most entrancing revelations of Deity in the fire that cooks their food, and no less in the food itself. The highest idea of education is not the secular. Neither the common school nor the college fulfills its mission

until God is found in the multiplication table, the geography and grammar. It detracts from no man's religion to know himself, and the elements of air, water, and food that sustain him. All things are parabolic, and he has the best education who has the clearest, highest moral idea of things. Many think they are educated, while they are only abnormal, disproportioned, all intellect, and no heart. This one-sided training makes fops, misshapen, bloated egotists. If our high schools are to be a real blessing to the church and the world, they must have a practical Christian basis, making the moral use of all facts and principles the leading object. Apart from this, "Knowledge puffeth up." No church can keep her colleges from becoming centres of corruption, unless all her branches of study are used as Christ used his parables—for moral instruction and elevation. Not for business, not for display, not for dandyism and self worship, but for the Divine glory in character and influence, are we educated. In all mere intellectual expansion there is danger, no matter whether it is gained in the halls of Yale, or the old country log school house. God knew the peril of his work when he made man. His tremendous possibilities of evil, deterred him not from the creation of a being which fell almost as soon as God had put the last touch of perfection upon him. What peril in the objective institutions of grace! What perversions of the old ritual: what misapprehension and abuse of the new! God knew it all, but still went on to establish what would be turned into a snare by millions. What numbers rest on the sacramental, the external, and traditional, in our own Brotherhood! That which is designed as a shadow is taken for substance. The type is exalted to the place of the spiritual reality it represents. So with education. Our colleges will prove mighty powers for good or evil. Neutral they cannot be. "In Christ are hid all the treasures of wisdom and of knowledge." And yet He testifies of Himself, "I am meek and lowly in heart." But for this, God himself would be puffed up. God incarnate is what makes knowledge safe. Educated mind[?] means educated iniquity and graduated damnation, apart from the great fact of God manifest in the flesh. The Psalmist had a higher use for as

tronomical than calculating eclipses, or piloting vessels across the deep. Ps. 8. He discovered a lesson in "all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea," which our mislearned professors never think it worth while to put into their curriculum. He that can see God in the lily of the field, and in the seed from the germination to harvest, and from harvest to mastication, and from that on through all the chemico-vital process of digestion and assimilation will have a higher and more Christ-configuring conception of the Incarnation, than one who knows no letter religion than outward compliance with types, and conscientious subscription to ecclesiastical enactments. The baptismal laver is vast enough in its significance to occupy our eternity. And yet to how many it is but little more than enough water to immerse the body in. So with raiment, and with food and drink. Who has ever fathomed the religious thought of the conjugal relation, and the solemn institute of generation? God's college is every where, and the far-reaching problems of life and the universe meet us on the dung hill, in the kitchen, in the commonest drudgery, no less than in the professor's chair.

CULTURE.

WHEN it assumes its proper place, illumined by faith, and animated by devout aspirations, acquires a dignity and depth, which of itself it cannot attain. From faith it receives its highest and most worthy objects. It is chastened and purified from self-reference and conceit. It is prized no longer, merely for its own sake, or because it exalts the possessor of it, but because it enables him to be of use to others who have been less fortunate. In a word, it ceases to be self-isolated, and seeks to communicate itself as widely as it may. So culture is transmitted from an intellectual attainment into a spiritual grace.

Do we stand on Jordan's stormy banks? Do we look beyond to the beautiful Canaan and long to cross over and possess that goodly land? Have we been faithful in the wilderness of sin, and not departed from the true God? Happy then, if we have been true, will we be. Beyond, there will be for us sweet rest.

NON-CONFORMITY AND UNIFORMITY IN CHRISTIAN DRESS OR APPAREL.

BY JOHN WAMPLER.

MUCH has been said and written on this subject, and a good deal of difference has obtained in the Brotherhood in regard to this simple matter of dress; and it seems a little strange that so many members either cannot, or will not see the beauty and wisdom of plainness and oneness in this matter. I believe all, or nearly all the brethren and sisters will agree that it is not right for us to follow all the foolish and vain fashions that are in the world; but then a good many conclude that we need not be so very particular, and that some little of the world's fashions will do no harm. But all admit that there is danger in going too far. Then if all admit that there is danger in going too far, then it is surely a part of wisdom to learn just how far we may go, and just where the danger begins.

All admit that Mary was safe at the feet of Jesus; but all will not admit that she would have been so safe to have taken a higher position. It has always seemed to me that there was safe ground in this matter of apparel, and I will try to show what is safe ground. I believe that unity is safe, and I suppose all my brethren and sisters will agree that unity is safe. It is very generally admitted that oneness or sameness is safe. But what is oneness or unity or sameness? When applied to Christian dress or apparel, can two distinct forms be called oneness, if both are plain? We claim that this is not oneness or uniformity. We have all seen what oneness or sameness—what a strict uniformity of dress existed among the soldiers during the late war: all dressed just alike, even to that of sameness in color. I presume all will admit that this was uniformity; that this was oneness. And will not all admit that the army was stronger in this way than it could have been in any other way? In this way there was no danger of passing a fellow-soldier, and supposing him to be an enemy. Why then cannot we have so perfect a oneness or uniformity? Would it not be entirely safe?

Suppose some of our ministering brethren should preach the Gospel where the Brethren are not known, and under their preaching sinners should become converted, and ask as they did at Pentecost, "what shall we do," and the brethren give them the answer that Peter gave, and then they come forward and are baptized. To illustrate we will suppose twelve young women come and are baptized, all having been brought up under the vain fashions of the world, all dressed in the latest and the most vain fashions; now suppose after they are baptized, the ministering Brethren call their attention to the Apostle's command, "Be not conformed to the world," show them that the Apostle teaches modesty in dress, not costly array, and in short, suppose all the Scriptures that have any bearing on this matter are presented to their minds, but no form of dress is shown them, and in this way the ministers leave them, warning them not to be conformed to the world. Now I ask, under just such circumstances what will these twelve young sisters do? will

they not all understand that their present vain manner of dressing is not what the Apostle would teach when he teaches modest apparel? And I ask right here, if there is a brother or sister in our Fraternity that will deny that in just such a case these twelve young sisters will be very sure to consult each other as to what changes ought to be made, and how they ought to dress so as to be not conformed to the world? Would not every brother and sister agree that it would be wisdom in these young sisters to consult each other? And now we will suppose that in their consultation they come to the conclusion, as we are all sisters in one family, we will get goods exactly alike in every particular and make them all of one pattern, and they then put their decision into practice; then when they meet again for worship there is no possible chance for envy in the matter of dress, no possible chance for any one to find fault with the dress of the other. There will perhaps be but little said about dress. No one need then ask how sister A, or sister B, was dressed.

We will now look at the other side. Suppose these twelve babes in Christ should each act independent of the other, each one conclude, that I know how I ought to dress, and I will consult no one and take no one's advice, each make an independent attempt at plainness, at fulfilling the teachings of the Apostle when he commanded unity in dress; I ask, is it not a fact that when they meet again with their new changed forms of dress that they will have just twelve forms, no two dressed alike? In this variety of forms is there not danger that some will not be as plain as others think they ought to be? Is there not danger that some will have purchased goods a little more costly than others, and that there may be a good deal of controversy about the matter? And as soon as the first love gets a little cold they may be tempted to envy each other on account of dress.

STAND FAST.

BY CHARLOTTE T. BOND.

WE can have no better evidence of the power and truth of religion than to see God's people join in their position striving and contending for the truth. If we zealously study the Scriptures we can find enough there to establish us in our faith, and when the foundation is firmly laid on the rock of ages we are prepared and must contend with the adversary. Nothing is more worthy of our ambition than to be able to stand firm when the strong-holds of truth are assailed, and to be trusting and firm in the hour of peril, confiding and hopeful in trials and temptation; to be joyful and unyielding. The day has indeed come that every true follower of Jesus must watch and pray lest he be led into temptation. Perilous times have come and our only hope is to stand fast to the Word, make it the man of our counsel; follow in the footsteps of Jesus, and be guided by his spirit.

If we listen to this or that one's opinion we will soon be lost in the labyrinth of different views, and the Babel of confusion.

Therefore let us be more zealous in our search

of the Word, and by God's help we will be able to stand fast, and pass through the storm of confusion and conflicting theories that threaten us.

God has promised to be with his own in every trial, and many of the saints have suffered persecution in the most horrid forms, some even been martyred for steadfastness of faith in Jesus.

Let us now show by a steady zeal for Christ and his Holy Word that we are possessed of his Holy Spirit.

THE CITY OF BETHLEHEM.

IT was about a mile in length, and is built on the top and upper slope of some hills—a favorite station in Palestine, where even now the hills and mounds are crowned by the ruins of towns and villages.

The hills about Bethlehem were made of a succession of terraces, some of which still remain and give a good idea of what the whole must have been long ago. And the terraces were entirely covered with fig trees and vines and pomegranates and olives, growing in the richest profusion, and looked like huge gigantic steps, reaching up from the lowest valleys into the highest ridges.

The vines of course, hung over the sides of this giant's staircase, with their beautiful leaves and large bunches of purple fruit resting on the limestone, of which the hills are made, in charming contrast to its dazzling whiteness.

Bethlehem is one of the oldest towns in Judea. It existed in Jacob's time, but its name then was Ephrath, or Ephrathah, and it was not until long after the days of Joshua that it was called Bethlehem.

THE HERMIT'S PRAYER.

A YOUNG man who had great cause of complaint against another, told an old hermit that he was resolved to be revenged. The good old man did all he could to dissuade him, but in vain.

The young man persisted in seeking vengeance; and then the old hermit said to him, "At least, my young friend, let us pray together before you execute your design."

The young man assented, and the hermit began to pray in this way: "It is no longer necessary, O Heavenly Father, that thou shouldst defend this young man, and declare thyself his protector, since he has taken upon himself the right of seeking his own revenge."

The young man fell on his knees before the old hermit and prayed for pardon for his thought, and declared he would no longer seek revenge of those who had injured him.—Selected.

THE quaint old emblem writer, Quarles, says: "Has any wronged thee? be bravely revenged. Slight it and the work is begun: forgive it and it is finished. He is below himself that is not above an injury."

If in dark business we perceive God to guide us by the lantern of his providence, it is good to follow the light close, lest we lose it by lagging behind.

Home and Family.

MARY C. NORMAN, SHARON, MINN.

REVIEWS

WHAT IS HOME.

What is home without a mother!
What is home without her face!
Beaming smiling with devotion,
Who is it can fill her place!

What is home without a father!
One so noble, kind and true,
He who always is so willing,
To do that which is to do.

What is home without the children?
Little beacons of naughtiness,
Home is not complete without them,
Yes, we want them to cross.

HAPPY HOME.

A HAPPY home is above all treasures on earth, the most delightful, and the most to be enjoyed. It is truly a paradise on earth. Hence every home should be made happy, that all the inmates may enjoy the benefit derived therefrom. What a reformation there would be in society should a reform take place in many homes of our land. It is a duty, bound upon all who have homes, to make them happy. This can be done without difficulty. We certainly have the precept given to us in divine revelation, and by a strict attention, and a complete obedience to the precepts given by God, we may be able to adorn our homes with heavenly beauties, so much, that all who enter, will enjoy it, and be made to feel the necessity of a happy home. But it should be remembered that it takes more than one to make a happy home. Husband and wife should when starting on life's journey strive together in making their homes both pleasant and happy. It is too often the case that this great work is assigned to the wife alone and if she does not accomplish the end desired, she is ranked among the unfaithful, when at the same time she had done all in her weakness to make her home desirable. But alas, her labor was all in vain, she could not accomplish the work alone. Her husband had refused to assist her. Husband, it is utterly impossible to have a happy home under such circumstances, if you desire happiness at home, assist your wife in making it so; do not expect wife to do the work alone, that is asking too much of her. As the care of the family devolves on the wife, and the children must owe the chief direction of their minds and formation of their manners to the mother, she surely needs all the assistance and support which her husband can give her, and if she performs her duty well, she deserves the utmost of his love and affection. Husbands are called to love their wives, even as Christ loved the church. Also wives to obey and venerate their husbands. Hence love and protection on the one hand, affectionate submission and fidelity on the other. The law of God gives women equal rights and claims with man. But superior strength gives the man dominion. Husband keep your wife in subjection without making her a footman or a slave. The man who in the midst of family

provocations, maintains a Christian character, being meek, gentle, and long-suffering, to his wife, children, and servants, willing to aid his wife in performing the duties which make home happy, has a perfect heart, and adorns the doctrine of God his Savior in all things. We expect to give this subject considerable thought, therefore we will say more about it in the future. M. C. N.

MOTHERS.

"TWELVE or fifteen years ago," says ex-Governor Briggs, "I left Washington three or four weeks in the spring. While at home, I possessed myself of the letters of Mr. Adams's mother, and read them with exceeding interest. I remember an expression in one of the letters addressed to her son, while yet a boy twelve years of age, in Europe. Says she: 'I would rather see you laid in your grave than you should grow up a profane and graceless boy.'"

"After returning to Washington, I went over and said to Mr. Adams, 'I have found who made you!'"

"What do you mean?" said he.

"I replied, 'I have been reading the letters of your mother.'"

"If I had spoken that dear name to some little boy who had been for weeks away from his dear mother, his eyes could not have flashed more brightly or his face glowed more quickly than did the eye and face of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner, and emphatically said, 'Yes, Mr. Briggs, all that is good in me I owe to my mother.'"

"Oh! what a testimony was that from this venerable man to his mother, who had in his remembrance all the stages of his manhood, 'All that is good in me I owe to my mother!' Mothers think of this when your bright-eyed little boy is about. Mothers make the first impressions upon their children, and these are the last to be effaced."

"All that is good in me I owe to my mother."

So good men say, and yet when did these men as legislators ever make woman's education a subject of public interest by providing for it as liberally as they do for the education of men? Does not the feminine mind need culture of the best kind as surely as the masculine? (N)

THINK WHILE YOU READ.

THE "Teacher's Journal," in an article on methods of study, reminds the student that the first essential to successful study is the power of concentration of thought. This power is largely a matter of habit and cultivation. Read five pages of history in a haphazard manner. Close the book and write out all you can remember. Then compare your production with the printed matter, and you will be able to judge your proficiency. Read five pages more with fixed attention and a resolution to retain the subject, and compare as before. You will find a marked improvement. If your memory is treacherous read but very little, and always write out the subject. When you hear a sermon or address, hear it, and afterward reduce it to writing. Read no novels

and do not read about or please others unless you care nothing for the article yourself. A practiced reader can read aloud for hours and carry on an independent train of thought all the time. This trains the faculty of study as well as the memory. Drifts off other subjects but the one in hand. Let the ear be deaf to all sounds, and the eye blind to all sights. Let the sense of touch sleep, and smell and taste be as though they were not. A lesson learned in this state of mind will stay with you, and will not need to be "crushed" again the night before examination. It will be like lines carved deep into the rock, or etched on the R-salia stone. The other method is the dim tracing of obscure letters in the sand, which the next wave obliterates. (N)

ONE'S MOTHER.

AROUND the idea of one's mother the mind of a man clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impression, and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us far from the object of our filial love; we may become wild, headstrong, and angry at her counsels or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a rude storm, raises up her head, and smiles amidst her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our lives forces memory to be silent, fancy takes the place of remembrance, and twines the image of our departed parents with a garland of graces, and beauties, and virtues, which we doubt not that she possessed. (N)

CLOTHING

WE greatly over-dress our children. They ought never to be oppressed with what they wear, and it should always protect the limbs. Generally the body is over-dressed, and the arms and legs too little dressed. It is downright murder to dress little ones with nothing on their arms and legs in cold weather, and it is also injurious to overload and keep their bodies too warm. In the first case, children are liable to congestions of the internal organs, in the later, to debility and weakness of the skin. If however, they are properly clothed, and their bodies exposed to the air and sunshine, the skin will always be kept vigorous. The bowels must be kept free, not by physic, but by the right food, and, if necessary, an occasional injection. Constipated children will always suffer more from teething than those whose bowels are free.—*Herald of Health.*

A POOR SICK WOMAN, used to keep on her window sill a strawberry plant in a broken sugar filled with a little earth, because its new leaves and constant growth held her to feel God's nearness. It makes no difference whether we live or die, we are always in the presence of God.

Brethren at Work.

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

TO OUR BRETHREN AT ANNUAL MEETING.

It has been my expectation for a long time to enjoy this Annual Conference with you, but inasmuch as we expect our Northern District of Illinois to be represented in many excellent brethren, and Mt. Morris School in all her Trustees except myself, I feel that you will excuse my absence when you hear my reasons.

Some of my friends know that I have been contemplating a visit to Europe and Asia for a great while and, knowing of no better time and circumstances to put my purpose into execution than during the present season, I have determined, if the Lord will, to leave for a foreign land in a few days. It had been my intention to attend Annual Meeting and sail for Liverpool or London about July 1st, but finding the best lines of steamers already crowded for July, and desiring as many Summer months abroad as possible, I have thought it advisable to go a month earlier, and trust that the many dear friends whose familiar faces I would have loved to look upon in June, will not feel that we are indifferent to the important interests which will engage the deliberations of our general council. I have confidence in the integrity of our Brethren, their purpose to do right, and the supervising wisdom of our Heavenly Father who makes "all things work together for good to them that love God, to them who are so called according to his purpose." With reference to

MT. MORRIS COLLEGE,

I will say that while I do not expect to be with it for six, eight, or more months (not having determined the full extent of my journey), its interests will be in the immediate management of excellent brethren, such as M. S. Newcomer, D. L. Miller and L. R. Peifer, whose warm Christian hearts, excellent financial and executive ability, with the able and earnest corps of teachers provided for next year must,

with the blessings of God, render the work a success and will do all for the school that could well be done if I were present. The school will really be under the same management it has been under during the present year. We speak therefore the continued confidence and hearty co-operation of our brethren and friends generally, feeling that all will be done in our power to merit the same. Besides, we hope to extend our facilities, make our work as possible more thorough, and add to the number and strength of our Faculty. Desiring an interest in your prayers, and wishing you the abundant grace of our Heavenly Father, and his directing wisdom in all your deliberations, I am,

Fraternally Yours,
J. W. STEIN.

A FILE TO SHARPEN MATTOCKS.
1 Samuel 13; 20.

CONCERN for business, pleasure, ambition and honor cause men to neglect the Gospel—God's power unto salvation. A careful study of the Gospel and a diligent application of its teachings to himself, by himself, will make a man a follower of Christ, a student of God, and acceptable to the Lord.

Knowing how easy it is for a people to turn aside, seeking their own strength, and inventing means to overcome evils, we come pleading for the Gospel of Jesus, and beseech all the people of God to accept the Gospel as being profitable for reproof, for correction, and for instruction. These, with doctrine, constitute the four corners, or the foundation stones, for good government and evangelic faith. Does a man need doctrine? The Gospel contains sufficient for him. Do any need reproofs? The Gospel furnishes all the power for reproof. Must some be corrected? The Gospel contains power enough to correct. If it contains power enough to reprove and correct, need we long and seek for more than enough? More than enough is useless. Are there those who need instruction in righteousness? Then to the Gospel for it; for any righteousness not urged by the Gospel is filthy rags, and filthy rags do not become saints who have been made white.

"Well," says one, "what harm is there in a statement of faith?" Let us see. If a statement of faith embraces more than the Gospel, it embraces too much, and whatever embraces more than the Gospel should be rejected because it embraces too much. If a statement of faith embraces less than the Gospel, it embraces too little, and that which embraces less than the Gospel should be rejected because it embraces too little for the believer. If a statement of faith differs from the Gospel, it is wrong in so far as it differs from the Gospel, and by all lovers of truth should be rejected because it differs from the Gospel. If it be claimed that a statement of faith is nearly like the Gospel, it should be rejected because it is not precisely like the Gospel; and if it be precisely like the Gospel it is to be rejected because the Gospel

itself will do. It is dangerous to Christian liberty to make something nearly like the Gospel and pass it for the Gospel, or as an addition to the Gospel.

To demand a statement of faith differing in any respect from the Gospel, is an admission of the insufficiency of the Gospel, and a confession of the weakness of the Gospel is not a condition of salvation in heaven. A people therefore, who demand a statement of faith nearly like the Gospel, or differing from the Gospel, or embracing more than the Gospel, regard the Gospel as embracing too little, and will be held accountable. A statement of faith embracing more than the Gospel, is to be rejected because it makes a man comply with more than God demands. A thing that demands more than God demands, is to be rejected because it demands too much. Such is Romanism. A thing that demands less than God demands, is to be rejected because it demands too little. Such is modern Protestantism.

If a system of applying the Gospel to our hearts, embraces more than the Gospel it embraces too much, and whatever system embraces more than the Gospel, is to be rejected because it embraces too much. If a system of applying Gospel principles embraces less than the Gospel, it embraces too little, and should therefore be rejected because it embraces too little. If any system of applying truth differs from the Gospel, or prevents a man from walking humbly before God, it is to be rejected because it differs from the Gospel and shuts a man out of the kingdom of God.

"O" says one, "we took our statement of faith from the Gospel, hence it is the same as the Gospel." What do you mean by that little word "our"? If the statement of faith is the same as the Gospel, then you will lose nothing by throwing away the statement and accepting the Gospel; for a thing like the Gospel can certainly be no more than the Gospel.

Any attempt to make the means of union greater than the object of our love, must result disastrously. If the means designed to hold us to God, are appointed by the Lord, then we will hold to him; but if in any respect the means differ from God's means, then they are to be rejected because they are not of God. Any rules made for the application of the Gospel, and differing from the Gospel, are wrong, and are to be rejected because they are wrong. If any manner of applying the Gospel, alienates the hearts of the saints from God and creates strife, discord, division and confusion among the meek and lowly in heart, then that manner is to be rejected as not of God, for God worketh by love. If any human rule is made a bar to the promulgation of the Gospel by the lawfully chosen ministers of Christ, the rule is to be rejected because it is more than the Gospel.

A man cannot be more than saved. All the power to save a man, is placed in the Gospel. The Gospel as it was designed by the Lord and sent to reach man as he is and make him a new creature. Whatever, therefore, is set in

between man and the Good with a view to make him more than a new creature, is more than God designed, hence is to be rejected because it is too much. Men and women are required to love the Lord their God with all the heart and with all the soul, and with all the mind. Matt. 22: 37. Whatsoever is set up to prevent men and women loving God with all their heart, soul, and mind is a bar to perfect communion with God, and is to be rejected because it alienates man's affections for God.

Israel once forgot the Lord's ways so that no smith could be found in all the land to make them swords and spears, but a file was left them to sharpen their mattocks, and coulters, and forks, and axes; but they laid aside the old file and went to the Philistians to sharpen their mattocks, and coulters, and forks, and axes. To give the figure due weight and expression, permit us to urge our "chief men" to use God's file, the Holy Ghost, to sharpen their wisdom, judgment, will, and knowledge so that with their wisdom, may dig down deep into the Gospel for the pure gold, and with their coulters of knowledge turn down the weeds and throw up the rich soil of good will, and with their forks of judgment do justice and equity to all men, and with their axes of truth cut off all decayed limbs and superfluous growth. This will be for the glory of God and the edification of the one body; but if the "chief men" shall go to other nations to whet their implements so that they may make something nearly like the Gospel, and demand that we take that as our rule of faith and practice, then we shall begin to sail on the sea of distress where billows rush over the ship and tear away the masts and rigging, and cause the people to be seized with consternation. We therefore plead that the Gospel, its power, wisdom, and judgment may not be forgotten.

Paul the aged advances and beckoning with his hand wishes to be heard. Hear him: "When on the earth 1800 years ago, I told you that the Gospel is God's power unto salvation, and that it is profitable for doctrine; and not only for doctrine but for reproof; still more, for correction also; and more yet, not only profitable for doctrine, reproof, and correction, but for instruction in righteousness, that ye may all be perfect and so oughtly furnished unto all good works. What more do you need? If you have that which is profitable for doctrine—the thing to believe, and that which is profitable for reproof when members are refractory, and that which is profitable for correction when one errs, and that which is profitable for instruction in righteousness so that you may be perfect and thoroughly equipped for every good work, what more is necessary? If you will cling to the Gospel you will have power enough to do all the good necessary and power enough to correct all abuses."

Then let all unite on the Gospel, for that does not deprive any man from uniting on it. No man can go above it; and he who goes below it is too low. Leaving the Gospel is leaving

God, Christ, the Holy Spirit, the Bible, the church, the early Christians and the suits of all ages. The exact thing to do is to keep before the people the Lord's Gospel, his cause and kingdom, the whole of it, no more or no less. Those who are for God, Christ, the Holy Spirit, the cause and kingdom, must stand out and cry aloud lest sudden destruction come upon us. We can not be indifferent, or stand for nothing, but we must stand up for the Lord and his Gospel—the bond of union—the infallible guide—the perfect rule of faith and practice. The Lord will condemn no man for urging and advocating his Gospel, his kingdom, cause, and religious system. Then back to the "old fathers," beloved of the Lord, where there are no briars and thorns to tear the righteous garments or obstruct the onward progress of the church of God. Let every saint plant his feet upon the Rock, and the cause of the Lord, and ultimately he will receive a crown of glory that fades not away. O God, righteous Father, may they all be one that the world may believe that Jesus is the Christ, the Son of the Living God!

M. M. E.

We note, with much interest, the following paragraph from the *New York Times*: "A wonderful change has taken place in Jerusalem of late years, and it is probably now a more comfortable residence than ever before in its history. Mr. Schick, who holds the appointment of Surveyor of Buildings in the Holy City, has lately issued a very instructive report. He tells us that ruined houses have been restored or rebuilt by individuals or companies, and buildings on the Peabody plan have been erected by associations. The streets are now lighted, and kept, for an Eastern city, most exceptionally clean; and the squalor from the Pools of Solomon has been restored, and water brought thence to the city. Tunnies and slaughter-houses have been removed outside of the town. The Sanitary Department is under the control of a German physician. Bethlehem and Nazareth are eagerly emulating the progress of the capital. In the latter place windows are becoming quite frequent. It is asserted that there is a fixed resolution on the part of thousands in Prussia to make that country as hot as possible for the Jews, and it is not unlikely that this in a measure increases the already considerable number now returning to Palestine, more especially as the German Jews already are a power in Jerusalem. The improvements are further likely to lead to many Europeans wintering there."

We read the other day of a little boy who was in the habit of saying his prayers before going to bed, according his mother as follows: "Mamma, how long will it be before I'm big enough to quit saying my prayers? You never say yours, do you?" The good mother said: "Little boys shouldn't ask so many questions. Go to sleep my child."—*Gospel Preacher*.

ON THE WAY —TO— PALESTINE!

BRO J. W. Stein left Mt. Morris last Wednesday morning en route for Europe and Asia, intending to spend sometime in Palestine and other parts of Bible lands. We would have been pleased to have him attend the Annual Meeting and start from there, but he found it to his convenience to cross the ocean as soon as possible, hence after bidding his friends here farewell he turned his face towards the East, and ere this paper reaches most of our subscribers he will be far out on the great deep. He goes with the prayers and well wishes of thousands of brethren and sisters and friends.

Bro. Stein has had this trip in contemplation for some years. His mind has been trained to Bible research and he desires to gain more information regarding the Bible lands—the places where ones lived the prophets and apostles of old. To tread the sacred soil, that was once pressed by the holy feet of Jesus himself will make his heart thrill with emotion.

We have arranged with him for regular correspondence while on this journey. All his correspondence, intended for publication, will be sent direct to the BROTHERS AT WORK, thus enabling all our readers to get the full benefit of the letters soon after they reach us. These letters will likely be a most interesting feature this year, hence we hope to see a general effort upon the part of every reader to get the paper into the hands of all his neighbors, especially members, for they will want to read what Bro. Stein has to say about Palestine and other places he may visit as he passes around the world.

Only 60 cents for the paper from now till the end of the present year.

PEACE is far from the minds of the European powers, if we may judge by the condition of things in the immense Krupp gun-works in Germany. These factories are in a feverish activity. The numerous buildings have received more additions, the army of employees has been increased and work is carried on day and night. The next country to have an order filled is Roumania, for which 100 field guns, with complete accoutrements, have been in process of manufacture. Greece will come next with 700 field pieces, completely equipped. Next in order is Sweden, with fifty field guns, Holland with 120, and Italy with 400 siege guns.

The man or woman who gives their tongue a vacation occasionally will have time to store up good thoughts in the heart.

BE NOT FEARFUL

EACH year as the time of Annual Meeting approaches nearer and nearer, there is a feeling of fear and dire forebodings that something terrible is about to happen. Some behold, with an eye of alarm, the sad state of the Brotherhood; others predict divisions and disruptions fearful in their character; while a third class with souls filled with divine love and heavenly resignation refuse to believe that any calamity is about to be visited upon the church of Christ. We are not ignorant of the possibility of resting in carnal security; but there is a difference between concern over real questions, and indifference concerning our soul's salvation. Because there is some agitation over certain questions, and thus reality, is no evidence that all things are going to destruction. True there always have been men who for love of honor and the praise of men, would rend families, churches, communities—yes even nations, but the many letters from various parts of the Brotherhood warrant us in concluding that the union will not be dissolved—that while a faction here and there may in their own wisdom set up for themselves, the great work of the church will go on, and on, "bright shining as before." In all ages of the church, there have been discontented parties who finally "went out" from the body of Christ, but their work was short-lived, and the church was not the loser as they staidly moved forward in her great mission.

Let us therefore not think of divisions and schisms, but of the mission and character of the church, and resolve that each of us will do his part in seeking holiness, in which state there can be no disruption. If we do not think of divisions, we will not talk divisions, and it is pretty evident if we do not talk divisions there can be no divisions. Let us talk about being better, doing better, and loving more. This will cement the bonds of union more and more, and make no one unhappy. M. M. E.

TRUE WORTH.

EARLY in the history of the apostolic church, bold and valiant defenders were called "chief men" (Acts 15: 22); and it was neither wrong nor dishonorable to be found foremost in a good cause. Paul before Felix, Agrippa and Ananias rebukes his life, and Luke as a historian gives us brief biographical sketch of Paul. We also have in mind one who has golden qualities, and of whom we shall briefly make mention if you will "hear us of thy clemency a few words."

Addison Harper was born in Augusta county, Va., September 15th, 1809, and when a child his parents moved into Rockingham county, same State. In 1822 or at the age of thirteen he went to Philadelphia where he remained three years, and then returned to the old home in Va. He however remained at home but a short time until he again went to Philadelphia, and here six months later he en-

listed in the United States Navy, and sailed in the ship Vandalia for South America. He spent three years in that country, visiting the different sea ports on the Brazilian station and then returned to the U. S., during the first administration of Andrew Jackson. Feeling the need of more education he attended school, and after diligent application was prepared to teach school. After taking unto himself a wife, he engaged in farming and mercantile business. In 1849 his fellow citizens chose him to represent them in the State Legislature where he performed his duty faithfully during the administration of Governor Henry Wise.

When the war broke out in 1861 the organized a company of cavalry and entered the Confederate service where he remained until near the close of the war when he resigned, went home and enlisted in the army of the Lord. In this army he is still serving his Captain and his people with zeal and humility. Brother Harper drives his arguments home with Holy Ghost power, and makes one feel under his discourses that he has been with Jesus and learned of him. After the war he moved to Missouri where he now lives.

During last Winter he made a tour of the Northern Illinois churches, and endeared himself to us by his faithful and earnest appeals for true principles. While with us he acted as Moderator at several church councils, and we hesitate not to say that with such a man as Moderator at our meetings there would be less unnecessary talk, and little evading of the main questions. Bro. H. can keep a man right to the question, or stop him in a manner that is effective—especially such as "talk too much." He is not harsh or overbearing, but he has ability as a parliamentarian, and knows whereof he speaks. We admire his governing qualities, and the sooner we all learn the same lesson, the better the order and the greater the harmony. M. M. E.

EZRA'S BIBLE

DR. E. P. Ingersoll, now traveling in the East, writes to the New York Observer of a visit to a Jewish synagogue near to the old Coptic church of Cairo, Egypt. He was accompanied by Dr. Lansing, a veteran missionary. Of what they saw he writes: "A historian of the fourteenth century writes [of this synagogue]: 'It was built forty-five years before the destruction of the second Temple, and within is a manuscript written by Ezra the scribe.' Dr. Lansing said: 'For ten years have I known of this manuscript, and twice I have succeeded in seeing it, but they are very jealous of it. A prominent American tried in vain to get a sight of it.' Happily, 'the old folks' were not at home. A young man had the keys. He knew Dr. Lansing, and at once opened the door of the synagogue and promptly closed and locked it after we had entered. Then forth from his little chamber in the wall, fifteen feet from the floor, a part of the roll was brought. We saw it; we handled this rare old vellum, upon whose time-yellowed surface

is written, in a bold, beautiful hand, the five books of Moses. Unmistakably it is very ancient. Having a Bible, with both the authorized and Samaritan-Hebrew versions, we sat down and compared them with the ancient roll, and found, after reading several verses in fifth chapter of Deuteronomy, that it coincided, *literatim et punctuatim*, with the Hebrew from which our Old Testament is translated. The tradition is that Ezra the scribe came down into Egypt about the time of the "return of the captivity," in order to correct and complete the genealogy of the Jews who had fled to and found shelter in Egypt (Ezra 2: 62); and that before his return to Jerusalem, and at the request of the rabbis, he left this "Roll of the Five Books."

If this roll of the Pentateuch dates from the time of Ezra, then, if I mistake not, we have to-day handled a Hebrew manuscript of the Old Testament which is (unless we except the claims of the Samaritans at Nablos) more than fifteen hundred years older than any now known to be in existence."

PASTORS.

WE call ministers who serve churches *pastors*. What is a pastor? The English word comes from a Latin root which means *to feed*. It is defined by most authorities to mean a shepherd. In the Old Testament it translates a word which also means *to feed*, as the feeding of a flock; and the substantive means a shepherd. The same is true of the only instance in which the word occurs in the New Testament. If pastors, then, really are shepherds, feeders, there is a volume in this name touching their duties, their behavior, and their responsibilities. Peter was three times instructed to feed the sheep and lambs. The pastor who spends his time whipping his flock will soon find the sheep extremely shy of him and even the food he offers. Kind treatment is what people stand most in need of.

HERE are six facts: In Iceland the Bible is constantly read by all the people. There is not in that land a theatre, or a prison, or a sheriff or a canon, or any military drill. Now look through these six facts again and tell which is the cause of all the rest. Is it not the peace principles produced by a careful study of the Scriptures.

THOMAS Clarkson says that in the first two centuries, when Christianity was the purest, there were no Christian soldiers on record. The war degeneracy of the church began very early in the third century, and went so far in the fourth, that under Constantine the Great, Christians engaged in war, as they generally have ever since. We do not know how accurate this statement may be; we cannot challenge it; but we do know that if the spirit of Christ controls both of two men or two nations, they will never go to war with each other.—*Golden Censer*.

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Lakeland, Henry Co., Mo.

Will some one explain Genesis 4:15—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him?" ROBERT T. CROOK.

Please explain Hebrew 6:1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, seeing he uses the plural number? In the German the reading is different: "*Von der Taufe, von der Lehre*." Here we have but one doctrine and one baptism. How are we to reconcile the matter? J. H. MILLER.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were those "devout men from every nation" all Jews, or not?

ROBERT T. CROOK.

Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done on earth, as it is in heaven"—was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet? ANNA GUTHRIE.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 43rd. WM. LONG.

THE RIVER OF LIFE.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. 22:1.

ORIENTAL writers were accustomed to introduce into their compositions, figures,—of objects in natural life, in order to make the greater impression on the mind of those whom they addressed. The Book of Revelations abounds in this style of writing.

When the Revelator would impress our minds with the purity and life-giving properties of the Gospel, he uses the figure of a pure river of water of Life, having its source in God. We notice, first, that it is a river of Life; not a stagnant pool, producing malaria, disease and death.

Our organization is such that the elements of a two-fold life are enhanced within it. The one is a life unto purity and endless bliss, the other is a life unto sin, corruption and endless misery. Either one or the other of those lives is predominating within us all. From our experience we are led to believe that the life of sin is largely in the ascendancy. Men and women are living merely for their present sensual gratifications, and the low, groveling desires of the flesh. "Like brutes they live, like brutes they die. To enter a life of purity, "WE MUST BE BORN AGAIN."

Having been convicted of sin, and exercised repentance towards God, and faith in the Lord Jesus Christ, and having "put on Christ in baptism," we are a new creature. Those elements of our organism, that lay dormant, or were exercised in a wrong direction, are quickened and restored to their legitimate place in

our spiritual organism. We now begin a new life; a PURE life, being born of God.

At regeneration we are at our weakest stage of spiritual life; as "babes we desire the sincere milk of the word, that we may grow thereby." As we advance on, this divine life runs deeper and stronger in our hearts. This is beautifully illustrated in Ezekiel 45, by the water first coming to the ankles, next to the knees, then to the loins, and lastly a river so large and deep that it could not be passed over. Naturally a river at its source is small; but as it flows down the mountain side, through the valleys, and over the plains; brooks and other rivers, flowing in on either side, thus causing the river to run deeper and wider, till at last its volume of water is such as to carry upon its bosom mighty vessels, that carry our products to other climes. Thus, the life of Christ in the heart, is fed by streams of grace that pour in on every side. On one side comes in a stream of humility; on another side a stream of love; of patience, of charity, of devotion, of peace, till our peace "becomes like a river, and our righteousness as the waters of the sea."

Naturally, there is scarcely another element that is susceptible of such life-giving properties as water. We drink it daily in some form or other. How refreshing a cool drink of water is, on a hot Summer day! How it quickens our life! We use it constantly in the preparation of our food. Without it, vegetation could not exist, nor the earth yield her strength. Remove water from us, and we must die.

It is thus spiritually. The child of God thirsts for a drink at the Fountain opened in the house of David. The more he drinks, the stronger he becomes, and the more he wants.

"We drink and drink and drink again,
And yet we still are dry,
But when we come to reign above,
And all surround a throne of love,
We'll drink a full supply."

The life of a river of water is such, as to impart of its life-giving properties to the soil along its banks; for there we find our most fertile lands. This well illustrates the INFLUENCE of Christianity on either side of the stream of our life. Others, who are still drinking of the polluted waters of Babelion, are favorably impressed with the excellency of Christian life. And if the church is in gospel order, she becomes a power for good in our midst; is as "a city set on a hill,"—its influence reaching out wider and wider on every side, reflecting heavenly light all around. "Fair as the moon; clear as the sun, and terrible as an army with banners." Her power and influence will be such that the powers of darkness cannot withstand.

Again, it is not only a River of Life, but its waters are pure,—clear as crystal.

This presents to our mind the purifying character of the Gospel of Christ. Naturally, when we look into pure water, we see our image reflected. It is thus, in our exhibition of Christianity, i. e., its manifestations before the

world, that the image of Christ. It purifies our thoughts, desires, affections, conversation, etc., till the whole man is purified and made meet for the "Master's use."

Water is used to purify and cleanse almost everything; hence is an excellent figure to represent the purifying character of the Gospel of Christ, as applied to our hearts. The apostle says truly, "Seeing ye have purified your souls in obeying the truth, to an unfeigned love of the brethren," etc.

Next, we notice water as a power. There is hardly another element in the world, capable of producing power equal to water, either in its natural or condensed form.

Those mighty locomotives that move with lightning speed over our railways, and carry immense burdens, cannot move an inch without water. Those ponderous wheels of the tens of thousands of our factories, that move all the lesser ones, cannot move without water. About all our implements are made by the power of water, as well as the garments we wear, and the bread we eat. The very Bibles we read are printed by the power of water.

This is a fitting representation of the power of the Gospel. Paul says, that the Gospel of Christ is the power of God unto salvation.

It contains awakening power.

It contains quickening power.

It contains sanctifying power.

It contains overcoming power.

It enables us to overcome the powers of the grave, and to shout exultant victory in the resurrection from the dead.

Then, friendly sinner, why will you continue to drink of that stagnant pool, filled with the filth and scum of human depravity, causing sickness and death, since the waters of life are offered so freely? Then come and drink, that you may live; and bathe in its waters, that you may become pure and made meet for God's glory in the world to come. J. S. M.

A CORRECTION.

IN my article on the setting up of the kingdom of God, as published in B. at W. No. 17, in fourth paragraph from the beginning, and next to last line of paragraph, several important words are omitted, which partially destroys the sense to be conveyed. The words are, "at a kingdom, but." Then the clause will read, "Peter in referring to that event, does not even hint at a kingdom, but that it was the fulfillment of the prophecy of Joel," etc. J. S. M.

THE CAUSE OF LIGHT.

Gen. 1: 3, What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain. LIZZIE B. MYERS.

THE Hebrew word for "light" is wide enough to cover the associated phenomena of heat and electricity, and are not these the primal forces of the universe? THEOS. D. LYON.

Truth would be more popular, if it corrected only the faults of others.

THE DANGER BEFORE US.

TO-DAY many are anxiously looking to Annual Meeting for something to avert the dangers that threaten our peace as a church. It is a fact too apparent to be denied, that feelings have been wounded so deeply that many are ready for division, or cutting off sooner than have the present state of things continue longer. For peace is a virtue, yet there is a time when it wears out, and there is danger of the collapse being too great and rising up in jealousy, and cry against those who have been the object of our forbearance. Caution is most needed when forbearance ceases, and if there are any coming to Annual Meeting without forbearance, they need greater caution.

We think our troubles have come from the want of our principles and doctrine being clearly defined and faithfully enforced. For the future we need them made clear, defined plainly, and guarded strongly so there is a well defined union to give us strength and power to have us work a union and a foundation for it, that is worth contending for and defending. This union must embrace our faith and practice as a people, and it must be defined so it is understood and known by all. The Minutes as they are do not do that plainly. They are encumbered and imperfect in their arrangement; many of them are void because they are out of date, belonging to a former age, and have passed away with it. Many of them are too indefinite, and some stand in conflict with others; some are only advice, others are binding, which makes them altogether an imperfect system, or rather a lack of system, and we are not united on them as we should be on a system of rules and government to secure our peace and harmony, and give us strength and influence. Would it not be better to revise or select out and make a code of Minutes as will unite us in our understanding, one judgment, that we can live up to, defend, and protect as our rule of faith and practice?—R. H. M.—in *Gospel Preacher*.

Correspondence.

From the Rockies to the Alleghenies,—
Notes by the Way.

NUMBER II.

It was our intention to leave Carleton, Neb., on Sunday, the 8th inst., but after filling our appointment, north of town, and hurrying to the depot, we missed the train owing to a discrepancy in time pieces. Arrangements were put on foot at once to have a meeting in town at night. To our surprise the capacious Presbyterian church was filled with attentive listeners. It was said that nearly all the people in the town were out, the greater portion of which had never heard the Brethren preach.

About noon next day we were off for St. Joseph. We passed through a good deal of most excellent looking country in Northern Kansas. Corn planting was in progress by the farmers and the crops of growing grain looked promising. Though it was night when we entered the low lands of the Missouri Valley yet by

the light of the moon, the terrible destruction of property and general devastation was plainly visible. Many farm residences were yet standing in large lakes of water; some places the water was near the top of the fences; other places the fences were entirely swept away.

Coming to a break in the road-bed, the passengers had to be transferred, or rather transferred themselves from one train to another by wading through the mud, and walking narrow logs across deep pools of water; but the transfer was made without the loss of any passenger so far as we know, but good humor was at rather a low ebb. A short run put us into the depot at St. Jo about midnight. Owing to the state of the road-bed, we could not get on to Kansas City, as we expected to do. Our baggage was not transferred until next day at 3 o'clock, P. M. We were off for Kansas City, passing down on the East side of the river, opposite Atchison. We there crossed over and went down on the West side. The ravages of the great flood were visible all around, large areas of rich bottom lands, that had been sown in wheat, were barren,—the crop entirely destroyed; parts of houses were scattered here and there. At one point three different tracks of railroad were swept away in sections, the iron rails bent almost double around trees. We noticed a number of houses that had been undermined by the angry torrents, and were toppling over. The Gossens gardens at Fort Leavenworth were destroyed.

At Kansas City the usual hubbub incident to large Union Depots was our experience. About night we were again off over the Mo. Pacific, for Warrenburg, Mo. Although very late at night, we were met at the depot by Bro. Wm. Mohler and wife (sister Lizzie). The latter met with her sister, Miss Gertrude Reese, just out from Denver, Colorado, who she had been the past year. We enjoyed their hospitality until next day, when Bro. John M. Hiler took us to his home near Mineral Creek meeting house.—Meeting at night; also the following night. We were sorry we had not longer time to visit at this point, with the dear members. Wife and Susan V. Crumpacker are sisters in the flesh, not having met for over fifteen years. Our time was principally taken up visiting her and the hospitable family. By them we were conveyed to the home where sister Maria Roy and her husband reside, with such pleasant surroundings. At night, meeting in the Brethren's new church house, near Warrenburg.—Met with Bro. A. W. Rees, who is the minister in charge of the little band of faithful members at this point.

Next day, Saturday, aboard the freight, we went to Centreville. Had meeting at night; also two appointments next day. Good congregation out. Here is the home of Eld. A. Hutchison; he is the only minister here now, but will soon have help by a brother who will move here from Ohio. A more ready body of members we have never met with, than we found here, and all seem to be in peace and harmony. The prospects for good crops here, are promising, more so, than at Mineral Creek, as the chinch bug is very bad there.

Monday evening, the 15th, we bid adieu to the dear members at Centreville, and boarded the train for Kansas City. Bro. Hutchison ac-

companied us as far as Pleasant Hill on his way to attend appointments. As an evangelist he spends much of time in the field; yet cannot attend only a small proportion of the many calls made for preaching. In preaching the Gospel, defending the doctrine of the church, upholding the distinctive features of the Brethren, as expressed by the principles of Christianity or in working for union and peace in the church, he is the right man in the right place.

J. S. FLORY.

Money Received For Danish Mission.

Mayr Helser, Hilliard, Ohio.....	\$1 00
Joe F. Ewert, Waynesboro, Pa.....	45
Robert Hund, Claysburg, Pa.....	3 00
J. A. Frackler, McComb, Ohio.....	1 00
E. & M. O. H. Wolbridge, ".....	1 00
Met Zion Church, ".....	8 00
M. E. Staveland, ".....	1 00
Miss Susie L. Corry, Etta Mills, Cal.....	50
Nancy Rowland, Hagerstown, Md.....	1 00
Leah Replig, Maria, Pa.....	1 00
Lydia Lutz, Wadham's Grove church, Ill.....	2 50
N. Longenecker, for Tuscarawas Co, O.....	7 00
C. Riner, Chestnut Grove Ch, W. Va.....	3 10
A. B. Wallick, Breedsville, Mo.....	2 00
Joseph Uhl Virden, Ill.....	2 25
A. S. Culp, for a sister, Monticello, Ind.....	1 00
D. Wells and wife, Pottstown, Pa.....	2 00
A few sisters, Norristown, Pa.....	9 00
S. T. Cosserman, for a widow sister, O.....	5 00
S. Fink, for Black swamp Dist. Ohio.....	2 00
A. L. Fank, Shirleyburg, Pa.....	2 00
J. D. Moyer, Mainland, Pa.....	1 00
H. P. Moyer, ".....	1 00
J. Lighty for the Pony Creek Ch, Kan.....	3 15
Samuel Cook, Sen. Ridgeway, Ind.....	1 00
Sam. F. Seiber for L. at Creek Ch, Pa.....	3 87
J. W. Burns, Leipsic, Ohio.....	1 00
Sarah Burns ".....	50
Catharine Bennet, Leipsic, Ohio.....	50
Aaron Mow, Millwood, Ind. sent by B. A. W.....	50
Belle Q. Myers, Oaks, Pa.....	1 00
Michael Bechtel for Woodbury Ch, Pa.....	10 34
St. Dierdorff for Rock River Ch, Ill.....	4 00
Isaac Ryer, Swengels, Pa.....	2 00
G. S. Ruble, Mc Veytown, Pa.....	2 00
"An old sister," Ill.....	5 00
Cyrus Bucher, Reistville, Pa.....	1 00
Christian Grib, ".....	50
Eliz. Klack, Congress, Ohio.....	3 00
J. W. Taylor and wife, Belfontaine, Ohio.....	5 50
W. W. Wisner, ".....	30
Little Orphan Boy, ".....	10
Winebenarian, ".....	25
Eliz. Hiner, D. Hill, W. Va.....	2 00
K. M. Tyson, Vinden, Pa.....	3 50
D. H. Riddlebarger for La River Ch, Ia.....	2 45
S. T. Bossman for Eagle Creek Ch, O.....	21 00
Catherine Trump, Melrose, Ill.....	1 00
G. A. Moore, Eldora, Iowa.....	75
C. Newcomer for Lick Creek Ch, Ohio.....	7 00
H. W. & M. A. Egla, New Windsor, Md.....	50 00
The above was contributed to sister Hope for procuring medical treatment.	
B. A. Wolf & L. M. Young, Plattsburg, Mo.....	2 50
A. Brother, Bareville, ".....	1 00
Joan Zoak, Nettle Creek Ch, Ind.....	10 00
M. D. B.nton for Seneca Ch, O.....	3 00
James Markley, Cedar Fall, Iowa.....	2 00
M. A. Fox, sent by Dr. Springle, Shannon Ill.....	1 00
Leah Replig, Maria, Pa.....	5 00

J C Ulry, Mt Morris, Ill.....	40
Alfred Englar " ".....	50
A D Stutzman " ".....	1 80
Daniel Nisely " ".....	20
Wm Roberts, Myrtle Point, Oregon.....	25
L A Roberts, " ".....	25
J H Roberts, " ".....	25
S M Smith for Thorn Apple Ch., Mich.....	5 00
John Barabart, Mayfield, Ill.....	1 00
Isaac Shilly for the Stanislaus Ch., Cal. 12 50	
S S Gray, Warminster, Pa.....	100 00
J QUINTER-Treasurer.	

For General Missionary Purposes.

Mich Bechtel, for Woodbury Ch., Pa.....	10 00
J O Flora, Ringgold, Mo.....	3 00
D Weybright for Wash. Creek Ch., Kan. 3 00	
"By an afflicted sister," Dublin, Pa.....	4 00
Daniel Wolf, for Mannor Ch., Mo.....	5 00
Mary Crouse for Hickory Grove Ch., Ill. 14 00	
C B Kammel for Plum Creek Ch., Pa.....	2 50
Peter Forney, Garrison, Iowa.....	7 50
J W Kaylor for Logan Co. Ohio.....	4 00
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D C Riggls for Elkhart Dist. Ind.....	2 63
M J Heeler for Fair View Ch. O.....	12 00
A L Fank, Shirleysburg, Pa.....	1 00
J D Meyer, Midland, Pa.....	1 00
Sam F Seiber, Lost Creek Ch., Pa.....	1 67
Mary Lwyer, Mifflin, Pa.....	1 50
H B Lahman, Graysville, Kan.....	5 00
B A Wolf & L M Young, Plainsburg, Mo. 4 63	
John Zook for Nettle Creek Ch., Ind.....	6 25
M D Bentes for Seneca Ch., Ohio.....	4 00
Leah R. Plogm, Maria, Pa.....	5 00
Daniel Leedy, Lincolnville, Ind.....	2 00
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Nancy Stadaker, Harrisburg, Pa.....	2 00
Ezra Strick, Chambersburg, Pa.....	3 15
Samuel Valentine, Pottstown, Pa.....	80

A Sad Accident.

In the Lick Creek congregation, Williams county, Ohio, April 26, 1881, near Bryar, Christian Newcomer while engaged in pruning, fell from an apple-tree and broke his neck, which caused instant death. He lay perhaps fifteen minutes before he was discovered by the family, and was dead when found. Brother Newcomer was one of the standard bearers in Israel. He lived near the church, and his door was always open to the brethren and sisters. He was well respected and the loss of him will be very much felt by the church, family and community. He was a member of the church for over 40 years, and served as deacon about 31 years. He had ten children living and two dead, and 33 grandchildren in all, and an aged companion to mourn his loss. The deceased was born Dec. 29th, 1812; aged 68 years, 3 months and 27 days. Funeral services by J. E. Grumb assisted by the writer, from Job 7: 1-10, to a very large and attentive congregation.

JACOB KINTNER.

Sherwood, Ohio.

From David L. Williams. — Our special district meeting has passed off quite satisfactorily. It is true, like always, the different parties had to some extent, different views of some few things, yet the deliberations were all pleasant,

and we have every reason to believe, that we all parted, entertaining the best of feelings. The meeting was organized by choosing Bro. S. S. Mohler, Moderator; A. Hutchison, Reading Clerk; J. S. Mohler, Writing Clerk, and D. L. Williams, Assistant Clerk. The greater number of the churches was represented either by delegates or by letter. There are now nineteen organized churches in this district. It is pleasant for Brethren thus to meet under the exercise of the divine spirit; to confer with one another, and thus labor in the interest of the good and glorious cause, and for a harmonious work in the churches, and unless we can harmonize our efforts and keep in the unanimity of sacred principles, we need not expect a success in our efforts. We should always do church work with regard for the feelings of others. Though we may feel stirred to earnestness in our deliberations; yet we should always be loving and forbearing. I am now with the Mound church, of Bates county, for the purpose of working with them for some days, in the interests of the church and the Master's cause. Though this is a busy season of the year, the work is progressing finely. — The church is now in a prosperous condition; they have a good country, and members that intend to move West, would do well to see this country, and we would be glad, if some good, experienced rider would locate here, and we think that he could enjoy himself. If any desire to correspond with this church, they should address F. M. Peak, Archie, Cass Co., Mo., or John Kinsley, Adrian, Bates Co., Mo. — *Adrian, Mo., May 24.*

From Emily R. Stuffer. — Our quarterly council-meeting convened at Lammersville, Saturday, April 30. Was changed from the regular appointment, first Saturday in May, for convenience. Decided to hold our Love-feast at the Duaneville church, Saturday, June 4th, commencing at 4 P. M. Also services on Sabbath. To-day, (May 8th) Bro. David D. Sell preached the funeral sermon of little Alexander, youngest child of Peter and Hannah Dill, who died two weeks ago, aged 2 years, 4 mos., and 2 days. Bro. Sell spoke from Isaiah 38: 1, latter part, "Set thine house in order, etc." Dear parents do not neglect the one thing needful, but prepare to meet your dear child, who has gone to join the angel band in the shining courts of bliss. — *Duaneville, Pa.*

From I B Lair. — I desire to say through your valuable paper that I expect to leave this section of country in the Spring of 1882, — if spared so long — and having my face set westward, I desire to open a correspondence with members in the western States. Think I should prefer Kansas, and if there are any members in that country, needing or desiring my services, they should write me at once. I am thinking some of taking a trip through the West, the coming Fall or Winter. I should prefer locating among members of our fraternity, — a few at least, and would locate where my labors would be most needed. Please respond soon. — *Antioch, Ind.*

From J Calvert. — We have had fine weather. I have been warm, and the corn is now planted nearly everywhere. Health is

very good; do not know of any sickness at present. Our Sunday-school, May 15, was largely attended, and an interesting lesson was Luke 16: 19 to end of chapter, — the facts stated by the Savior concerning the rich man and Lazarus. "Is hell in sight of heaven?" The answer was, "Yes; the rich man talked to Abraham." — *Warsaw, Ind., May 16.*

Announcements.

LOVE-FEAST NOTICES.

- June 1 and 2, at Cherry Grove, Illinois.
- June 2 and 3, at 10 A. M., in Silver Creek church, Ogles Co., Ill.
- June 2, at 4 P. M., at Bro. J. B. Riggles, three miles North-west of Goshen, Ind.
- June 3, at 4 P. M., in the Monticello congregation, three miles North-east of Monticello, Ind.
- June 4, in Seneca church, near Allira, Ohio. Stop off at Chicago Junction.
- June 4, at 10 A. M., Love-feast in Rome church, Hancock Co., Ohio.
- June 7th, Lost Creek church, Pa., near Goodwill.
- June 10, at 5 P. M., in the Christanna district, at Frys, John Pfeifers, about 5 miles north-west from Elkhardt, Ind.
- June 10 and 11, at 1 P. M. Love-feast at Panther Creek church, Dallas Co., Iowa.
- June 11, seven miles nearly east of Salem, Marion Co., Oregon.
- June 11, at 1 P. M., in the Rock River church, Lee Co., Ill.
- June 11, at 1 P. M. in the Stone church, Marshall county, Iowa.
- June 11, in the Laporte church, Indiana.
- June 11, at 4 P. M., Love-feast at Bethel church, Holt Co., Mo., (near Mound City.)
- June 11, Abilene district. Dickinson county, Kan., five miles south of Abilene.
- June 11 and 12 at 2 P. M., at Naperville, Dupage county, Ill.
- June 11 and 12 at Naperville, Ill.
- June 11 and 12, at Rock River, Lee Co., Ill., commencing at one o'clock.
- June 12 in the Turkey Creek church, in the town of Bro. A. W. Miller, seven miles south of Pawnee City, Pawnee county, Neb.
- June 14, at 4 P. M., in Panther Creek church, Woodford Co., Ill.
- June 15 at 4 P. M., in Pine Creek district, (near Walkerton, Ind.) Stop off Luzon on B & O R. R.
- June 15, in the Upper Cornfield district, Pa.
- June 16, at 10 A. M., at residence of Geo. Hresand, 1½ miles from Smithville station on the P. & Ft. W. R. R., Ohio.
- June 14 and 15, at 1 P. M., in the Milledgeville congregation, Carroll county, Ill.
- June 16 and 17 at Hickory Grove, Ill.
- June 17 and 18, three miles north-east of Clatshe, Johnson county, Kan., at the home of Bro. B. Brubaker.
- June 17, at 10 A. M., South Campbell church, Iowa Co., Mich.
- June 18 and 19, Mapokota congregation, one-half mile east of Lost Nation, Clinton county, Ia.
- June 18 and 19, at 2 P. M., in meeting-house, at Farragut, Fremont Co., Iowa.
- June 18, at 4 P. M., in the Heaven Creek church, at Bro. John Seals, six miles west, and three miles south of York, York Co., Neb.
- June 18th and 19th at 1 P. M., Love-feast at Yellow Creek, Stephenson Co., Ill.
- June 25, at 2 P. M., in West Pine church, (near Woodstock, Richland Co., Wisconsin.

Health and Temperance.

S. T. BOSSEMAN,

EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Harsha Co., Ohio.

GOOD HEALTH.

PERSONS of regular habits, generally have good health. All labor, rest, eating, pleasant, rising from sleep and retiring to repose, can all be systematically arranged with the precision of clock-work, so when the time for each arrives, the person has a natural inclination for the exercise and can better enjoy it, and his wants better satisfied. By this precision, more labor can be performed and much easier, rest can be relished better, the mind more at ease, and the body in a healthy condition.

Early rising and continuing at stated hours regularly each morning, will greatly promote health. The morning breeze inhaled into the lungs is far better than powders, plasters or pills. Eating should be at regular hours, and the food of the more simple and plain kind with plenty of fruits added. Nothing should be eaten between meals, so as to allow the stomach to rest, then no danger of foul stomach, dyspepsia, &c. Less acedia and pains, and physicians so far as professional labors are concerned, would almost be strangers to the household. The mind becomes clearer and stronger, perceptive faculties keener, and as a result, happiness and comfort are made available. Much of life's misery is brought upon the human family by their own acts.

By obeying the laws governing the body and living up to the laws of life and health strictly, disease can be driven from the body. By obeying the gospel of Christ, sin can be removed from the soul. Hence, by obedience, sickness as well as sin can be put away from us. This power is in Christ, who is the great physician of body and soul, and his all power committed to him both of heaven and of earth. His gospel is very extensive, and every student of this gospel of Christ will find in it the gospel of eating, the gospel of drinking, the gospel of labor, the gospel of cleanliness and the gospel of temperance regulating our lives in all its conditions.

In obedience to his gospel, the power of the Author can, and will be applied and we are well, and health and happiness is the great boon for us to enjoy.

THE DANGER OF WINE.

I HAD a widow's son committed to my care. He was heir to a great estate. He went through the different stages of college, and finally left, with a good moral character and bright prospects. But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the use of wines was not only admissible, but a real auxiliary to the temperance cause. After he had left college a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful se-

cret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said; "I am ruined, and before I go to bed I shall quarrel with the bar keeper of the Tootline for the brandy or gin to satiate my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country.—*Prof. Goodrich.* (B)

SIMPLICITY IN LIVING MEANS HEALTH AND LONG LIFE.

WM. Cullen Bryant, the great poet writer and orator, who died recently, in New York, attributed his long life of health and activity to the fact of his having lived temperately and only regarded the laws of health. He was 84 years of age when he died and might readily have lived longer had he not met with an accident that cut off his death. He was apparently as full of activity and the prospect of many more years of life as a man of 30, all because he took good care of his health.

From under his own pen we learn something concerning his manner of life. In winter he usually arose at about half past five; in summer an hour earlier; took exercise immediately after arising and practiced daily bathing. "My breakfast," says he, "is a simple one—hominy and milk, or in place of hominy, brown bread or oat meal, or wheaten grits, and in the season, baked sweet apples. Buckwheat cakes I do not decline, nor any other articles of vegetable food, but animal food I never take at breakfast. Tea and coffee I never touch at any time. My drink is water. Fruit makes a considerable part of my diet. In the country I dine early, and it is only at this meal that I take either meat or fish, and then sparingly, making my dinner mostly of vegetables. As to the meal which is called tea, I take only a little bread and butter, with fruit if it be on the table. In town, where I dine later, I make but two meals a day. I never mingle with tobacco except to quarrel with its use."

How much suffering might be avoided and how many useful lives saved if a more temperate manner of living was adopted by all classes? The same diet and manner of living will not properly apply to all classes, yet each should know what is the best course to pursue that good health and long life might be attained. (B)

TO CURE A COLD.—The *Herald of Health* says: "Upon the first indications that you have taken cold, stop eating until the cold is cured; drink freely of cold water; induce perspiration over the entire body, either by exercise, the Turkish vapor, lamp, or hot-water bath, or wet sheet pack, followed by a tepid spray or sponging; go to bed, cover up warm, and breathe all the pure air you can. Nine cases out of ten will yield to this treatment in less than twelve hours, and the tenth one will hardly continue twenty-four hours." (B)

A RUM-SELLER.

A POOR old lady, says Gough, who formerly lived in sfluence, had a husband and two sons, who gave themselves up to intemperance. One day the father and sons were drinking at the tavern, with others like themselves, when a hearse passed the door. One of the sons swore, with an idiotic grin, he would be the next that rode in that carriage. The next morning he was found dead with his face in a muddy pool of water not large enough to drown a cat. In view of this awful judgment, the mother wrote a petition to the rum-seller, entreating him to sell her husband and son no more liquor. The petition, under such circumstances, one would think, might have melted a heart of stone. But the rum-seller cut it up, and rolled it into matches, which he put into a tumbler and set on a shelf; and every time the old man and his son came into the bar-room, he would give them a cigar, and hand down the tumbler of matches to light it, till they were all consumed; and then he boasted that he had made husband and son burn up the pious petition of the old woman!

"CLARA BELLE," in a recent letter, says: "There is a girl under treatment at Bellevue Hospital for inability to use her legs. She wears gaiters with inordinately high French heels. The distortion of her feet and ankles caused an undue tension of the cords and muscles in her calves. She persisted, however, until her legs became misshapen, and finally she was wholly disabled by lameness. She lies unfashionably on her back now, with her handsome feet and legs in a shaping apparatus, enduring a great deal of pain and uncertain whether she will ever be able to walk without crutches."—*Medico-Literary Journal.*

SUGGESTIVE.—If men gave three times as much attention as they do to the ventilation, ablution, and exercise in the open air, and only one-third as much to eating, luxury and late hours, the number of doctors, dentists and apothecaries, and the amount of neuralgia, dyspepsia, gout, fevers and consumption would be changed in a corresponding ratio. (B)

USEFUL INFORMATION.—Watch the children's feet. The following advice from the *New York Evening Post* is very important. Let every mother remember it. "Life-long discomfort and sudden death often come to children through the inattention or carelessness of parents. A child should never be allowed to go to sleep with cold feet; the last thing to be attended to is that the feet are dry and warm. Neglect of this has often led to a severe attack of croup, diphtheria or fatal sore throat. Always, in coming from school or entering the house, from a visit or errand in rainy, muddy, or thawing weather, the child should remove its shoes, and the mother should ascertain whether the stockings are the least damp. If they are, they should be taken off, the feet held before the fire and rubbed with the hands till perfectly dry, and another pair of stockings, and another pair of shoes put on. The reserve shoes and stockings should be put where they are good and dry, so as to be ready for use on a minute's notice. (B)

GENERAL AGENTS
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AND
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LEVI ANDER.

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Matrimonial.

KINDIG-SHIVELEY.—By the undersigned at the residence of the bride's parents in St. Joseph Co., Ind., Mr. D. S. Kindig, and sister Rebecca Shiveley, May 18, 1881. **JES E CALVERT.**

CLARK-LINES.—At the residence of Mr. Henry Foulds, May 25, 1881, by the Rev. E. W. Drew, Mr. Arthur F. Clark, (Foreman B. at W. Job Office) and Miss Kate Lines, of Lanark, Ill.

The young voyagers on life's sea, are accompanied by the best wishes of their friends. "United we will stand, in woe they ever strive for the high and the noble. Each seeking the other's happiness, they will enjoy that felicity, that is only found in a TRUE HOME."

Fallen Asleep.

Death is the great which God in love sends.—Rev. 14, 13.

BRALLIER.—Emma Jane, twin-daughter of Dr. E. and Lucie M. Brallier, died at their residence in Cumberland, Pa., of the sequels of scarlet fever, April 14, 1881, aged 2 years, 7 months, and 21 days.

Also at the same place, infant son of Dr. E. and Lucy M. Brallier, Oct. 15, 1880.

Emma Jane took scarlet fever in the earlier part of March, was very sick for about one week, when she began convalescing and continued quite well, until the evening of April 3d, when she took a relapse; suffered for ten days far more than we thought it possible for a child to endure and all with the utmost patience. At last God came to her relief. Her twin sister preceded her to the better world, just two years and 12 days. This is the fourth death in this family, in a little over two years, and two within the last six months. E—

WHITMORE.—In the Warren Ridge congregation, Augusta County, Va., April 28, Bro. Christian Whitmore, aged 73 years and 11 days. Funeral services by brethren Samuel Driver, and Enoch L. Brower, from Rev. 14: 13.

LEVI GARDNER.

PIPPINGER.—In the Irvin Creek church, Wisconsin, May 10, 1881, Mable, daughter of friend W. H. & M. Pippinger, aged one year, 11 months and twenty-two days. Funeral services by Bro. Samuel Crist from John 1: 3.

JOHN A. KECK.

GOYD.—In the Silver Creek church, Ogles Co., Ill., May 20, 1881, Martha Ann Good, aged 16 years, 8 months and 25 days. Funeral at Silver Creek and sermon by M. M. Eschelman, from the words, "Her sun is going down while it was yet day."

BRINKWORTH.—Feb 21, 1881, Fannie, wife of John Brinkworth, of Iowa Town-ship, Jewell county, Kas., aged 58 years and 9 days. Disease cancer in the left breast.

Deceased was born in Wiltshire, England in Feb. 1823. Was married and lived in the bonds of matrimony 38 years. In 1870 they emigrated from Liverpool to Odell, Ill.; afterwards to Kansas, where she was baptized, and held out faithful until death.

CRUMPACKER.—In Middle River congregation, Augusta Co., Va. May 6th, 1881, sister Rebecca Crumpacker, aged 55 years, 6 months and 7 days.

The subject of this notice had been an extreme sufferer, for over three years, with chronic sciatica and rheumatism. She united with the church in August, 1870, at which time her suffering was so great that she could not be taken any distance, no

by her request, a large box was prepared, sufficiently large for both administrator and applicant to enter. This being placed in the yard, with sufficient water in it for the purpose intended, she was carried out and placed in the box, where she was immersed with ease; and amidst her suffering she would not cease in the service of her Savior, until she had attained to all the ordinances of the household of faith, down to the anointing with oil, and then expressed herself ready and willing to depart and thus continue faithful to the last. Peace be to her ashes. Funeral services by the Brethren from Luke 2: 28-30.

LEVI GARDNER.

BUNFAIN.—In the Squirrel Creek congregation, Wabash Co., Ind., May 5, 1881, of pneumonia, Eliza Ellen Bunfain, aged 44 years, 7 months and 7 days. Services by Bro. David Switzer.

JOSUAH JOHN.

FUNK.—Died at Ripon, Cal., May 9, 1881, Daniel E., eldest son of Bro. John and sister Susan Funk, aged 15 years, 7 months and 10 days. Funeral services by the writer from Rev. 21: 4.

P. S. GOMAN.

Annual Meeting Business.

BY ORDER OF COMMITTEE.

As many brethren get to place of meeting on Saturday, as at Lanark, last year, we will inform them that the business of the meeting begins on Sunday, and we will look for them to come on Monday. But if more than the standing committee come on Saturday, there will be no to-doing arrangement, except in the tent, where 15 cents per meal will be charged until Monday morning.

According to the decision of 1st Annual Meeting, heading tickets furnished during the sessions of the meeting, will be turned in to mates for \$1.00 and fees for 50 cents.

All letters, papers and telegraph dispatches should be directed to "A. M. B. X" care of D. N. Workman, Ashland, Ohio as he will have charge of mail, telegraph and baggage departments.

RAILROAD ARRANGEMENTS.

The Pittsburgh, Ft. Wayne & Chicago agents have been instructed to sell round-trip tickets to Ashland for not more than half rates. Call upon your nearest ticket agent and he will give you the necessary information.

So far as we can learn excellent arrangements have been made with the leading railroads to carry passengers to the next Annual meeting. Quite a number intend to go from Lanark, and good arrangements have been made from that point, Mt. Carroll, Lost Nation and Leaf River. Parties going on this road will not be put to the inconvenience of changing depots in Chicago, as the Chicago, Milwaukee & St. Paul trains run into the depot from which the trains on the Pittsburgh, Ft. Wayne & Chicago R. R. start out. This depot is one of the handsomest we ever saw. We recently visited this immense building and were surprised at its grandeur, the order and quietness and the conveniences for passengers. Certainly the people who travel will appreciate these efforts to make their stopping places pleasant.

On taking a look at the different lines centering in this depot, we must conclude that behind it all, there is business to be done. We incline to the view of the Postmaster General, who says, "The Pennsylvania railroad has always shown more public spirit than any other of the great trunk lines.

While passing over the mountains, through the valleys, and on over the prairies, we are made to feel that behind this excellent road there is pluck and admiration."

M. M. ESHELMAN.

The Wabash, St. Louis & Pacific Railway will place tickets on sale at the following named places to Ashland at one fare for the round-trip: Omaha, Neb.; St. Joseph, Mo.; Kansas City, Mo.; Glenwood Junction, Mo.; Moberly, Mo.; Hannibal, Mo.; Burlington, Iowa; Keokuk, Iowa; Quincy, Ill.; Canton, Ill.; Peoria, Ill.; El Paso, Ill.; Springfield, Ill.; Decatur, Ill.; Cerro Gordo, Ill.; Dement, Ill.; Toledo, Ill.; Danville, Ill.; Lafayette, Ind.; Delphi, Ind.; Logansport, Ind.; Peru, Ind.; Wabash, Ind.; Antioch, Ind.; Huntington, Ind.; Ft. Wayne, Ind.; Mexico, Ind.; North Manchester, Ind.; Defiance and Toledo, Ohio. Tickets on sale May 20 to June 7, 1881, good to return up to and including June 17, 1881. Passengers have choice of routes, either via Fort Wayne or Defiance Junctions, as both roads make direct connection to Ashland. Passengers coming by this route, will have the best of accommodations, and the company will do all they can to make it pleasant for them. Hoping to receive your patronage, we remain,

Yours,

N. WEBB,
Ag't W. St. L. & P. Ry.

The undersigned committee have conferred with the offices of the Pittsburgh, Fort Wayne & Chicago, Baltimore & O. Co., New York, Pennsylvania and Ohio railroads, and they all agree to carry our people over their roads at half fare.

This arrangement includes all their branches. Parties living along the line of their roads can make their own arrangements to where-to-leave at any of these roads. The A. M. Committee only gave us jurisdiction over the arrangements with the three roads named above.

We are willing to assist any one, however, if locality, name of road, and probable number coming, are given us.

D. N. WORKMAN,
J. H. WORKS, } Committee

To whom it may concern: Greatly reduced rates to A. M. and return, over N. Y., P. & O. R. R. I have made arrangements from Springfield, O., to Ashland and return for \$1.75. Same rate also from Enon or Osborn. Tickets good until June 15th. Tickets can be had either from me or J. D. Kueger, St. James Hotel, Springfield, Ohio.

HENRY FRANTZ.

The Baltimore & Ohio R. R. will sell excursion tickets from Myersdale and other points on the Pittsburgh Division, to Ashland and return, good for thirty days, at eleven dollars and fifty cents, (\$11.50). Both trains on this division will make direct connection at Cumbe land with express trains for Ashland, via Mansfield, Ohio. Time from Myersdale to Ashland via this route, twenty hours. Parties desiring tickets or information, will call upon or write to the undersigned, who will sell you tickets and give information desired. Tickets will be put on sale June 1st. Those wishing to go earlier, will please let me know.

C. G. LIST,
Myersdale, Somerset Co., Pa.

We were much regret that we could not visit some of the churches in Indiana and Ohio, as we had anticipated, before A. M. The putting in of a new engine to do our work on our papers, prevented us leaving home a week sooner than we did, and as we had some time ago promised to be with Bro. Bashor on his date at Danville, we go there direct.

Religious Essays.

CHARITY NECESSARY TO GODLINESS.

BY LIZZIE M. BROWER.

"Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7.

How vain the thoughts, how frail the man,
Who seeketh not the praise of God.
Would rather strive to please this world
And thus be led to lose his soul.

Some give their alms because they know
That others will expect it so,
And thus they indicate that they
The command of giving do obey.

Not thinking that the Lord can see
Into our stony hearts when we
Do not with cheerfulness bestow
Unto the poor the gifts we owe.

Others will cling to pennies rare,
Of them the poor can never share;
They vow to hoard up wealth; in time
They'll freely give to poor mankind.

Then they will leave their ways of yore,
And heed the Bible teachings more,
And spend a few days for their God,—
A life-time spent in vanity.

O, could we ever bear in mind,
Delaying is a thief of time;
There is a time approaching fast
When time forever will be past.

Some so-called Christians claim if they
Engage in giving alms so free,
'Tis not for proper purpose used
And thus their charity abused.

Could Christians in this way go on
And hope to gain a heavenly crown,
When truth doth unto us declare
That such the crown can never wear?

Ah, let us carefully peruse,
That great and noble, blessed Book
Where Christ doth teach that unto him
That asketh there, unto him give.

In this we learn that if we would
His humble followers prove,
We'll take his yoke and sown will be
Clothed in sweet humility.

Smith English, Iowa.

For the Brethren at Work.

INFANT BAPTISM.

BY JOHN HANSEBARGER.

INFANT baptism originated with man. It has no higher authority, and it will terminate with man. When he goes to the grave the authority for infant baptism will go with him. I have looked over the confession of faith of the Pedo baptist churches, and see that while they do not all use the same words, yet the substance is about the same. They say that all things in Scripture are not alike in themselves, nor alike clear to all, yet those things

which were necessary to be known for salvation are so clearly propounded in some place of Scripture or other, that not only the learned but also the unlearned, in the due use of the ordinary means, may attain a sufficient understanding of them. We infer from this language that every one who has an ordinary mind, though a limited education, is considered a competent judge of testimony in a due use of the ordinary means without any commentator or religious teacher. The confession of faith also says, that "baptism is a sacrament of the New Testament, ordained by Jesus Christ." The term *sacrament*, when defined, signifies a "Holy Ordinance." Then it is a holy ordinance of the New Testament, authorized by Jesus Christ. Who would go to the Old Testament to find an ordinance which is not in it, and belongs exclusively to the New? We will then appeal directly to the law of Christ, which we find in the commission to baptize: "Go ye therefore, and teach all nations, baptizing them," etc. Matt. 28: 19. We shall also refer to the law of baptism as given by Mark: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." To teach the nations signifies to disciple or make learners of them. To disciple is to bring persons by faith, into the school of Christ, in which they learn his will. Those whom Matthew calls disciples, Mark calls believers. According to this commission, then, as authorized by Jesus Christ, none are warranted to be baptized but disciples or believers, and every sane man must confess that this does not include infants; consequently the confession of faith by the authority of Jesus Christ condemns the practice of the whole Pedo-baptist world.

Pedo baptists agree, as well as Baptists, that adults are lost without an atonement, and we find perfect unity in trinity. 1. The atonement. 2. The law. 3. The resurrection. The law of Christ could not reach man without first having been atoned for, and both the atonement and the law would be worthless without a resurrection. Then as infants are a neutral party, and cannot believe or disbelieve any proposition or truth, neither the atonement nor the law or gospel concerns them. All infants that have died from Adam to

the present are in a state of innocency and harmlessness. There never was any religious service enjoined upon innocent children since the world began. There never was any law to reach them; all laws were given to and intended for adults. Consequently all who are in infancy will have the benefit of the first resurrection, while adults, who do not obey the law according to the commission, have no promise of the first resurrection, but are subject to the second death. It is only upon the condition that adults obey the law or gospel that they have the promise of the benefit of the first resurrection. "Upon such, death hath no power."

Again, we read "One Lord, one faith, one baptism." If there were an infant baptism then it would read this way: "One Lord, one faith, and two baptisms"; one for the believer and one for those who cannot believe. There is only one law and one baptism, and that one is a believers' baptism. And there is only one commission, and that is a limited commission; the duties of those who act under it are clearly pointed out. The term itself implies something committed from a superior or a supreme person. The items contained in any commission are all the things that the commissioners are authorized to perform, hence the commission of a magistrate points out and circumscribes the duties of his office. If this were not the case, he might attend to the duties of a Notary Public or that of a High Sheriff. His commission prohibits him from acting in the capacity of a High Sheriff or a Notary Public, and authorizes him to act as a Justice of the Peace only. In like manner the commission to baptize believers or disciples prohibits the baptism of others; it forbids the baptism of infants as clearly as "Thou shalt not steal," implies that you must be honest. And I will just here remark, that unless our Pedo-baptist friends could show a new commission from heaven confirmed by miracles authorizing them to baptize infants, they should ground their arms and frankly yield to their cause; for this argument completely overturns it and uncovers the entire foundation of a false theory. All their genius, learning and talents combined are unable to remove it. This commission excludes all except believers from the baptism it enjoins. If there were even another com-

mission enjoining the baptism of infants, when such, who have been baptized in infancy according to this supposed infant commission, believe the gospel for salvation, they must be baptized according to the commission in Matt. 28: 19 and Mark 16: 16 without any regard to their baptism in infancy. Such a baptism could not excuse them from the command that enjoins all believers to be baptized. The command of Jesus Christ to every believer stands engraved in indelible characters in the commission, and until the trumpet sounds for the Day of Judgment, it cannot be effaced. "Heaven and earth will pass away" before it will cease to be a most solemn duty for all true believers to be baptized. It is impossible for any explanation, or any command, or any other baptism, to excuse us from this one. There is no power on earth to abrogate this believer baptism, which the confession of faith says is a sacrament of the New Testament ordained by Jesus Christ. Then who can alter it, or substitute another baptism in room of it? Where is the man that dares to substitute infant baptism for the baptism of believers? Whoever he is, he is the character who by his tradition makes void this sacred rite which the confession of faith says was ordained by Jesus Christ.

We are told that children are born in sin, and for this reason must be baptized. We will in few words show the weakness of this argument:—children born in sin. Suppose I should introduce you to a friend of mine, and would say unto you, This man was born in Harrisonburg, would you conclude from this expression that Harrisonburg is in the man? Evidently not.

Idiocy would not be found in so great an error; but when Drs. of Divinity say that children are born in sin, and in consequence of which sin is in them, by thousands of intelligent persons it is accepted as truth, yet it is just as idiotic as to conclude that Harrisonburg is in the man. Sin is the transgression of law. There can be no sin in children until they knowingly transgress law. All those who hold that there is sin in children, and in consequence of which they need baptism,—and this is the reason because there is sin in them by their actions—strongly imply that they baptize them in order to remit or remove this sin. That

is just what it speaks every time they perform what is called infant baptism. In support of this argument would be water salvation, sure enough. Such persons have a great deal of faith in water when applied to infants, but have very little in the command of God relative to adult believer baptism. Such have more faith in the command of men than they have in the express command of God. No wonder there is so much infidelity in the churches. It is also asserted by those parties seemingly have so much faith in water that baptism came in the room of circumcision as its substitute. Now it is admitted on all hands, that in all cases where there is a substitute obtained that it is to fill the design of the principal to fill the same office and to discharge the same class of duties. Since all do make this submission, we will proceed to make the application.

1. Circumcision was intended, or designed to make members of a national church and not of the Christian church. Then baptism, its substitute, is also designed to make members of a national church and not of the Christian church.

2. Circumcision was administered to males only.

3. Circumcision required no faith in its subjects. Then baptism, its substitute, requires no faith in its subjects either.

4. Circumcision was administered on the eighth day, under the penalty of breaking the law.

5. Circumcision was administered by parents and not by preachers. Then baptism, its substitute, is to be administered by parents and not by preachers.

6. Circumcision was not performed in the name of the Father, and of the Son, and of the Holy Ghost, but was identified with the law of Moses, and must share the same fate. Then baptism, its substitute, is not to be performed in the name of the Father, and of the Son, and of the Holy Ghost, and is identified with the law of Moses, and must share the same fate.

7. Circumcision has come to such a crisis from what the apostle affirms that whosoever is circumcised Christ shall profit him nothing. Then baptism, its substitute, has come to or will come to such a crisis that whosoever is baptized, Christ shall profit him nothing. Thus we are made to see the inconsistency and entire basis of false principles.

Good Mite, Va.

For the Brethren at Work.

ABOUT BISMARCK GROVE, KANSAS.

BY MARTIN NEHER

Dear Brethren:—

OUR District Meeting is now in the past. It took only one day to dispose of her business; left nothing for Annual Meeting to dispose of. The question sprang up, "Will we call for the Annual Meeting next year?" The meeting seemed very much in favor of having it in Kansas next year, but as the churches were not counseled in regard to it, it was dropped for the time being, till the necessary steps could be taken.

You have, no doubt, read about the Bismark Grove, what a well arranged place it is to have large assemblies.

The above Bismark Grove is owned by the Kansas Pacific Railroad Co., and said railroad Co. offers to let the Brethren have their well arranged grove with the tabernacle to hold their Annual Meeting next year, free of charge. The tabernacle is circular in form, 116 or 120 feet in diameter, well seated. On one side the seats are elevated and in a circular posture, room enough for the Standing Committee and delegates to be seated, with a platform large enough for the speaker to step down on it, almost on a level with the seats over the tabernacle; so all can see and hear. The tabernacle is a solid frame, closed up within eight feet to the ground; covered with shingles. Another building close by the tabernacle can be rented at low rates. In connection with this, the company has tents calculated for families and companies. These they offer to rent cheap. Water is very plenty; there is a lake or pool in the grove that affords plenty of water. Outside, there is a fountain pump so arranged that one can drive under with the vessels in the wagon, and let the water down, like railroad tanks are fixed. Other pumps are put in through the grove during meetings, that are not always in use. I have seen said Bismark Grove myself. Have more to say, if desired. Would say the railroad goes right by the ground; depot right there; telegraph office at the tabernacle. The grove is neatly set with tame grass, surrounded by a high plank fence. Have not learned how many acres are inclosed. The

trees composing the grove are mostly black walnut. These arrangements are within two miles of Lawrence, Douglas Co., Kansas, if I have learned it rightly.

What do the Brethren of the adjoining States say? will we have the Annual Meeting in the State of Kansas next year or in two years?

The reason I wrote the foregoing is, the Brethren wished me to give the Brotherhood to understand what I saw with my own eyes.

I just returned from Vernon Co., Missouri. They had a good time at their District Meeting and their Love feast; the members seemed to be alive in the cause of their Master, and there seemed to be a desire that Annual Meeting should be in Bismark Grove, Kansas. Think about it.

MANAOTII, KANSAS.

For the Brethren at Work.

TO BROTHER B. F. MOOMAW.

BY JAS. EVANS.

Beloved Brother:—

OUR first acquaintance was of the most pleasant kind. I was not a member of our Brotherhood then. But I loved you and your family from the first. What separated us then was not the gospel, but circumstances, not of our creating. I was then striving to follow Christ in his appointed ways, with an imperfect knowledge of and some prejudice against the Brethren. Our acquaintance has ripened into full fellowship and unity of spirit. We are both in the decline of life, and let us live as sojourners here but seeking a better country.

I have read your articles on "The Union must not be Dissolved," and like the spirit that pervades it throughout. All who are loyal to Christ will labor for union. To seek to rend and tear down is disloyalty to the throne of Christ. All lovers of pure religion want to see our union preserved till the Master returns and separates the good from the bad. Your style is conciliatory and just what we need at present. Let us leave bitter invectives and inflammatory speech to politicians; ours is the meek spirit of the Nazarene.

There is only one point in your articles that calls for comment from me just now. You say that the German translation favors the double mode of feet-washing, but in your candor you admit

that the English favors the single mode. Although you seem to favor the double mode, still you would not arbitrarily exclude the single mode. If all were of your spirit, there would be no strife, but peace and love would prevail. You are too well read in church history not to know how vain are all arbitrary acts of uniformity. You understand the genius of Christianity too well to compel conscientious men and women to do what they believe is a defective mode. They do not charge their brethren with anything wrong, only so far as it fails to do the whole will of Christ. We can practice the double mode when we are with the churches who believe in it. We do nothing wrong, only we cannot do all we want. We have now attended two Love-feasts since we united with the Brethren, and we have not washed the feet of any. We had no opportunity. True our feet were washed, and Bro. R. H. Miller assures us that is sufficient. But he is not infallible, and his reasonings might turn out to be fallacious before the flaming eyes of the Judge of the living and the dead. It is much safer ground to wash the feet of our Brethren as well as to have our own washed. But you inform us that our old brethren were led by the German translation of John 13: 44 to adopt the double mode. But as the English favors the single mode, as you acknowledge, the task before us is to ascertain which translation is most in harmony with the Greek original. Luther was no more an inspired translator than King James' bishops. In his days Hebrew was almost an unknown tongue to Christian divines. They were better acquainted with Latin than with the ancient sacred tongue. Luther sometimes follows either the Septuagint or Vulgate instead of the Hebrew text. He does not always translate literally, but substitutes his own comment instead. For example, the Hebrew words "*Vayithkallaik He noch arth hael heem*," Enoch walked with God, he renders by "He remained in a divine life, (*bleiben in einem goetlichen Leben*)". Again, the Greek expression, "*He dikaiosune tou Theou*," he paraphrases "the righteousness which abides before God" (*Die Gerechtigkeit die vor Gott gilt*) instead of "the righteousness of God. And we know the blunder he made in John 13: 2. In stead of supper being prepared (Greek

deipnen anomenou) he says, "after the evening meal" (*nach dem Abendessen*.) The original of the latter part of John is "*Kai humeis ophelite niptein tous podas*." Luther renders these words, "*So sollt ihr auch euch untereinander die Fuesse waschen*," (so should you also wash your feet among one another.) In Montanis' Latin Testament published by John Lensesden we find it rendered thus: "*Et vos debitis alii aliorum lav are pedes*." (Also you ought to wash the feet of one another.) David Martin's French version, used generally in protestant pulpits, renders the Greek text thus: "*Vous devez aussi vous laver les pieds les uns les autres* (ye ought to wash the feet the one the other. The Dutch version has it: "*Zoo zift gij ook schuldig elk schuldig elkanders voeten te waschen*." (So be you also obliged one another's feet to wash.) Here are now three translations agreeing with the English and opposed to the German. — The preposition *unter* (among) has no representative in Greek. *Allesoon* (one another) is in the genitive plural, and not in the dative, as it would be if "among" was a correct rendering. Then it would either be "*en al'elois*" or the word in the dative plural as in Luke 22: 17, when Jesus said: Take this and divide it among yourselves (Greek *cautois*). Now as unquestionably the Greek is in harmony with the English you virtually acknowledge that it favors the single mode. We hope then our brethren who follow false translation will follow better counsels than to attempt to coerce A. M. to pass a decree compelling blind obedience to an inactional uniformity. We have no words of censure for those who practice the double mode. We do not love them less because they see it in a different light from us. May God bless them all, is my prayer.

For the Brethren at Work.

COVET EARNESTLY THE BEST GIFTS.

BY C. HARADER.

MAN is a being made in the image of God, endowed with the faculties of reason and judgment, with capacities to improve his talent. He has power to communicate thoughts; therefore, can aid his fellow in improving his talent, and it is the indispensable duty of Christians to do so. The most effect-

ive way to do this is in the assembly where one can instruct many at a time. In no other way can the people of God so well assist each other in giving encouragement and strengthening their faith; the Scriptures are read and expounded; we sing and pray together. how it builds up! One has almost felt like giving up, his cold feelings are aroused to a sense of duty, warning is taken; hence finally made to conclude that this one or that one is not so bad after all. May be some of the faults were in himself, so by a continuance of the work the heaven is worked out and superseded by love and good will. Many times more is accomplished in a series of meetings than we would anticipate; though there be no additions, moreover interchange of thought is profitable. Paul says, "If anything be revealed to another that setteth by, let the first hold his peace." 1 Cor. 14: 30. In God's wise arrangement he has not given it all to one person but has given gifts differing from one to another. Therefore covet earnestly the best gifts. Some excuse themselves by saying they stay at home to read the Bible. Well, reading the Bible is a duty, but generally we find the faithful Bible reader the faithful church goer. That good Book says: "Forsake not the assembling of yourselves together as the manner of some is," and "be of one mind."

No people can be united in faith without interchange of thought: they must see alike, understand alike, and also appear alike.

We may conclude, because we are set on the walls of Zion, that all we need to do is to command and it must be done, when by milder means we accomplish much more. It is a hard matter to drive our fellow being. There is more power in reason than in the rod. Many who believe the gospel think there is time enough to attend to their religious duties. How contrary to the Savior's teaching: "Seek first the kingdom of God and his righteousness." Matt. 6: 33. "Procrastination is the thief of time." How often do we hear it said, "Too late! Too late!" The business man goes to the bank just after the banker closed the door; too late! He goes to the post-office just after the mail has been closed; too late! Or the traveler comes in sight just as the train moves off; too late! Just a little exer-

tion, a little more activity, and all would have been on time. But ah! the tardy traveler can wait for the next train. But not so with the tardy sinner; no other train coming; too late! forever too late! Dear sinner, don't delay on the barren hills of sin; don't let the world and the devil cheat you out of your soul so dearly bought; be entreated to make your calling and election sure before it is too late—the day past, the Summer ended and you not saved!

Another good means placed in our reach to form character and instill noble sentiment is the Sabbath school. When the tree is small it is easy to bend; the large oak is more difficult. In order to obey Eph. 6: 4, there is an all important duty to perform. This work begins in the family—an every day work. Every faithful Christian will daily gather around the altar those who are intrusted to his or her care, read the Scriptures and kneel with them in prayer. But our duty extends further: we have all around us those neglected ones. These we should gather in and instruct in the Sabbath-school, which is the most powerful means in the reach of man to disseminate either truth or error, and how in the name of all that is good, can we afford to surrender into the hand of the world and Satan all that power, and thus Satan triumph over Christianity! I have opposed popular Sabbath-school, but fully favor a Brethren Sabbath school where and when it can be.

For the Brethren at Work.

WAS ADAM DECEIVED?

BY JOHN PORNEY, SEN.

THE above question is often asked by brethren and sisters, and I think the cause of it is because we hear ministers sometimes say the serpent deceived Eve and Eve deceived Adam. The Bible says, "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2: 14. Here Paul would seem to contradict the idea that Adam was deceived. And the language implies that Adam knew what he was doing when he took the forbidden fruit from the hand of the woman, and did eat, as he confessed to his Maker, "The woman thou gavest me, she gave me and I did eat." This he did because he loved her, and was ready to cleave to her. As he had an-

swered his Maker (God) when he presented the woman to him, he said "This is bone from my bones and flesh from my flesh: she shall be called woman because she was taken out of man." Here Adam recognized God's whole intent in woman, and exclaimed, "A man will leave father and mother and cleave to his wife." And the woman now had partaken of the fruit, violated the holy law of God, had died the death of sin; for God said, "The day thou eatest thereof, thou shalt surely die." Hence the woman was not alone dead in trespass and sin; that would make a separation between her and her Maker (God), also between her and Adam. In that condition she could not have existed, could not have lived in the garden and enjoyed the tree of life and the happiness there was in the garden, for she would be separated from Adam who would have still remained innocent, in communion with God and in the enjoyment of all in the garden. Adam would have remained in possession of all this happiness, yet separated from Eve, had he not also partaken of the forbidden fruit from the hand of the woman. The result would have been a separation of fellowship and oneness as husband and wife; the woman could no longer be an helpmeet to Adam and multiply and fill the earth. This Adam well understood, and because he knew God's intent in woman, joining her to man, not to be put asunder, he (Adam) was fully determined that the serpent (Satan) shall not have power to separate between him and the woman. He was ready to take from her hand, and did eat, to be with her, and be one with her, and be like her, as we hear him in his answer to the Lord: "Yea, Lord, the woman whom thou gavest to be with me, she gave me of the tree and I did eat." Gen. 3: 12. The Lord gave her to be with man; Adam with full knowledge ate of the fruit to be with her. Hence Paul saith Adam was not deceived, but the woman being deceived was in the transgression. I accept Paul's language to be correct.

Never choose those for your friends who laugh and make sport of holy things.

One of the reformers being told, "All the world are against you," replied, "Then I am against all the world."

WORDS AND DEEDS.

BY JAMES M. NEFF.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

WE are led to the conclusion, from the above Scripture, that our words and deeds should be righteous; that our walk and conversation should be chaste and godly; that we should avoid coarse and obscene language, and rude and ungentele actions, if we expect, at the day of judgment, to be set upon the right hand of the Great Judge.

"So speak ye!" The apostle tells us that we should speak "as they that shall be judged by the law of liberty;" yet he does not say how much, or how little we should say; nor upon what subject, or at what place, or under what circumstances we should speak. Therefore we think that it would be well to refer to other passages of Scripture, in order that more light and information may be gained upon the subject.

"But when you pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking." Matt. 6:7. Hence we see that not only should our social conversation with our neighbors, be chaste and sensible; but in order that our prayers be heard and answered, we should pray for what we want, and no more; avoiding "vain repetitions," for it is evident that we are not heard for our much speaking. Brethren, this should be remembered as something of importance. I fear our brethren forget this sometimes while engaged in prayer in the public sanctuary.

But let us notice other points. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." Eph. 4:31. "Wherefore lay aside all malice, and all guile, and by hypocrisies, and envies, and all evil speakings." 1 Peter 2:1. We have learned, from the foregoing passages, that we should not be too free to speak. We also learn that we should avoid evil speaking; for it in deed is a great and a prominent evil. How many tears have been shed? How many happy skies have been clouded by sorrow and grief? Yea, how many souls have been lost by evil-speaking. Brethren, let us avoid it, and be very careful; for "the tongue is a fire, a world of iniquity; as is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3: 6.

We now have told of some of the evils of "vain repetition" and "evil-speaking," and advised the avoidance thereof; but we have not yet found out what we should speak. Let us hear Paul for a moment on this part of the subject: "But speak that things which become sound doctrine." Titus 2:1. Now we have it laid bare before us in a very few words. Yea, dear brethren, we should be sober and earnest, ever abounding in the work of the Lord. We should not let our whole conversation be upon the frivolous things of time, but let us be more earnest, and more steadfast; "for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Now let us offer a few thoughts upon the second branch of the subject. If ye fulfill the royal law according to the Scripture, "Thou shalt love thy neighbor as thyself; ye do well." James 2: 8. Here we see that love must be exercised in the work of the Lord. We must love our neighbors and brethren as we love ourselves. And not only should love be exercised; but patience, charity, and godliness; in short, the whole law of Christ must be obeyed if we expect to be justified in the end. Yea, dear reader, our life throughout should be characterized by deeds of kindness and words of love and encouragement.

Let us all try to cultivate gentle words and a pleasant countenance; and love and obey the Gospel of our Lord and Savior.

ROMANS, 12:10.

THE LIVING FOUNTAIN.

IN a village on the Welsh coast, the people fetch all their water from a well.

"Is this spring ever dry?" I inquired.

"Dry? yes, ma'am; very often in hot weather."

"And where do you go then for water?"

"To the freshest, a little way out of town."

"And if the freshest dries up?"

"Why, then we go to the rock well, higher up, the best water of all."

"But if the rock-well fails?"

"Why, ma'am, the rock-well, never dries up, never. It is always the same—Winter and Summer."

This precious well, which "never dries up," reminded me of the waters of life and salvation, flowing from the heart of the "Rock of Ages," and freely bestowed upon all men who believe in the gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity; but this heavenly spring never ceases to flow.

Without waiting till earth's wayside brooks shall fail, let us hasten at once, with hearts athirst, to the heavenly well which never dries up."

"HOLINESS UNTO THE LORD."

Zach. 14: 20.

SELECTED BY THOMAS D. LYON.

THE Prophet tells us that the time is coming that the above motto shall be written upon the bells (bridles) of the horses, and upon the pots, by which we are to understand that God's glory is to be considered in all the minor and ordinary matters of life, and that God's worship is to be put into all kinds of service, and every thing is to become religious. When the time comes that farmers shall write, "Holiness unto the Lord," on the fences of their fields there will be no more tobacco raised in those fields, nor barley to be manufactured into beer.

When this motto is written on the corn-crisps, no more corn will be sold to distilleries. When this motto is written over groceries, no more tobacco will be sold inside. When this motto is inscribed on all the buildings of cities, no more buildings will be used for saloons, or theatres, or dancing halls. When "Holiness unto the Lord" is written on all our churches,

not for appearance, but in truth, no more fairs, or festivals, or concerts, or exhibitions, or political, or masonic, or any other secular meetings will be held in the churches; but on the contrary, they will be used only for the spiritual worship of God to which they are sacredly dedicated. When "Holiness unto the Lord" is written on all "pots," and other cookery vessels, there will be no more rich food cooked that breeds dyspepsia and other diseases, instead of nourishing the body. When this motto is written upon all sewing machines, they will be run no more for no more for frilling, and fluting, and flouncing, and tucking; but all garments will be made simple and plain. When "Holiness unto the Lord" shall be written upon the hearts of all Christians, they will then appear in all the departments of life.

Dear reader has "Holiness unto the Lord" been written upon your heart? Are all your affections, and all your words, and all your actions, and all your property, and all your influence, in a word, your whole life, "Holy unto the Lord?" If not let the Holy Ghost stamp this blessed motto in your hearts to-day.—Banner of Holiness.

YOU'LL BE A DUKE, BUT I SHALL BE A KING

A CONSUMPTIVE disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from the world, he took his Bible from under his pillow and opened it at the passage, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." As death approached, he called his younger brother to his bedside, and addressing him with the greatest affection and seriousness, closed with these remarkable words:

"And now Douglas, in a little time you'll be a Duke, but I'll be a King."

MEMBERS who habitually stray away from meeting when they can conveniently attend are sure to become weak and sickly in the spirit.

MANY times persons think that when they have done their duty, all is right. That is true only when their duty is done in the right way. There is often as much impotence in the way a duty is performed as there is in the duty itself.

We approach Mt. Zion, the New Jerusalem, our Heavenly Home. The glimmer of its light begins to appear in the distance, and we will soon be there. Home at last! All our sorrows left behind, and our imperfections swallowed up of mortality. Not another struggle with the great enemy, for he cannot harm us there. Our rest will come by-and-by, and our reward will be a glorious one. We patiently wait for this glorious day of the Lord to come. Let us be ready when we are called up higher.

Home and Family.

MARY C. NORMAN BEARON, MINN.

REVISED

WHAT ARE WE GOING TO DO?

What are we going to do, sweet friends,
In the year that is to come,
To baffle that fearful crew of death,
Whose messenger is run?
Shall we fold our hands and bid him pass
As he has passed before,
Leaving his deadly poisoned draught
At every unbarred door?
What are we going to do, sweet friends,
Still wait for come and pain,
Then bind the bruises and bid the wound,
And soothe the we again?
Let the Lord still torture the weary wife,
Still poison the coming child,
Still break the suffering mother's heart,
Still drive the sister wild?
Still bring to the grave the gray-haired sire,
Still murther the brave young soul,
Till the waters of death, like a foaming stream,
O'er the whole great nation roll,
And poverty take the place of wealth,
And sin and crime shall increase
Drag down to the very lowest depths
The highest and proudest name?
Is this our mission on earth, sweet friends,
In the years that are to come?
If not, let us rouse and do the work
Against this spirit of ruin,
There is not a soul so poor and weak,
In all this goodly land,
But against this evil a word may speak,
And lift a warning hand.
And lift a warning hand, sweet friends,
With a cry for home and hearth,
Adding voice to voice, till the sound shall sweep
Like rum's death knell, o'er the earth,
And the weak and wavering shall hear,
And the faint grow brave and strong,
And the true and the good and great will
Join hands to right this wrong.

Anonymous.

HAPPY HOME.

AS we have said before, A happy home is the most delightful place on earth; And when there we see peace and union prevail, we are made to exclaim, that home, is founded upon love. Love is the foundation of all good. This is a fact undeniable. It was love that actuated our blessed Lord to come to earth and die for the unrighteous. Love, who hath measured its dimensions, its breadth, its length, its depth and its height? It surpasses by infinite degrees the most advanced knowledge of saints and angels, yet, in a sense, it is apprehended, it is enjoyed, it is shed abroad in the heart by the Holy Spirit. A home where love does not exist, is, to say the least of it, a miserable hovel. A home cannot be happy without love; home is not merely a place to eat and sleep; nay, but a place where all is condescending Love, meekness, gentleness. Forbearance, patience, peace and contentment prevail in a true home. Therefore you see, something is connected with home to make it happy. It is not wealth, learning, nor clothing that renders a home happy altogether; you may possess all these, and true they are needful, but if love does not exist, which wins affection, your home is not

happy. The kindly dispositions in our family are not only desirable, but indispensable; there is no domestic happiness without them. One must be courteous, and amiable to another. The law of kindness must be the rule, governing, moulding, harmonizing the family. There should be nothing hard, stern or unyielding, but mutual tenderness, mutual love. If these feelings be manifested in the family circle, there will be no cause for worry at the root of domestic love and happiness.

What can be more desirable than peace in our dwellings—that peace which is the result of love, which springs from mutual respect and forbearance, which is associated with principle, which is the consequence of the fear of God, which is identified with fidelity and unwavering trust in him? A tranquil, happy home is the very emblem of heaven. The existence of happiness in a family is not to be concealed. The observant eye will soon detect whether happiness prevails in our homes. As long as we are happy, we are eager to announce it by smiles, bright looks, cheerfulness, energy and activity. Remember the world is peeping through your window, let it find you making happiness in your house.

M. C. N.

TYRANNY OF FASHION.

RICHARD the Third had a humped back. And, as ancient story goes, *humping* became fashionable during his reign. The courtiers, the lords, the ladies, and the under-gentry, wore, each, a fashionable crook in the back; so that the English of that day were "a crooked generation" sure enough. Be this, however, as it may, in point of ridiculous absurdity it hardly exceeds what is frequently seen among ourselves.

Though we would be called a Christian people, it is a fact, as notorious as a fact, that an anti-Christian deity is worshipped among us in town and country, and by immense numbers of all classes and both sexes. Look where you will, you will see all ranks bowing, cringing, bending the knee—to what? To *Fashion*. This is the goddess of their idolatry. They yield implicit obedience to her laws, however absurd and barbarous; and though she changes as often as the moon, they follow her in all her changes, and ape her in all her freaks—*humping* when she humps. (N)

A CHILD'S DEFINITION OF HOME.—A little brother and sister were talking about home and their love for it. "I wouldn't swap my home for any other in the world," said the sister. "Oh, I don't feel so," was the boy's response. "I think that Willie A——'s home is as pretty as ours. It's bigger and it's got more things in it. I think I'd like to swap ours for that." "But would you like to give up your father and mother for his?" asked his sister. "And would you rather have his sister than yours?" "No, I wouldn't want that," said the boy. "Well to swap home means that," said the sensible sister, "for a home itself isn't a home. A home is your father and mother, and brothers and sisters, and everything you have in the house." Wasn't that well said? Isn't there a truth in those words which is hid from many of the wise and prudent and revealed unto

babes? A well-furnished house is not a home. A home is the life and love which the family in the house represents. Who would swap his home for a rich neighbor's? (N)

He who's false to present duty breaks abroad in the loom, and will find the flaw when he may have forgotten its cause.

THIRTEEN Indian mothers in Alaska confessed to missionary that they had killed their girl babies to save them from the misery which they themselves suffered, and which is the lot of all women in most of the Indian tribes of that country.

PATIENCE is strength; impatience, weakness. By striving for patience you calm the soul, and even the patient body will help to give patience to the spirit. To sit quiet, even though what is going on wears you, is a gain. And for one thing, strive against the disposition to fly from one place to another. Wait; buds do not come up in a day, and you may yet find flowers where only a little while ago you thought it was all a barren waste. (N)

MANY professors, teachers and seekers remain on the outside and surface of things. They ornament the exterior of the ark, forgetting that God commanded Moses to first overlay the inside with gold, and afterwards the outside; like the Pharisees they make clean the outside, but leave the inside impure. They try to make a god of appearance to men outwardly while inwardly they are full of self-love, self-esteem, self-conceit and self-will. (N)

A STORY is told of an old hunter in Michigan, who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost, and lay out as usual. When found he was asked why he did not travel by the compass. He said he did not dare to. He wished to go north, and he tried hard to make the thing point north, but wasn't so use, 'twould shake, stake, right round, and point south every time." A great many people fail of the right direction in life for the same reason of the mishap which befell our Wolverine friend—they are afraid to take the Bible and follow just as it points. [N]

A DYING CONFESSION.—When Samuel Budgett, a distinguished English merchant, was dying, he said: "Riches I have had as much as my heart could desire; but I never felt any pleasure in them for my own sake, only so far as they enabled me to give pleasure unto others." This dying confession of a rich man is worthy of being noted and remembered by every young aspirant after wealth. It teaches the wholesome truth that none but the most sordid natures can find any pleasure in the mere possession of riches. No millionaire is happy merely because he owns a million of dollars. Ordinarily, that fact entails vexations, cares and duties which burden and disgust him. But when he uses money to feed the hungry, clothes the naked, and instruct the ignorant, and build up the cause of Christ, it becomes a fountain of blessing to his heart. (N)

pure and undefiled religion before God and men.

In the afternoon of the 27th, Bro. B. invited us to go up into the western part of the town to help lay the timber part of the foundation of a new meeting-house. Throwing off our coats, we went to the work with a hearty good will, and rather enjoyed the labor. The foundation is sure, for it is built of rock and strong oak. The building is 36x54, and being in town, will enable those who seldom or never have the Word of God preached in all its soul-converting power, to come up and learn the whole truth. In the evening we were taken to the home of

BROTHER JOHN BACHMAN,

near the Eagle Creek meeting-house. O the beautiful home on the farm! We wished and wished that we could enjoy the free and undisturbed comforts and blessings of a home in the country away from the care, vexation and annoyance of public life. Perhaps some farmer would exchange places with us.

The 28th came in grand and beautiful, and we felt that the Feast at Eagle Creek would be one fall of heart-joy to many of the born of God. These feasts are God's bounties given to us not by spoonful, but by the cart load.

THE HOUSEKEEPERS

of this church are Eleazer and Samuel T. Bosserman. As assistance in the ministry, they have Peter Freese, J. C. Witmore and Wm. Bradford. The former will soon move to Johnson county Missouri. There are about 175 members, and the prospects for more are encouraging. It is a matter of rejoicing to hear that some are being added to the church every few weeks. Where there are additions frequently, there love and zeal will more and more abound, and mischief makers grow pale and thin. There are many readers of the B. AT W., in this congregation, and we hope that in the future the crumbs from the Womak may be so rich and plentiful as to give them strength for every trial, and enable them to persevere in the right. "Peace be unto the Brethren, and love with faith, from God the Father and the Lord Jesus Christ."

THE LOVE-FEAST.

The saints at Eagle Creek, were made glad in the Lord in seeing one soul come to the Lord at the close of the first meeting. Baptism before communion services gladdens the hearts of the communicants, and prepares them for a more complete enjoyment of the holy ordinances. The feast was rich, and all seemed to be strengthened thereby. We have thought that for the sake of tired and wearied mothers who have small children to look after, the services should be prompt, short and without lagging. And the Lord in instituting these ordinances did not, so far as we can learn, make them wearisome through want of system and order. He sent Peter and John before the time of the feast to prepare, so that when he and the others came they found all things ready. Promptness in the work, accompanied with solemnity

and holy feelings, will greatly add to the success of a Love-feast. We shall long remember the Eagle Creek feast, as being pleasant and profitable. The order among the spectators was excellent. In this we praise them. Met again on Sunday for worship. The Lord gave us a good meeting.

The brethren in this church have a noble Sunday-school. The attendance is large, the interest and order excellent, and the whole work the work of the church. Bro. Andrew Baughman is Superintendent, and understands Sunday-school work, and so conducts the school as to bring about much good. May we hope that none of the abuses of this good work, shall ever spoil the efforts of the Eagle Creek church to instruct young and old in the way of the Lord. We left on the morning of the 30th for the debate at Daville. M. M. E.

THE PREACHERS MISTAKE.

J. H. MOORE, *Dear Brother*—I have been buying tracts of the Brethren ever since I connected myself with them, and distributed them among my neighbors. To one Campbellite preacher I gave your little work on True Immersion traced to the Apostles, and he has purchased some of those works of Antiquity on baptism, and I am sorry to inform you that he showed two places, references of yours to Robinson, which seem to be errors, to which I now call your attention. Please see True Immersion, page 9, referring to Robinson, page 143. Also True Immersion, page 16, referring to Robinson, page 148. On page 23 your reference to Robinson page 89 was found correct. He is making quite a blow about it.

C. P. LONG.

MURKETT, JR.

REMARKS.

It seems that this Campbellite preacher is making a noise for no legitimate purpose. Our quotations from Robinson's work on baptism are correct. We have just re-examined them and fail to find any errors. Now in order to place the proof in reach of our readers we will take the pains to copy nearly one entire page from Robinson on Baptism, so that those who have our work on True Immersion may turn to pages 14 and 23 of the fourth edition and see for themselves. We give the following from Robinson:

"A font remarkable in ecclesiastical history, is that belonging to the church of Notre Dame, in which Clovis the first catholic, if not the first christian king of the Franks, was baptized. It stood without the church, and is mentioned here for the sake of observing, that two opinions of baptism generally received are mere popular errors, expressly contradicted by this as well as by other ancient and authentic monuments. It is commonly said, by such as allow immersion to have been the primitive mode of baptism, that dipping was exchanged for sprinkling on account of the coldness of the climate of some countries in connection with the Roman church. Here are two mistakes the one that dipping was exchanged for sprinkling by choice; and the other that coldness of climate was the reason. It is not true that dipping was exchanged for sprinkling by choice before the reformation, for till after that period the ordinary baptism was true immersion, and sprinkling was held only in case of necessity. In this font Clovis was dipped three times in water at his baptism

(3). Modern French writers observe with becoming dignity, that their first Christian king had too much spirit to submit to profane as a religion before he had examined whether it were true; and that Vlast and Remigius first instructed him in the doctrine of the holy trinity, which he afterwards professed to believe by being thrice dipped at his baptism (3). More than three thousand Franks were baptized at the same season in the same manner: nor did sprinkling appear in France till more than two hundred and fifty years after the baptism of Clovis, and then it was invented not as a mode of administering baptism in ordinary, but as a private relief in a case of necessity."

If the book in possession of that Campbellite preacher does not read just like the above then it follows that he has the wrong book, for our extract is taken from the first edition of Robinson's work on baptism, an old book printed in London 91 years ago.

When we wrote True Immersion Traced to the Apostles we were very careful with the quotations and aimed to give them correctly in every instance, but it seems that this preacher, who is making so much noise, has a bad case to sustain and the only way he can do to make the least shadow of defence is to try to have it appear that we have quoted Robinson wrong, but in this he is sadly mistaken, and if the people had in their possession copies of Robinson's work they could at once see how he is trying to deceive them.

Suffice it to say that Robinson was one of the ablest Baptist historians of England. His object was to give a true history of baptism, and when he says that prior to the reformation [A. D. 1517] the ordinary baptism was true immersion, we accept it as truth coming from one who would not be expected to give false testimony against his own practice. J. H. M.

Who ever knew a lamp that never needs refilling, and that never needs trimming and other attention? But many professing Christians seem to act upon this impression; for they do nothing to nourish and sustain the holy life within their own souls.

The native Baptist church in a Karen village, India, took up a collection for sending missionaries to the Ka Khyens. The amount was so large that the missionary, Mr. Carpenter, who knew their poverty, declined to receive it. They insisted, saying: "We can live upon rats; but the Ka Khyens can not live without the gospel."

The world has read with inexpressible pain of the burning of lunatic asylums, where poor unfortunates perished. Poor-houses and orphanages also burn, and lives are lost. The Scotch excel us in building for the insane. We build high and large houses, with barred windows and heavy bolts upon doors; they build rows of cottages, and abolish all appearance of restraint. The insane are employed and amused, and are so interested as to show few signs of insanity. There is no visible restraint, though they are closely watched, and escapes very seldom occur. It would be wiser for us to follow the Scotch plan than our own. Why not do it?

READ! READ!!

EVER awake to the interests of our readers, we have arranged with Bro. Stein for the exclusive use of his correspondence, to be published in the B. AT W. We are spending money to give our readers good reading matter, and we feel that they appreciate it by the manner in which they are extending the circulation of their paper. Bro. Stein needs rest, and also wishes to visit the land of Christ's work, and the birthplace of Christianity. He will no doubt entertain us with much that is useful and entertaining, and as it costs him considerable to travel and us to print, we kindly ask all our readers to do what they can to secure us new readers. This correspondence with our unparalleled club rates, should induce thousands to subscribe. Read our terms on page 15, and then visit your neighbors and tell them of the letters that will appear from Bible Lands.

AROUND THE WORLD.

PRESIDENT J. W. Stein left yesterday morning upon his European tour expecting to be absent until sometime next February. In his travels he will make the circuit of the Globe, returning home by way of China and Japan through San Francisco. The trip promises to be one of unusual pleasure and importance to Mr. Stein. At Berlin he will visit an uncle, present Mayor of that city, and also a cousin who is principal of one of the leading Colleges of Europe. All the principal countries in the old world will receive a visit including an extended tour through the Holy Land. In China he will visit a long absent sister working in the interests of the Baptist mission. During his absence he will contribute a series of interesting letters to the BRETHREN AT WORK, which will appear at an early date. These letters will be copyrighted and will afterwards be published by that paper in book form, no doubt presenting a volume of rare interest and profit. During the extended tour and stay of Mr. Stein, we wish him the best of health and a safe return to us—*Mt. Morris Democrat*.

WE SHOULD GO TO A M., WITH FAITH.

BY J. S. FLORY

DOUBT unnerves us for the work before us; but a confident trust in God makes us strong, and through faith we can move mountains. Shall there be occasion for the Lord to say of us, "O ye of little faith?" God forbid! Let us, brethren and sisters, go up to our A. M., with strong faith in the mercy of God and his all-prevailing power, that he will give his people wisdom and nerve to do their duty. "If God be for us, who can be against us?" God will be for us, if we go up there trusting in him and his gracious love. This is no time to make concessions with any party who has gone so far as to reprove, rebuke, reproach and revile the more humble followers of Christ; it is not safe to let rulers go on in the general tenor of their way. If there be such, we know what the Word says concerning them. Though dark,

lowery, threatening clouds may appear, it is nothing more than what the church has always had to experience in a more or less degree. If we have faith, and acquaint ourselves as becometh the humble and meek followers of Christ, the clouds shall disperse, mountains will be cast into the sea and the white-winged dove of peace will spread her blessed wings over the church. Let us have faith, courage and fortitude and we shall, through the mercies of God, come through all right, so far as it is possible for us to be in this world of sorrow. In the event there should arise, or appear an element unwilling to be obedient to the decisions of A. M., decisions that simply require an expression of humility and obedience to the key note by which we may know whether genuine conversion has taken place or not, what but this would they be to the church? We hardly think it possible that any one fully imbued with the adapting principles of the Gospel, including those of humility, self-abasement and obedience to the church, will ever think of severing themselves from the body, and unless they have the true spirit of obedience what use has the church for them? The world needs her own, and knows them too, no matter what the profession is. The church needs all her devoted soldiers, and it is no great puzzle to know who they are. Look at the catalogues of the fruits that emanate from the spirit of truth which Christ promised to his followers, and the catalogue on the other side and he who runs may know (not judge) who are the children of God and who of darkness.

We are such a strong believer in God's power to save that we believe he will save his church, that the gates of hell shall not prevail against it. With this faith let us all go forth, and mighty works can be done through God. "Have faith in God," have faith in his people, yes, let us have faith in one another and we shall have occasion to rejoice. May God fit and prepare us for his use.

It is not good to criticise sermons too much; it is far better to endeavor to obtain from them all the information and edification you can.

An infidel said to a workman, sneeringly: "Your Christ was a carpenter." The reply he received was: "Very true, master; he was a carpenter; but he was a good one, mind you. He has planned some pretty hard knots out of me."

An exchange tells of a little girl who raised a turkey, sold it for one dollar and gave the proceeds to the cause of missions. This may serve as a mild hint to a few hundred who would like to help the Danish mission along by raising something for the Lord.

A SECULAR paper says: "There is getting to be less show and more business about war. France has abolished the drum, England has dropped the regimental colors and distinctive corps uniforms, while the bayonet, sabre, big epaulets, imposing knapsacks and bearskin caps are fast taking their places among the things of the past." We hope the time is not far in the future when war itself will take its place "among the things of the past."—*Zion's Watchman*.

THERE was no Judas among the Marys and Martha whom Jesus selected as his friends. When he was crucified the devotion of the women did not abate. They came to his sepulchre early in the morning, and they alone were not incredulous about his resurrection. From the cradle to the grave, women are the best friends a man has.—*Alliance*.

FRANKLIN, when a boy made application in London for a situation as a journeyman printer, in answer to the inquiry "can you, an American, set type?" he stepped to the case and set the following passage from St. John: "Nathaniel said unto him, Can any good come out of Nazareth? Philip said unto him, Come and see." He obtained the desired position.

THE papers publish some horrible stories from Southern Russia concerning the outrages upon the Jews. A people who are guilty of such barbarities are unworthy as they are incapable of self-government. The thinness of the Jews often becomes extortion, but this is no provocation for a race war upon the rich and poor alike. It is said that the Nihilists are stirring up the agitation against the Jews, in order to bring about a conflict between the peasants and the government.

THE *Christian Union* says: A missionary was selling Bibles for the first time in a town in India. A Hindu seeing the Books, rushed eagerly forward, and said, "Have you a copy of the New Testament of Jesus Christ? How much must I pay? I will give you whatever you ask." On the money being paid, and the book given him, he said, "I have been looking for a copy of this book for years, and now, thank God, I have found it at last!" He did not stop, but went away eagerly kissing the book on all sides as he went.

THE *Inter Ocean* publishes a very encouraging report of the Mt. Morris College. It says:

Mount Morris College is prospering finely, having an attendance of about two hundred students. The grounds are in a beautiful condition, the lawns being as smooth as any parterre on the Hudson, and the young maples, elms, and evergreens in fine leaf. The institution is making an excellent reputation for thoroughness. The fine English, German, and classical library lately obtained by the college is now on the shelves, and would do honor to any institution in the land.

At the Union Sunday-school Convention of South Carolina, recently held, the venerable Rev. Dr. Martin, in his address of welcome (the key note of the occasion), said: "You have come to our beautiful city in a most auspicious period. If you were to go into any one of our churches and hear one of our ministers next Sunday, I venture to say you could not tell to what denomination he belongs. There is so much unity—such a feeling of oneness pervades all our churches.—*Church Union*.

THE reason there is so much unity is because they all agree in leaving certain parts of the Gospel out of their preaching and practice. There was unity in the apostolic age too, but it was because they all preached the Gospel of Christ and not the Gospel of man.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one explain Genesis 4:15—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark He set on him? ROBERT T. CROOK.

Please explain Hebrew 6:1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, seeing he uses the plural number? In the German the reading is different: "Von der Taufe, von der Lehre." Here we have but one doctrine and one baptism. How are we to reconcile the matter? J. H. MILLER.

Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done in earth as it is in heaven,"—was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet? ANNA GUYOTER.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 43rd. WM. LONG.

Does Gen. 4 infer that Cain and Abel were the first-born of all living. If so, who was his wife? MARY C. NORMAN.

ITEMS.

RECENTLY we visited a few scattered members living in Cass county, Mo., held three meetings among them; four united with the church, making a little body of fourteen members. An organization will be effected in that county soon.

Our special District Meeting is in the past. The religious pulse, at times, beat pretty strong, but, in the end, the fever cooled down, and the "body religious" seemed convalescent at least, and we fondly hope, that after A. M., the body will resume its wonted health and activity again. Visitors from abroad were, Eld. Martin Neher, of Crawford Co., Kansas; J. Bollinger, Bourbon Co., Kansas; Bro. Stump and Samuel B. Coker of Indiana; and Bro. Taylor of Ohio. An interesting Love-feast was held at the close of the District Meeting.

Another church was recently organized in Saline county, and is under the care of Eld. D. L. Williams.

A visit is ordered to Dallas county soon, to more fully organize a church at that place.

J. S. M.

WHO WERE THEY?

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were those "devout men from every nation" all Jews, or not? ROBERT T. CROOK.

THEY were all Jews. As a proof I will refer to the German and French translations,—German by Dr. M. Luther, French by J. F. Ostervald. In the German we read: "Es

waren aber Juden zu Jerusalem, die waren (who were) gottesfürchtige Männer," etc. We see only Jews who were devout men, or god-fearing men, mentioned here.

The French reads: "Or il y avait alors 'a Jerusalem des Juifs craignant Dieu.'" etc. Here we have but one sentence, terminating in speaking of the Jews like Luke 2: 25, of Simeon: "Cet homme était juste, et craignant Dieu."—That man was just and fearing God.

The English, Danish and Swedish texts include the same meaning but not so obvious.—These are the only texts I know.

There were, however, others dwelling at Jerusalem, not called "devout men," as we see in verse 14, where Peter addresses them thus: "Ye men of Judea, (in other translations "ye Jews" or "ye Jewish men,") and all ye that dwell at Jerusalem."

J. MADSEN.

Newcastle, England.

THE CAUSE OF LIGHT.

Gen. 1: 3, What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain. LIZZIE B. MYERS.

LIGHT is the substance by which things are made visible to man. It also enhances the growth and perfection of the vegetable and animal kingdoms. Without light, the earth would soon become destitute of vegetation and inhabitants.

We read in the Word, that God is Light, and in him is "no darkness at all." 1 John 1: 5. The light here spoken of, far exceeds the light of the world or the common light of day. In Acts 26:13 we are told of a light appearing from heaven, above the brightness of the sun. One testified, "I could not see for the glory of that Light." "That was the true light that came into the world in the person of Jesus Christ, that lighteth every man that cometh into the world. He answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world."

Here evidently is the light referred to in Gen. 1: 3. Before we further proceed, we wish to ascertain the condition of the earth at the time. The sacred historian records in the first verse the creation of the heavens and the earth. In the second, the condition of the earth, as it would have appeared to man, had he been present with his Creator. "The earth was without form and void and darkness was upon the face of the deep."

We further find, by reference to the ninth verse that the earth was not only enshrouded in darkness, but also submerged in water, having passed through a long period, known as the "Chaotic Period." The apostle speaking of the earth in this state, says, "Whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store." 2 Peter 3: 6, 7.

Here is, we hope, sufficient evidence of the submergence of the earth by water. "And darkness was upon the face of the deep. As the earth was covered with water, so was the water covered or hid in darkness with mists and clouds of the darkest hue, covering as with a mantle the whole face of nature. Notwith-

standing the cheerless condition to which the earth had been subjected, it was upheld by the word of his power, who brought out of chaos and confusion, order, system and harmony.—Under these circumstances had the Creator will that light should be, 'And there was light.' We are asked, "What was that light?" The light of day, from the sun in an obscure state, not in the power and splendor it attained on the fourth day, but sufficient that it was called day, and numbered with the days of the week. The chaos and confusion were receding and at each alternate day and fiat of the Almighty were order and system restored.

"And God made two great lights, the greater light to rule the day." We are informed that "in the Hebrew Bible the word here translated 'made' is not the same as that rendered 'created.'" It is a term frequently used in Scripture, and signifies constituted or appointed. (Science and the Bible, by H. W. Morris, page 253.) So on the fourth day, the sun was made a more powerful light and fully constituted or appointed the luminary of the day, and the darkness that on the first day was separated from the light, since then retires before the approaching rays of his light, and the whole face of nature is beautified by his benign influence, and the inhabitants of the earth are not only supplied with his light, but also a bountiful supply for their sustenance, while journeying on this, the foot-stool of the Almighty. It may be, you or some one else will differ widely with me on this subject. If I am wrong, set me right. M. MYERS.

THE NICOLAITANS.

Will some one explain Rev. 2:6—15. Who were the Nicolaitans, and what were their deeds and doctrines? A Brother.

THE Nicolaitans were the disciples of Nicholas, who was a Gentile by birth and was chosen one of the first seven deacons. [?] Acts 6: 5 Their deeds were extravagant and criminal. They did not abstain from meat offered unto idols,—Acts 15: 20—and taught polygamy. SALOME STONES.

THE church needs more preaching—not so much from the pulpit, as by the conduct and conversation of the laity.

It was one of the ancient sages who said: "The goodness of gold is tried by fire, the goodness of women by gold, and the goodness of men by women."

An important discovery has been made in Egypt. A telegram from Cairo says, "M. Maspero has just opened some more pyramids at Sakkarah, inclosing the tombs of kings of the fifth dynasty. The mortuary chapel of each contains about eighty square metres of the smallest and most closely written texts, giving precise details of the religious belief of that age. Except the finding of the Rosetta stone in 1799, no discovery in Egypt equals this in scientific value. The entrance passage is difficult and dangerous on account of the loose blocks that encumber it. All the Sakkarah pyramids, about sixty in number, will be opened as soon as possible.

Correspondence.

Census Matters.

In making out a list for Northern Illinois District, I have the churches in order, furnished by Bro. Eshelman, and "Marshall church" occurs. No corresponding schedule was found.

I wrote Bro. Eshelman, who replied that C. S. Holsinger sent the report of the "Pigeon Creek, Marshall Co., church. This makes all all clear and shows how errors occur and how they are detected. Always give the official name of your congregation and avoid local names. Pine Creek and Vallon, Wisconsin are needed to complete Northern Ill.

The following returns are published with a view of getting the California church straightened up, if anything is wrong. Write promptly if there is anything to say.

CHURCH	NUMBER	BISHOP
1 Chapparral,	41	Geo. Wolf.
2 El-River,	45	J. Meyers.
3 Napa Co.	33	Chas. Myers.
4 California,	63	Geo. Wolf.
5 Stanislaus,	32	P. S. Gannon.

The above schedules have been received and are verified by resident ministers. Explanations must be written direct and not printed, at least not now. **HOWARD MILLER.**
Lewisburg, Pa.

From the Rockies to the Alleghenies,—
Notes by the Way.

NUMBER III.

Arriving at Kansas City at night, May 16th, from Centerville, Mo., we put up at the Barnum Hotel. Next day we were invited to take dinner with friends in the city, and in the evening boarded the train for St. Jo, Mo.

Next morning we recrossed the Missouri river, and 55 miles West arrived at Mottville, Brown Co., Kansas. Soon we enjoyed the hospitality of Bro. W. J. H. Bauman and family, who live in town; also visited other members who reside in and near town. Meeting at night in the commodious school-house. There are near 200 brethren and sisters belonging to the district, it being the home district of the much loved and lamented Eld. J. Lichty. He is much missed, as he was indeed a pillar in the church. Some neighboring districts were also under his care. Next day Bro. Myers took us to Bro. Jacob Lichty's. Meeting at night, near by.

Next day the District Meeting of Nebraska, Northern Kansas and Colorado, convened at the North of Bro. Lichty. There was a good representation and a good meeting which lasted two days. The district was divided into three districts. Nebraska a district to herself, North eastern Kansas one district; and North-western Kansas and Colorado one district. A portion of the Southern District of Kansas will be added to the North-east District of Kansas; at least the District of Southern Kansas so proposes. At our District Meeting it was agreed to join with the Southern District of Kansas, at their request to ask for A. M. for 1883. Bismark Grove, near Lawrence is the place proposed. It is said to be one of the best arranged

places for holding an A. M. to be found. The proprietors offer the large pavilion and convenient surroundings free to the brethren, if they wish to hold their meetings there. It is immediately on the K. P. and A. & Topeka R. R., not far from Kansas City.

Sunday, 22nd, we were taken by Bro. Lichty to the school-house near Falls City in Nebraska, where we found an attentive congregation, Bro. Warner and Bro. Fry, ministers, live near.

This part of Nebraska and Kansas is a fine country; the land is rich, lays well and crops seldom fail. Land can yet be bought at reasonable prices. Crops look promising.

In the evening we returned to Morrill, which is a thriving town. Bid adieu to the dear members, whom we shall ever remember for their kindness. Soon we were on our way again to St. Jo., where we arrived at 9 o'clock at night. Put up at the International Hotel. This evening, the 23rd of May, we expect to leave this Valley for Iowa. Since leaving home, we have experienced considerable of damp, rainy and sultry weather, we are already longing for the healthy breezes of Colorado; however our trip so far has been pleasant. **J. S. FLOYD.**

Sad and Fatal Accident.

Wednesday forenoon, May 20th, while attempting to board the train at Allegripps, a few miles West of Altoona, Henry Edie, son of Bro. Jacob and Lydia Reep, met with a dreadful accident. He missed his hold and was thrown under the train; his left leg was badly crushed from the ankle above the knee, and the right leg was badly mangled. As reaction did not occur, the physician deemed it imprudent to perform an operation. At 11:40, Wednesday night, God relieved him by death. Aged 11 years, 10 months, 26 days. His remains were brought to the Brethren church near Duncanville. Funeral services, Friday A. M., by Bro. David Sill, from 2 Cor. 8:9, after which the body was consigned to the tomb in the Brethren's graveyard. Certainly this is severe shock to the aged father who is nearly blind. The parents truly have our heartfelt sympathy. **EMILY R. STIPPLER**

A Few Kind Words.

Dear Brethren at Work:—

You are a welcome guest among God's people, here in this part of God's moral heritage, and also among the unregenerated. We know whereof we affirm, when we write thus.

We have had some to say to us, "We could not do without the paper." We know you are laboring hard for the salvation of souls. God will therefore bless you in this noble work. — Though clouds hang drearily over you, Jesus has promised to defend thee. He is a mighty captain and will lead to victory.

Therefore we can boldly say, "The Lord is my helper, and I will not fear what men shall do unto me. (Heb. 13: 6.) You have our heart-felt prayers. Yes, we know you have the prayers of all the saints of the Most High; for thou art a sweet messenger, bringing forth out of the great store-house of God, things new and old.

We believe in the power of prayer; for the

prayers of the righteous availeth much. We have many examples set forth in divine revelation, where the prayers of God's people ascended to the courts of heaven, and God verified his promise in that he answered prayer. By terrible things in righteousness wilt thou answer, thou God of our salvation who art the confidence of all the ends of the earth and of them that are afar off upon the sea. (Ps. 65: 5)

Cornelius was a just man, one that feared God with all his house; he prayed to God always. Certainly this just man had faith in God. Hence God gave him assurance that his prayers and alms had come up before him for a memorial. (Acts 10: 4) We believe that God is the same God to-day and will answer the prayers of all who come to him in faith, believing that he is a rewarder of them that diligently seek him.

If there ever was a time in the history of our world,—that prayer was wont to be made, it is now. The apostle evidently foresaw the days of peril, (when looking down the shores of time), when men would be lovers of their own selves, boasters, blasphemers, despisers of those that are good. (2 Tim. 3) O may we, with confidence call upon the Lord for help, seeing that he is the almighty God. Time and space would fail us to recount all the instances of success which attended those who cried to the Lord for help and can we suppose the compassionate heart of Jesus will feel less for us? Certainly not. Therefore let us by a continual waiting upon the Lord, keep on board the old ship of Zion.

The Old Ship is seaworthy, although she may be tossed and to find under the mighty storms of persecution and also infidelity, she will ere long cast anchor on the other shore with her crew, there to dwell with Jesus evermore.

Let us, therefore, rest in the full assurance of hope, through faith, till we inherit the promises; till hope be exchanged for the full fruition of all those unspeakable glories which God hath prepared for them that love him. — This hope will resign the Christian to the will of God, believing that all things work together for good. This good hope taught St. Paul to reckon all is suffering slight and momentary. When poised in the scales with the far more exceeding and eternal weight of glory, reserved in heaven for him, the Christian can say:

"Amidst temptations sharp and long,

My soul to this dear refuge flies;

Hope is my anchor, firm and strong,

While tempests blow and billows rise.

MARY C. NORMAN.

From Daniel Barnhart.—The Communion Meeting of the Eight Mile church, of the 11th of May, passed off in love and union; good congregations convened. Ministers present from different parts of the State, sixteen in all; one from Missouri. Ninety-six members communed, and the best of order prevailed during the entire meeting. Brethren Robert Edgecomb, Sidney Hodgden and A. J. Hixon, met with us again on last Sunday and preached for us. So upon the whole, we had soul-fasting meetings. Our little church feels revived and built up in Christian fellowship. Prospects for the future

are encouraging. May the grace and blessings of God rest upon us and all the Israel of God, in my sincere prayer.—*Centropolis, Kan., May 19.*

From S. T. Boaserman—Angels again rejoice and saints on earth join in with the choir us, "Sinners are still turning to Christ." On last Saturday, at our council, one more was added to the fold by baptism. May the heaven still continue to work.—*Dunkirk, O., May 23.*

From J. Calvert—Nothing of importance to report, only the weather is very dry. Crops look fair. A very sudden death occurred in this neighborhood. One of our stoutest and heartiest neighbors was out fishing with three of his little children, and fell dead in the boat. Brother Adams from Waterloo, Iowa, is here and preached a very interesting sermon for us yesterday from the sixteenth Psalm.—*Warsaw, Ind., May 23.*

From Jacob Hilderbrand—Four more baptized in Pine Creek District. Others are coming near. Lord, be near thy people in these days of vanity and sin. May we worship the Lord, and serve him in humility of spirit.—*Walkerton, Ind.*

From N. C. Workman—We have good news to tell the readers of the B. A. W. The good tidings are these: "None of our ministers in the Maple Grove church use tobacco in any form and this Spring two of our most inveterate tobacco chewers, have quit entirely. Others have cut down to about one-half the amount, they have been in the habit of using with a view of quitting all together. Oh may God give them strength to overcome the filthy habit. Brethren, pray for them that they may conquer. We sometimes hear men say, that they cannot quit using tobacco. We believe any one can quit. These Brethren quit without much difficulty. I hope I shall soon be able to inform you that all our dear members in the Maple Grove church have conquered the monster.

From H. P. Binkworth—On Monday, the second of May, I left Bro. Arnsbarger's, two miles North of Guide Rock, Neb., for the Maple Grove Colony, in the North-western part of Norton Co., Kan. My mode of conveyance being almost apostolic, I did not arrive as quickly as I might have done, had I followed the modern way of car travel. On Saturday eve I arrived at the church, and found the Brethren in council. Met Sunday morning at 10 A. M. for divine services. Sunday-school at 3 P. M., and evening meeting at 7:30 P. M. We can truly say we were indeed surprised (although a Westerner) to find a thrift and energy that seems to abound amongst these Western brethren. The country is simply beautiful and claims are cheap. A railroad is now being surveyed through the southern part of the county.—the M. Pacific. Wheat looks well and all seem evidently satisfied with their new home, and labor for peace, union and harmony. Division and grumbling is not in the least encouraged, and it is chronic mischief-maker has packed his goods and headed for the colony. I advise you to keep clear of the same, they evilly

dearly will not allow the same, and, Brethren, I am glad it is not the church the place for good feeling? Now, if you want to go further West, brethren are scattered each way and especially do we invite co-laborers in the ministry; for we will give you a chance to work each week. The calls are great and cannot be filled on account of work to support the family of the speaker. Brethren and sisters, don't entertain big bars, but come and see; for experience is worth a great deal and where there is a will I know there is a way.—*Bell, Kan.*

From N. C. Workman—We have had splendid weather for several weeks past. Our Winter wheat was badly killed during the Winter; some places may make half a crop.—Spring wheat never looked better; the prospect is very flattering. Corn looks well and is growing rapidly. A great deal of breaking is being done in the colony this Spring and everybody seems to be hopeful and cheerful. Our church seems to be in a prosperous condition. Six have been baptized since the middle of March and several applications yet for membership. The Brethren have full houses of eager listeners, wherever they go to preach. Our ministers here have been preaching this Spring in localities where the Brethren never preached before. The doctrine seems to be strange to the people, but they seem to like it, and press the Brethren to come again, and make expressions like the following: "That's Bible doctrine, that's the kind of doctrine for me; never knew there was a people on earth that preached the doctrine. Pray for us!"—*Bell, Kan.*

From J. M. Ridenour—Still consider me as your agent. I have sent you a list of six or seven from this place and hope to soon send you more. Move on in your mission, for it is a noble one,—calling back the prodigals. It was through the instrumentality of our church literature, that father always kept lying upon the table, that I owe my conversion. It enabled me to more clearly understand the Bible, as well as teaching me morally.—*Garrison, Iowa, May 25.*

From John A. Studebaker—Our prospects for good crops are favorable now. What is all headed out; some corn plowing has already been done. Had a good soaking rain last week, the most at one time for two years. We have a good farming and stock-raising country. Our church here, has three speakers and about forty-five members. Any of the Brethren, desiring homes, would do well here in this part of Southern Kansas. Grenola is our nearest railroad station. This church, at the present time is under the oversight of Eli. Jesse Studebaker.—*Grenola, Kan., May 25.*

From James M. Neff—On the 21st I had the pleasure of meeting with the Brethren of the Ogan's Creek church in council-meeting.—Elders present from abroad were Jacob Funderburg, Benjamin Neff, and Joseph Ziegler. A spirit of love was manifested throughout the meeting.—*Boann, Ind., May 23.*

From D. Bowman—Our quarterly church meeting came off yesterday. Everything pass-

ed off pleasantly and we felt that it was good to be there; expect soon to have our church house up. We are a little slow in building, but we are poor, and we want to pay as we go.

We want a good, plain, substantial house. Our plan of working is, for each brother to head his own subscription and canvass his own neighborhood. The people are liberal; some give as much as ten dollars, a good many five and nearly all give some.

I write this to encourage other weak churches to try to build, as the people in the West are liberal. We are building a house 40x70, with two aisles, and have money enough to pay for all the lumber. We need several hundred dollars yet; but we intend to persevere in the work. If there are any Brethren or churches that would feel to make an investment in the Lord's treasury in Mo., and receive many in eternity and the thanks and prayers of a little band in the one faith? Here is an opportunity and I will acknowledge all donations in B. A. W. Brethren traveling west over the Mo. Pacific R. R., and stopping off at Tipton, dropping us a card; or taking the Osage Valley R. R., and stopping off at Jones' Pond, which is 1½ miles of my house, will receive a hearty reception by the Brethren and shown over the country. Some of the best improved farms are for sale now. We have timber and prairie, rough and smooth land, springs and ponds and cisterns on our lands. Men can buy all prairie, or part prairie and timber. Quite a number of emigrants are coming in, but no brethren. We would be much pleased to have brethren to move in, who are in the order, or are willing to live up to the plain teachings of God's Word. As there are so many calls for ministers, we will make no special call; but if any would feel to come, we could give them employment, especially some well-established elder. Any brethren wishing to know our standing as a church, can write to J. S. or S. S. Mohler, or A. Hutchison. Cannot brethren Moore and Eshelman visit us this Summer?—*St. Martin's, Mo.*

From John Wise—The Feast in the Mulberry Grove congregation is among the things that have been enjoyed. We had happy meetings. God be praised. The membership was unusually well represented. Some loved ones from other congregations were present with us, and added to the enjoyment. We expected brethren to stop with us from the West, but were disappointed. Bro. Henry Jones was the only minister, from a distance, with us. The weather was dry and nice, and we had a happy meeting. May the bread cast upon the waters be gathered for many days.—*Mulberry Grove, Ill.*

"Do all the good you can, to all the people you can, as long as you can." This is the advice given by old Scotch David to his lassie, and is good for this side too, and, if joined with Watts' child rhyme,—

I'll not willingly offend,
Nor be easily off-and-d,
What is ill, I'll strive to mend,
And endure what can't be mended,—

might serve as home or school or life motto to our young Americans.

Health and Temperance.

S. T. BOSSEMAN.

EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

"MANY ARE WEAK AND SICKLY."

BY N. J. ROOP.

SPEAKING of eating and drinking unworthily, Paul says: "For this cause many are weak and sickly among you, and many sleep." No doubt this was spiritual sickness, but since we have a page devoted to "Health and Temperance" we may speak of another very important matter, viz: The declining health of the women of this generation, women who should be in the prime of life, feeble and discouraged by suffering, notwithstanding the labor-saving machinery in use. Almost every mother seems to be taxed beyond her strength. Reform is needed, and now let us begin searching out the real cause of our trouble.

Knowing that the precept of Christ and the laws of health are in perfect harmony, the question arises, are we not offending God, and thereby bringing upon ourselves this feebleness? Is not the preservation of our health one of the most sacred duties? If then we submit to the teaching of the Scripture, we will observe simplicity in our dwellings, in our clothing, and in our food, and might find therein the secret of health, or has this generation observed these simple habits? No, our object has rather been to make as much ado over these things as possible; luxury has been the aim of most of us; our dwellings show it their structure, and furniture. Windows were originally intended to admit light and air, but we put up blinds and curtains to exclude both, and make our houses something like caves. Then there is the carpet with the dust in it, and under it, so that we live in a dry dusty atmosphere, inhaling particles of wool and cotton, which float around us. Had we better not take up carpets when Spring comes, and live on the floor? This is almost too much to ask, but can we enjoy good health as we live now? The walls of our houses too, are not white-washed as in years gone by, but covered with fresh paper each succeeding year, which only covers and does not remove the fly specks and other accumulations,—the ceilings are painted, or calomined, which has not near the purifying effect of old-fashioned whitewash; so while we think we are much more refined than our grandfathers were, we are not half so cleanly. Perhaps we may find in our clothes another source of ill health; we wear thin garments with but little warmth in them looking much to our appearance, accepting that as a recompense for discomfort. Corsets are thought indispensable, while health journals have warned us against them for years. We hang heavy garments to our hips, when our shoulders should bear them, and our chests need the additional warmth.

We expose our heads to the cold wind; and then think the Lord has afflicted us with catarrh, when he even gave us the means to prevent it, and we are too careless of health to use them.

We wear high-heeled and high-laced shoes, when we have proof that the high heels throw the high joints out of their natural position, and produce what is thought to be rheumatism in the hips. I know of one case several years standing, which was cured in a very short time, by wearing at home and abroad, low broad heels and low-cut shoes,—low shoes are the warm in cold weather by allowing free circulation of the blood to the feet.

Our food, too, has become a matter of vast importance, and yet too much monotony exists in its preparation. We toil over the hot stove in Summer to can fruit for Winter, scarcely having time to enjoy it in its season. Are we any better by so much Summer fruit eaten out of season? or is its perishable nature a sign to us that it is only good in its time. The common vegetables that keep with little trouble, are meant for our Winter use, and perhaps the cultivation would conduce to health as well as eating them; and when we consider that men enjoy good health in spite of eating and drinking we must conclude that our door work is a stimulant to the body; but as we live, we have no time to be out; we have laid down the garden tools, and hung up the side saddle.

I have made some suggestions, let others take up the subject, and help to bring about some course of life, that will save our daughters from imbecility. It is a grave subject,—a sad comment on our boasted advancement in knowledge and practicality. Let us begin to think and to act.

DANGER OF CANNED FRUITS.

THE exigencies of trade appear to be in continual conspiracy against the health of the human family. Some sharp man once found out that it was economical in the manufacture of tin plate to introduce into it a small quantity of lead, and now the cheaper grades of tin are all adulterated in this way. This discovery is fraught with mischief, for when acid fruits come in contact with this mixture of tin and lead, they are liable to become contaminated and produce lead poisoning in those who eat them. The canning of fruits in this country is now carried on to a much greater extent than ever, and cases are frequently brought before the public in the newspapers, of injury done to families or individuals by eating fruit which has thus been preserved. For those who preserve their own fruit or vegetables, glass or earthen ware vessels are absolutely safe, and much to be preferred to those made of metal.—*American Rural Home.*

CONCERNING BEDROOMS.

A PHYSICIAN was lately called to prescribe for a young lady who lives in one of the most charming villages in Larnedville.

"Nothing the matter with her," she declared, "nothing but terrible headaches." Every morning she waked with a headache and it lasted nearly half the day. It had been going on for months—ever since they moved into their new house. The old doctor tried all the old remedies and they all failed. Riding and archery were faithfully tested, study and practice were cheerfully given up. Nothing did any good.

"Will you let me see your bedroom?" asked the doctor one day, and he was shown up into the prettiest little nest imaginable.

Nothing wrong about the ventilation. The windows were high and broad and left open every night, the patient said. The bed stood in one corner against the wall.

"How do you sleep?" says the doctor.

"On my right side at the back of the bed, with my face to the wall. Lou likes the front best."

"The dickens she does!" says the doctor.

"So do I. Will you do me the favor to wheel the bed into the middle of the room and sleep so for a week? Then let me know about the headaches."

Doctors are so absurd! The middle of the room indeed! And there were the windows on one side, and the two doors on the other two sides, and the mantel with its Macramé lambrequin on the fourth side. There was no place for the bed but just where it stood, in the corner.

"Never mind! Sacrifice your lambrequin," urged the doctor—"just for a week, you know."

The lambrequin was sacrificed, the bed moved where it had free air on both sides, and the headache disappeared.

It may be only an exceptional delicate system that would be induced to actual headaches by breathing all night the reflected air from a wall. Yet possibly some of the morning dullness we know of may be traceable to a like cause. At any rate, plenty of breathing space around a bed can only be an advantage to everybody.

In visiting three or four newly-built and beautiful houses, recently, the lack of a good place for the bed was the most striking feature of the bed rooms. Some of these rooms were finished in shining mahogany, ebony, or walnut. Some were hung with rich modern tapestry. All were elegantly and a few were airy. But in the most of the best of them, where was the bed to stand? A bay window, perhaps, would occupy the middle of one side, another window another, a door another, a mantelpiece another.—*Sophy Winthrop, in Christian Union.*

From the Housekeeper.

ON THE USE OF LEMONS.

THE lemon tree is a native of Asia, although it is cultivated in Italy, Portugal, and the south of France. In Europe, however, it seldom exceeds the dimensions of the smallest tree, whilst in its native States it grows to over 60 feet in height. Every part of this tree is valuable in medicine, though we rarely employ any of it but its fruit, that is the lemon itself. And every one knows how to employ this, as in lemonade, etc. There are three ways of making lemonade: To squeeze the juice into cold water, this is the shortest way; or to cut it in slices and let it soak in cold water; or to cut it in slices and then boil it. Either way is good. Lemonade is one of the best and safest drinks for any person, whether in health or not. It is suitable to all stomach diseases, is excellent in sickness—in cases of jaundice, gravel, liver complaints, inflammation of the bowels, and fevers. It is a specific against worms and skin complaints. The pips, crushed, may also be mixed with water and sugar, and be used as a remedy. Lemon juice is the best anti-corruptive drink known. It not only cures this disease, but prevents it. Sailors make a daily use of it for this purpose. I advise every one to rub their gums daily with lemon juice, to keep them in health.

GENERAL AGENTS

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AND

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Problem of Human Life is having an immense sale. It goes off in a manner that is astonishing. Everybody should read it. Price, by mail, only \$2.00.

Fallen Asleep.

(Read once the deed which did us break, enter 6 11)

HOLDERMAN.—In Bango district, Elkhart Co., Ind., April 24, Mary Deliah Holderman, aged 12 years, 1 month, 3 days. Services by John Fank and the writer.

HOOKE.—In Union Center district, May 5, Bro. Samuel Hoke, aged 60 years, 4 months and 10 days.

Bro. Hoke was born in Columbiana County, O., he embraced religion at an early age, lived faithfully and died happy. He left a sorrowing companion and two children. Services by Daniel Neff and the writer, from 2 Cor. 5: 1.

JOHN METZGER.

CAMPBELL.—July 6, 1880, near Moran, Clinton Co., Ind., friend Timothy Campbell. He was a member of those that followed W. C. Thurman. He was a very kind and clever man, aged 48 years, 1 month and 11 days.

CAMPBELL.—August 16th, 1880, Sarah Catharine daughter of the above, aged 16 years, 7 months and 3 days. Services by the writer.

LESLEY.—Near Pymont, Dec. 2, 1879, friend Eli Lesley, aged 43 years and 27 days.

CRUPE.—March 24, 1881, near Rossville, Clinton Co., Ind., friend Isaac Crupe, aged 37 years, 3 months and 22 days.

DUNK.—Near Pettit, Tippecanoe Co., Ind., April 21, 1881, friend Jas. William Dunk, aged 46 years, 6 months and 27 days.

MELLINGER.—May 6th, 1881, our dear sister Catherine, wife of Bro. John Q. Mellinger, and mother of the above, aged 29 years, 2 months and 24 days.

We can truly say that we believe that one more saint is gone home to glory. She talked to the lost; but in a very low whisper, and longed to go to her home in heaven. Services by the writer to a very large concourse of sympathizing friends.

ISAAC BILLHEIMER.

HYLTON.—In the Knob Creek congregation, Washington Co., Tenn., May 6th, 1881, Elder Austin Hylton, aged 83 years, 2 months and 9 days.

Grandpa was born in Fl. yd Co., Va. He was married in 1822 to Rachel Booth of Patrick Co. They were both brought up under the influence of the Primitive Baptists. But when they became concerned about their souls' salvation, they sought refuge with the Brethren. He proved so devoted to the Lord that by degrees he was promoted to the full ministry and his name is now recorded as one of the pioneer preachers of that day. In 1847 he moved to East Tennessee, where his companion preceded him to her reward.

In a few years he married sister Annie Bowman, who also preceded him to her long home. He leaves six children, 35 grand-children and 26 great-grand children to mourn their loss. He died as he lived,—full of faith in the all-redeeming blood of Jesus Christ, and his spirit has crossed over the dark river of death, and awaits our coming.

C. D. HYLTON.

BROWN.—In Altoona, Blair Co., Pa., March 28, 1881, Charles Edgar, aged 3 years, 6 months and 4 days; and March 30, Mary Viola, aged 6 years, 11 months, 6 days, only children of Bro. Geo. S. and sister Laura A. Brown.

Thus in a few transient hours these darling children were grasped, from their dear parents by that dread disease, scarlet fever. Little Mary

repeated the Lord's Prayer, and sang the little hymns she had learned. Although in weakness, she sang lovingly and then God took them both home to sing more lovingly with the angels in heaven.

EMILY R. STIFLER.

NESB.—At Conemaugh, Cambria Co., Pa., March 2, 1881, of scarlet fever and lung disease, Jacob M. Nesb, son of H. D. (deceased) and sister Sarah Nesb, aged 24 years, 10 months and 10 days.

He belonged to the Lutheran church. His dear mother reached his sick-bed only a few hours previous to his death. His body was brought by private conveyance and was buried in the Brethren's graveyard, near Duncansville.

EMILY R. STIFLER.

ELLS.—In the Coldwater church, Iowa, May 24, sister Mary Ellis, (the widow of Bro. B. Ellis, who died last January) aged 57 years, 9 months and 29 days. Occasion improved by Bro. J. A. Murray of Waterloo, to a large and attentive audience, from 2 Cor. 5: 1. ELIOT MOORE.

HOOVER.—April 11, 1881, in the Salomonic church, Huntington Co., Ind., Elizabeth Hoover daughter of Bro. Samuel and sister Hoover, aged 2 years, 4 months and 28 days.

Thus we again called upon to record the death of one so young, so gentle and so lovely. Her sickness was brief, when her happy spirit winged its way over the river, to sing the song of angels, the joyful refrain of "Safe at Home." "Nash the quiet shades of the Salomonic cemetery she "sleeps, sweetly sleeps," from which she will never wake to weep, and the wind will play its requiem over her grave, until time shall be no more. Funeral services conducted by Daniel Shidler and the writer.

JOHN A. EIKENBERRY.

Announcements.

LOVE-FEAST NOTICES.

June 10, at 5 P. M., in the Christiansia district, at Bro. John Pifer's, about 5 miles north-west from Elkhart, Ind.

June 10 and 11, at 1 P. M. Love-feast at Panther Creek church, Dallas Co., Iowa.

June 11, seven miles nearly east of Salem, Marion Co., Oregon.

June 11, at 1 P. M., in the Rock River church, Lee Co., Ill.

June 11, at 1 P. M. in the Stone church, Marshall county, Iowa.

June 11, in the Laporte church, Indiana.

June 11, at 4 P. M., Love-feast at Bethel church, Holt Co., Mo., (near Mound City.)

June 11, Abilene district, Dickinson county, Kan., five miles south of Abilene.

June 11 and 12 at 2 P. M., at Naperville, Dupage county, Ill.

June 11 and 12 at Naperville, Ill.

June 11 and 12, at Rock River, Lee Co., Ill., commencing at one o'clock.

June 12, in the Turkey Creek church, in the barn of Bro. A. W. Miller, seven miles south of Pawnee City, Pawnee county, Neb.

June 14, at 4 P. M., in Panther Creek church, Woodford Co., Ill.

June 14, at 2 P. M., at Cerro Gordo, Ill.

June 14 and 15 at 10 A. M., in Astoria church, Fulton Co., Ill., 2½ miles south from Astoria.

June 15 at 4 P. M., in Pine Creek district, (near Walkerton, Ind.) stop off Lapaz on B. & O. R.R.

June 15, in the Upper Council district, Pa. June 16, at 10 A. M., at residence of Geo. Hiestand,

1½ miles from Smithville station on the P. & F. W. R. R., Ohio.

June 14, and 15, at Pine Creek, Ogle county, Ill.

June 14 and 15, at 1 P. M., in the Milledgeville congregation, Carroll county, Ill.

June 16 and 17, in West Branch church, Ogle Co., Ill.

June 16 and 17 at Hickory Grove, Ill.

June 17 and 18, three miles north-east of Clatshe, Johnson county, Kan., at the home of Bro. B. Brubaker.

June 17, at 10 A. M., South Campbell church, Tonka Co., Mich.

June 18 and 19, Maquoketa congregation, one-half mile east of Lost Nation, Clinton county, Ia.

June 18 and 19, at 10 A. M., at Big Grove, Benton Co., Iowa.

June 18 and 19, at 2 P. M., in meeting-house, at Farragut, Fremont Co., Iowa.

June 18, at 4 P. M., in the Beaver Creek church, at Bro. John Sears', six miles west, and three miles south of York, York Co., Neb.

June 18th and 18th at 1 P. M., Love-feast at Yellow Creek, Stephenson Co., Ill.

June 25, at 2 P. M., in West Pine church, (near Woodstock, Richland Co., Wisconsin.

June 25 and 26, Elk Creek, Johnson Co., Neb., at the house of Bro. Jacob Crafts, commencing at 10 A. M.

Life in the Polar Regions.

It is impossible to form an idea of a tempest in the polar seas. The icebergs are like floating rocks, whirled along a rapid current. The huge crystal mountains dash against each other backward and forward, bursting with a roar like thunder, and retreating to the charge until losing their equilibrium, they tumble over in a cloud of spray, upheaving the ice-fields which fall afterward like the crack of a whip-lash on the boiling sea. The sea gulls fly away screaming and often a black, shining whale comes puffing to the surface. When the midnight sun grazes the horizon, the floating mountains and the rocks seem immersed in a wave of beautiful, purple light.

The cold is by no means so insupportable as is supposed. We passed from a heated cabin, at thirty degrees above zero to forty-seven degrees below zero in the open air without inconvenience. A much higher degree of cold becomes, however, insufferable, if there is wind.—At fifteen degrees below zero, a steam, as if from a boiling kettle rises from the water. At once frozen by the wind, it falls into a fine powder. This phenomenon is called ice-smoke. At forty degrees, the snow and human bodies also smoke, which smoke changes into millions of tiny particles, like needles of ice, which fill the air, and make a light continuous noise, like the rustle of a stiff silk.

At this temperature, the trunks of trees, burst with a loud report, the rocks break up, and the earth opens and vomits smoking water. Knives break in cutting butter. Cigars go out by contact with the ice on the beard. To talk is fatiguing. At night the eyelids are covered with a crust of ice, which must be carefully removed before one can open them.

Two strong shocks of earthquake occurred on the Island of Ohio, May 20.

BRETHREN AT WORK.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, June 14, 1881.

No. 23.

Editorial Items.

Hold on to the right always.
KEEP cool if you would succeed.
It takes a cool head to bend hot iron.
For attendance at the Annual Meeting of Ashland was very large.
The B. was no business of the A. M. from the churches in California.
L. G. Wolf, of Calumet did not attend the A. M. it was expected.
The Methodists of all classes average one minute to 100 church members.

To be so do not write between the rules, it makes your writing too difficult to read.
When writing for the press leave at least one inch blank at the top of each page.
Two million copies of the revised New Testament have already been sold in London.
It was said that most any person can give a report, but there are only a few who can take one.

The increase of the colored race in this country is proportionally greater than the whites.

The Brethren of Haver Creek Church, Va. have started a new school with fair hopes of success.

The District Meeting for Western Pennsylvania is to be held in the Jacob's Creek congregation next year.

At the A. M. Enosh Ely was elected moderator, James C. Miller, writing clerk and John Wise, reading clerk.

Any one having old books to give away or to exchange new books will please correspond with this office.

Harry and M. A. Cable, of New Windsor, Md., sent \$200 to the H. for the I will bless them for a noble work.

Any one right? Then keep quiet. But if you want people to believe that you are on the wrong side make all guesses you can.

There is much power in love, but not enough to love to death. He is one of the things that cannot be conquered by love.

Bro. A. J. Hixon writes encouragingly from his new home near Kansas, LaBelle Co., Kan. He thinks they have fine country there.

And three papers will be required to complete the mission of the O. T. Journal. We begin to wonder if the daily papers will publish that too.

The attendance at the College here is large this term, and the school is in a most excellent condition. The faculty view of the students is commendable.

A man in the net has published a pamphlet endeavoring to show that the world will come to an end shortly. He charges \$25.00 for his book. Bro. Wood cannot see that the man wants with the money if the world is coming to an end soon. Perhaps the author has some doubts.

An electric railway has been opened from Berlin to Litchfield. The experiment has proved a decided success.

According to the census returns, the people of this country pay \$35,230,100 annually for their daily newspapers.

As foreman of the committee of arrangements Bro. D. N. Workman had his hands full this year, but he did his work well.

Drinking water on the A. M. ground was very scarce this year. Much of the water for cooking purposes had to be hauled.

During the Annual Meeting, at Ashland, Bro. Paul Wetzel did considerable acceptable preaching in the German language.

In Kansas there will be two District Meetings for 1882, one in the Grasshopper Falls Church, and the other in the North Solomon Church.

On Sunday, the 15th of May, a destructive tornado passed over Dayton, Ohio, and vicinity. It is said to be the heaviest experienced for ten years.

Bro. John Harshbarger, of Va., has sold his farm and expects to move to Macoupin Co., Ill., about the first of September next, and make that his future home.

The Week of Prayer was observed in Jerusalem, Palestine, this year, the Anglican Bishop taking charge of the service. Prayers were offered in five languages.

During a storm at Worthington, Iowa, on the 13th of May, a barn containing six horses was carried a distance of half a mile without injury to the horses.

While in San Francisco, Moody preached a sermon to the Chinese. They were pleased with the meeting. Two-thirds of them could understand the preaching.

The good people of Ashland manifested great kindness in opening their homes to the thousands who attended the A. M. for which they have the thanks of all.

Bro. Jacob Murray of the Blackhawk congregation expects to move into the city of Waterloo, Iowa, next September. He now has charge of the church in Waterloo.

It is all the money in the United States was equally distributed among the inhabitants there would be \$14.55 to each person; not enough to make any of them very rich.

Building houses of worship in towns and cities is another means of doing missionary work—a means of reaching classes of people that cannot be well reached any other way.

Bro. M. Hull, of Africa, Ohio, thanks the Dentophone as a wonder. Will those who have tested it tell us what they know about it? We never like to expose a good thing.

The Phenological Journal, for June, published at 753 Broadway, New York, is before us containing some most excellent matter. But that is nothing new for this Journal.

By some enterprising man will go three and one-half miles South-west of Chancelville, Cass Co., Ill., and get permission to sink a shaft on the southern slope of the hill, 600 yards east of the house, on the old "Van. Shewmaker farm," he may find something valuable. "Indian tradition" says there is a rich lead mine at that point.

The oldest and most imposing temples of China are falling into decay. Some are even offered for sale. Does not this indicate the decay of the Chinese religion?

A sum for \$10,000 damages has been brought against Henry Ward Beecher by the Agricultural Society of Western Maryland, for failure to lecture according to agreement.

In addition to the regular meal tickets at the A. M. there were kept on sale meal tickets costing 15 cents each for the benefit of those who did not wish to remain long at the meeting.

The National Association of Anti-Masons is going to erect a monument to William Morgan in the Batavia, N. Y. cemetery, this Summer. His grave has been identified with some difficulty.

The New York Episcopal conference has adopted a report condemning divorce, except for adultery, and refusing to marry or receive into the church any who are divorced on unscriptural grounds.

Bro. J. Fander, of Bond Co., Ill., visited Jefferson county lately and writes that he is well pleased with the country there, and thinks they may soon be able to build up a church in the vicinity of Mt. Vernon.

Bro. John Metzger's preaching at the A. M. was truly inspiring. The good old brother has lost none of his love and zeal for the cause, but feels determined to work as long as the Master will permit him to live.

A LARNER author one time sent to an editor in New York a lengthy article accompanied with the following note: "Please excuse me for sending a lengthy article: I have not time to write a short one." This sensible remark is worth studying.

At the District Meeting of Nebraska, Southern Kansas and Colorado, it was decided to make Nebraska one district, and also to divide the territory in Kansas by a line north and south with the west line of Dickinson Co., south only so far as the line runs due west with the south line of Franklin county.

Old Father S. D. Green, now 54 years old, of Chelsea, Mass., has sent us a photograph of Capt. Wm. Morgan who was kidnapped by Freemasons, September 11, 1836, at Batavia, N. Y., murdered by them on the 19th, by drowning in the Niagara river, for revealing the secrets of masonry, of which a full account was published in the B. M. W. a few years ago. The photograph shows a fine looking head and face. It may be had by sending 25 cents to S. D. Green.

For some years we have been greatly interested in Dr. Kellogg's Health Institution, at Battle Creek, Michigan. The doctor's manner of treating the sick—his success in the work—as well as his way of teaching the healthy how to retain their good health, have given him a wide reputation in this country, especially among the Sabbatarians.

Dr. Kellogg teaches that most of our ailments can be relieved by proper living and use of nature's remedies which are in the reach of all, hence has gone to the trouble and expense of writing a "Home Hand Book of Hygienic and Rational Medicine," for the masses. The book is a work of over 1,400 pages and contains some of the best things we have ever seen placed before the public. We do not hesitate to say that if people would purchase this book, study it well, and then use a little good common sense about their way of living, thousands of dollars in doctor's bills would be saved, saying nothing about the nerves and pains. The world stands much in need of the very things this book teaches.

THE BLISSFUL LAND.

Know'st thou that land of bliss
Where beauty finds her home,
The land the sun doth kiss
And joyous creatures roam?
In tropic seas this land
Like shining pearl is set,
And her bright coral strand
By laughing waves is met;
The palm doth raise its head,
The fern tree spread its leaves,
And so the brilliant bed
The flowering vine there weaves.
All fruits do their abound
In juicy sweetness rare,
And lovely birds are found
Filling with songs the air.
No host of prey their lives,
Nor ugly frog or snake;
Nature her best there gives
An Eden fair to make.
Soft breezes blow all day
From the bright, gleaming sea;
At night the cooling spray
Gushes each bush and tree.
No sordid secrets know,
Nor pain nor sorrow felt,
And to no high, exalted
Was learning ever lent.
Love tempt no rose doth find,
And blossom plenty dwell,
Such blessings God designed
The joy of life to swell.
This is the land the sea
Like to a jewel bright,
Know'st thou where it may be,
This land of pure delight?
Seek thou within thy heart,
By seeking thou may'st find
That where's thou art,
If peace dwell to thy mind.
It love within thee live
And in thy heart shines bright,
The blessings they will give
Will fill thee with delight;
Around thy path will lie
This beautiful island fair,
And ever it shines
Its beauties will be near
This island is the mind
By peace and love possess'd;
Seek there and thou wilt find
The region of the bless'd.
Love won this beautiful land,
The nearest peace surround,
And on its quiet strand
All bliss may be found.

Selected by Mrs. S. J. H.

THE HANGER AND BASHOR
DEBATE.

THE long-looked for discussion at Danville, Ohio, began on Friday morning, May 24, on the following propositions:

1. The action of baptism, as taught and practiced by the Christian church, is authorized by the Gospel.

2. Feet washing is commanded of God as a church ordinance.

3. The doctrine of the Lord's Supper, as taught and practiced by the Christian church, is authorized by the Gospel.

4. Baptism as commanded by Christ and practiced by the apostles is in order to the remission of sins.

Elder A. C. Hanger chose as his moderator, Elder M. M. Lohr of the Christian or New Light church, Bro Bashor chose Bro. J. H. Worst, editor of the *Gospel Preacher*, and these two chose Paul Welker, a member of the Universalist church as referee or chief moderator.

The discussion was held in the Danville church, one-half mile south of Rosstown. The house stands on a hillside overlooking a beautiful country, and surrounded with many of nature's charms, so that one's heart is gladdened as he goes up to worship the living God.

Among the many brethren present were J. W. Beer, John Hunsaker, W. C. Murray, Josiah Keim and J. H. Worst, on the other side were Elders Marvin, an old debater, Manville, Black, Lohr and several others whose names we have forgotten.

We did not reach Danville until late in the evening of the 30th, hence did not hear the first three propositions debated. On Tuesday morning at 10, the house was well filled, and after singing and prayer, Bro. Bashor opened the discussion by explaining the proposition (4th) and sending forth a few neatly-put points. Elder Hanger, a man upwards of sixty years of age, finely built, well developed intellectually, and in manners and courtesy well up in the scale, arose to present the negative of the proposition. He understands discussion, having met fifteen or twenty men thus far in public debate. It will thus be seen that Bro. Bashor had to meet an experienced debater, and a man who had the prestige of having defeated the present editor of the American Christian Review at Danville a little more than a year ago. It required nerve to meet the leading debater of a church in a community where he seemed to have won a victory over an able opponent only a short time ago. Under these circumstances the weight of favor would incline to Elder Hanger; but Bro. Bashor, with the strength of God on his right and on his left, entered the contest hopefully, and laid down the declarations of the Gospel so clearly

and forcibly that no lover of the truth need be ashamed.

We are glad to say to our readers, and we say it not to puff up our brother, that the doctrine of the Lord Christ was ably defended and vindicated. Thank the Lord that there are brethren who can meet and ably and dignifiedly defend the whole truth. Bro. B is quick to see a point. He clothes it with good common sense language and drives it home to the head and heart with such force that ignorance winces, yields and vanishes.

The debate closed June 1st at noon amid a general good feeling. In fact all though the discussion the disputants manifested the most kindly feeling and Christian bearing towards each other, and as they conducted their work in such a lovely manner, it had its effect on the audience which manifested attention and kindness. We never saw a debate close with such good feeling on all sides. The general expression was, "How nicely the discussion was conducted." Some disinterested parties (men of intelligence) say they are now convinced that the Brethren's position is Scriptural, and believe good will result from this discussion. Some of the Elder's members favor Feet washing and such were pleased with Bro. Bashor's arguments on Feet washing. We are satisfied—yea pleased with Bro. Bashor's part, and think we express the feeling of the Danville church when we say that the Brethren's position of the several propositions was ably sustained. We might give the views of a number of disinterested parties, who expressed themselves freely as being pleased with our brother's part of the work, but think they can tell it much better themselves. Now please do not get the idea that Bro. B. did this work in his own strength. We believe God helped him; and that he did the work according to the ability which the Lord gave. As Bro. Beer remarked, "We are glad we were there." We have now heard the strong points against the Gospel theory that baptism is for the remission of sins. So long as a minister will make no distinction between an act of God done in heaven for man, and the thing done in the heart of man, he can not fit his Scriptures together in harmony. Bro. Bashor did make this distinction so plain, and proved it so conclusively that his opponent seemed

not a little puzzled and considerably annoyed. He was smitten where he least expected it and the result was, his points were dulled at the first blow. Bro. B. would not walk in the path laid out for him by the Elder, but struck into new fields, and brought up new pebbles of truth in such a manner that the Elder thought it was "too bad." Well it was "bad" for the Elder, but that was owing to his getting on a "bad" theory and persistently refusing to leave it for a better one. Bro. B. told him the difference between them was that he was pleading and advocating the whole Gospel, while the Elder was working for only a part of the Gospel, and the Elder did not deny it. It is hard work to pull a wagon with one front and one hind wheel off, and it seemed the Elder realized that three wheels of his wagon were wanting before he got very far into the debate.

M. M. E.

Religious Essays.

Herald of Peace.

THE REALITIES OF WAR.

CAN any one read the following and then say that war is not cruel? What think you of Christians, who claim to be peace-makers, engaging in cruelties like this?

A popular writer thus describes a battle:—"We have been fighting at the edge of the woods. A moment ago the battery was a confused mob. We look again, and the six guns are in position, the detached horses hurrying away, the ammunition chests open, and along our line runs the command, 'Give them one more volley, and fall back to support the guns.' We have scarcely obeyed when boom! boom! opens the battery, and jets of fire jump down and scorch the green trees under which we have fought and struggled. The shattered old brigade has a chance to breathe, for the first time in three hours, as we form a line and lie down. What grim, cool fellows those cannoners are! Every man is a perfect machine. Bullets splash dust into their faces, but they do not wince. Bullets sing over and around, they do not dodge. 'There goes one to the earth, shot through the head as he sponged his gun. That machinery loses just one beat, misses just one cog in the wheel, and then works away again as before. Every gun is using a short

fuse shell. The ground shakes and trembles, the roar shuts out all sound from a battle-line three miles long, and the shells go shrieking into the swamp to cut trees short off, to mow great gaps in the bushes, to hunt out and shatter, and mangle men until their corpses can not be recognized as human. You would think a tornado was howling through the forest, followed by billows of fire, and yet men live through it—aye, press forward to capture the battery. We can hear their shouts as they form for the rush. Now the shells are changed for grape and canister, and the guns are fired so fast that all reports blend into one mighty roar. The shriek of a shell is the wickedest sound in war, but nothing makes the flesh crawl like the demoniac singing, purring, whistling grapeshot, and the serpent like hiss of canister. Men's legs and heads are torn from bodies, and bodies cut in two. A round shot or shell takes two men out of the rank as it crashes through. Grape and canister mow a swath and pile the dead on top of each other. Through the smoke we see a swarm of men. It is not a battle line, but a mob of men desperate enough to bathe their bayonets in the flame of the guns. The guns leap from the ground, almost, as they are depressed on the foe, and shrieks and scream and shouts blend into one awful and steady cry. Twenty men out on the battery are down, and the firing is interrupted. The foes accept it as a sign of wavering and come rushing on. They are not ten feet away when the guns give them a last shot. That discharge picks living men off their feet and throws them into the swamp, a blackened, bloody mass. Up now, as the enemy are among the guns. There is a silence of ten seconds, and then the flash and roar of more than 3,000 muskets and a rush forward with bayonets. For what! Neither on the right nor left, nor in front of us is a living foe! There are corpses around us which have been struck by three, four, and even six bullets, and nowhere on this acre of ground is a wounded man! The wheels of the gun can not move until the blockade of death is removed. Men can not pass from caisson to gun without climbing over rows of dead. Every gun and wheel is smeared with blood; every foot of grass has its horrible stain. Historians write of the

glory of war. Burial parties saw murder, where historians saw glory."

From the Gospel Preacher.

GREEK CHURCH'S VIEW OF SINGLE IMMERSION.

BY JAMES CHRYSTAL.

Dear and esteemed Friend.

YOUR welcome letter is received. In response to your question in regard to the Greek Church's view of single immersion, I would say that it holds to the seventh canon of the second ecumenical synod which was held at Constantinople, A. D. 381, which rejects as invalid the single immersion of the Eunomians which was given not unto the Trinity as demanded by Matt. xxviii. 19, but into the deity of Christ. See that canon quoted by me in my History of the Modes of Christian Baptism, page, 94 and what Theodoret writes of their error. That canon is in the law still.

Of course, as no single immersion into the Trinity is mentioned, at the earliest, till the time of Gregory I, Bishop of Rome, A. D. 590-604, if his letter to Leander, bishop of Seville is genuine; the question of admitting it could not arise either among the Greeks or among the Latins, till his day. Indeed, as I will show if I ever get a publisher for the second edition of my History of the Modes of Baptism, Alcuin of the eighth century, after an examination, denied that the alleged letter of Gregory bishop of Rome, to Leander bishop of Seville, was written by him. So that the first clear reference to a single immersion into the Trinity is not before the seventh century, or if we are not convinced that the utterance on that alleged mode of the Fourth council of Toledo is genuine, then we must say that the single dip into the Trinity is not found till the eighth century. And there is so much of the spurious in Spanish councils of the period before the False Decretals of Isidore, that is before the ninth century, that I do not now feel absolutely certain as to the genuineness or spuriousness of that utterance of the Fourth council of Toledo in favor of single immersion into the Trinity. (See under "Toledo" as to what was my opinion twenty years ago, when I did not know some facts which I do now.) Yet I admit it under reservation till all the facts on both

sides as to its genuineness are put before us.

But the Greeks proper of the present day reject as invalid single immersion, as well as pouring and sprinkling. By the Greeks proper I mean, the four patriarchates, Constantinople, Alexandria, Antioch and Jerusalem, and the church of free Greece.

But in Russia, for what the Oriental call *oikonomia*, that is, *management*, or *expediency*, or by the *dispensation*, the Oriental church has since A. D. 1667, admitted those who were sprinkled or poured by the Protestants or by the Romanists, as baptized. I suppose that they would also receive by *oekonomy*, as they call it, single immersionists also, though as there are hardly any single immersionists in Russia, and those only of late existence there, they could hardly have had much if any occasion to deal with this matter. The single dip sects of our day did not arise till the seventeenth century, and have been mainly confined to England, the United States, and the British colonies.

I would say that the Greek church receives as binding what is called canon 50 of the Apostles, though it is not a genuine work of the Apostles. Yet it is early, and what is of chief importance regarding our inquiry, it is still their law. That demands trine immersion, and condemns the only kind of single immersion which it mentions. Moreover, the Oriental church everywhere mentions TRINE IMMERSION ABOVE in the rubrics of its baptismal offices. That is, it is the only mode mentioned in the rubrics of the Greek church, of the Russian church, and of every other part of that communion. And by those rubrics every presbyter and every bishop is ordered to baptize. Consequently, every child of a Romanist or Protestant born after its parents were admitted into the Greek church, the Russian church, or into any other part of the Oriental church in communion with Constantinople, must be baptized by trine immersion. One reason which may have led the Russian church to change its old custom, was the desire of making the entrance of Latins and Protestants into its pale more easy, and so to draw them in.

But the Russians as well as the Greeks formerly rejected all Latin so-called baptisms. The Greeks condemn-

ed single immersion from the time they first learned of its existence. Gieseler (Smith's edition, Vol. 2, page 226, note 10.) quotes a letter from Michael Cerularius to Peter of Antioch in the eleventh century in which he blames the Latins for which I presume was for the first time known to the Greeks, that is their baptizing by single immersion. For among their faults he mentioned that as follows:

"And as some have assured us, when they [that is the Latins] perform the divine baptism also, they baptize with [but] one immersion [or "with one dip"] those who are to be baptized." Gieseler (Smith's edition, Vol. 2, page 226, note 10.) adds, "This was really a custom in Spain." He refers in proof to Gregory I, bishop of Rome, book 1, epistle 41, and to the canon 6 of the Fourth council of Toledo in Spain which was held A. D. 633. He adds that single immersion was condemned by Alcuin in his epistle 75, and justified by Walefrid Strabo, chap. 26, on church affairs. See under those names in the index to my History of Modes. The single dip, however, was not yet the general rubrical mode of the Occident, for the offices show that in most cases the trine dipping alone was mentioned in the eleventh century in Michael's day.

Peter in his reply to Michael evidently supposed that the single immersion which had arisen in the west had come from the Arians, one of the more radical of whom, Eusebius, had as Theodoret states, originated it, (see Theodoret quoted, page 78 of my History of Modes of Baptism). And Peter writes as though he were in doubt as to whether any such mode as the one dip existed among the Westerns. It was evidently a new thing to him. For writing of that novelty, and of the interpretation of the words, "And of the Son," added to the clause, "And [I believe] in the Holy Ghost, the Lord, the Quickener, who goeth out of the Father," in the creed of the whole church, so that the last part shall read "goeth out of the Father and of the Son." Peter says, page 152, "But an evil thing and the worst of evil things is the addition in the holy Symbol." [that is in the creed as we say.] Page 153, "But, as seems likely, the Romans have lost the copies of the First synod in Nicea, inasmuch as the nation of

the Vandals had dominion over Rome for a long time: from whom perhaps they" [that is the Romans] "learned to Arianize also to perform baptism by one dip if it be true" [that they do so] "as thou hast declared." See the Greek of the above in Smith Gieseler's Church History, Vol. 2, page 227, note 10.

Humbert, the Roman legate sent to Michael Cerularius, tells us (Smith's Gieseler's Church History, Vol. 2, p. 226, note 8) how the Greeks had acted regarding the Latin baptisms by single immersion, which Michael patriarch of Constantinople, and Peter patriarch of Antioch so pointedly condemn above; for Humbert writes: "Like the Arians they" [the Greeks], "re baptize those who have been baptized in the name of the Holy Trinity, and especially the Latins; like the Donatists they assert that, with the exception of the church of the Greeks, the church of Christ, and true sacrifice and baptism have perished from the whole earth." In this last passage I have translated from the Latin given by Gieseler as above.

Since then the Greeks, when entirely free from fear of the Latins, have been ordinarily disposed to carry out their own law. And it should be remembered that all along from the apostolic age till this very hour, their law and their rubrics specify trine immersion, and trine immersion alone for their own people.

The *p. tal*, that is the body of their canon law put forth at Athens, Greece, A. D. 1841, as its title page shows, with the approval of the patriarch of Constantinople and of the Holy Synod, teaches under what is called canon 50 of the apostles (page 37-39), that the trine immersion is essential to baptism.

And when William Palmer, a Church of England clergyman, consulted Aathimus, patriarch of Constantinople as to the validity of alleged baptism by single immersion, by pouring and by sprinkling, and had pleaded for their validity, though he admitted their irregularity, that patriarch in one of the lesser or informal synods held on Lord's day, October the 8th, 1851, answered as follows, as did his bishops who composed that council:

"There is only one baptism. If the Russians allow any other, we know nothing of that, and do not recognize it. Our church knows only one baptism, and that without any detracting, addi-

tion, or change whatever.' * * * [And then, turning and bowing slightly to the bishops right and left of him from his corner of the divan.] 'This is the answer, is it not?' To which they expressed their assent, either verbally or by a similar inclination in return." The above is the story as told by William Palmer himself, pages 178-184 of his *Dissertations on the Orthodox Communion*. His memorial to which the above quoted reply of the patriarch Anthimus and his synod is an answer, was presented "July the 24th," new style, 1851; on page 180 he expressly mentions Gregory the First's (bishop of Rome, A. D. 590 to 604,) approval of single immersion. But the patriarch and his synod rejected every thing but trine immersion.

Whether the Russians will go back to their old custom and ask all who have not had trine immersion to receive it, remains for the future to decide. At any rate their conduct on this point is not according to the truth of the Gospel, nor in accordance with the law and practice of the one, holy, universal, and apostolic church from the beginning. But would to God that it and all other parts of the Oriental church would purge away their corruptions, and return to the true faith in everything. As a communion it has been much more careful of baptism and some other things than the Romish communion, but has been equally corrupt with it in others. Oh! that it may preserve all that is good that it possesses, and restore all the good that it has lost.

For the Brethren at Work

PURE VS. SPOTTED RELIGION.

BY JAMES M. NEFF.

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1: 27.

THOUGH the term "Religion" is only found five times in the New Testament, yet we recognize it as a subject of great importance. Properly, religion, means any system of faith or worship. When we scan the pages of ancient and modern history, and get a faint idea of the vast number of different sects of religion, we are almost led to exclaim, that their number is legion. But when we look at the subject from a proper standpoint we learn that really there are only two distinct classes. All

the religious that are held forth as practiced—let them be what they may, must be included in these two classes. They must be either true or false; "pure" or "spotted;" They must either have a good tendency or a bad one; They must either be the religion of Jesus Christ, founded upon the solid truths of the Bible, or that which is built upon the deceitful sands of false theories. Then we have the two theories. Of the first class there is but one kind, and that is the religion of Jesus Christ. But of the second class there are many. Yes, dear reader, the religion of Jesus Christ is the only pure religion, but there are many spotted religions. There are so many shades of religion around us, if we are not very careful, we will not detect those that are full of spots. Oh, for God's sake! brethren, let us be awake to our best interest; let us take this home to our own hearts, and see that our characters are free from these sinful stains. We should carefully examine and scrutinize every minute of our hearts, and eradicate every thing from them that would have an evil tendency, every thing that is of a carnal inclination; every thing that will tend to lead our minds away from the pure and undefiled religion of Jesus Christ. We see that the subject of religion is one of great importance. Of the vast number of different sects of religion, there is but one class that will meet the approbation of God; And that is, as we have said before, that which is based upon the principles of the Gospel. There is only one way to heaven. Christ says, "I am the way." And nothing but pure and undefiled religion will take us safely through that narrow path. We must acknowledge and obey the whole Gospel, if we would inherit eternal life.

But, dear brethren and sisters, do not get under the impression that the profession we make will carry us through. There are a great many people in our time, who are making a pure profession but their religion is spotted, it is not the profession but the religion of Christ that will wait us safely and securely into the harbor of God's blessed presence. "Not every one that saith unto me, Lord, shall enter the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

Hence we are compelled to acknowl-

edge that there is a work to be done while living here on the foot-stool of Jehovah, if we would have our names written in the Lamb's book of life. Yes, dear brethren, God intended that we should be engaged in his service. Then it is not necessary for any one to ask, "What shall I do to be saved." God intended that we should be engaged; and he most unquestionably has told us what to be engaged in. He has made the way possible for us to attain to the tree of life. He has shown us the path that leads to the eternal haven of rest, where we may forever enjoy the presence of those that have gone before. He has left a guide by which we must all be directed, if we expect to reach the end sought for. But God did not intend that we should take just such a part of that guide as should suit our own carnal desires and inclination; but he meant that we should obey every word that he has left upon record in his blessed book. He meant that we should receive with meekness his blessed word; and obey from a pure heart every principle laid down therein. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. Hence we see that in order that our religion may be pure; that we may be true followers of Christ we must acknowledge every command to be essential to salvation. And not only that, but we must let our light shine accordingly. We must keep ourselves unspotted from the world. Then let us go on in the service of God. Yes, then dear brethren, the light of our Christian conduct should radiate from our characters, as the rays of the noon-day sun, and diffuse itself on all the surrounding world. Oh, do think of the blessed promises that God has given to those that obey his holy will! By the grace of God, brethren, let us ever cling to that pure and undefiled religion, which will at last land us home in heaven, where we may forever bask in the light of God's countenance, and sing the song of the redeemed through all ages of eternity.

Home Ind.

VERY touching and tender was the memorandum left by the late Dean Alford: "When I am gone, and a tomb is put up, let there be, besides the indications of who is lying below, these words and these only: 'The inn of the traveler on his way to Jerusalem.'"

WANT OF WISDOM.

BY VINA ELLER.

"O that they were wise, that they understood this, that they would consider their latter end!"—Heb. 2: 23.

HOWEVER it has been many long years ago, when Moses deemed it necessary to make use of the language above quoted; seeing the condition of the people, and being sensible of the terrible judgments which in the event of their continued disobedience would condemn them in the future; hence express his sympathy in the language, "O that they were wise." Surely Moses must have felt a great concern for their future welfare, for how could he have been otherwise, knowing the consequence of their continuance in sin. Although many generations have passed away since then, under similar circumstances, yet we to-day are made to wonder, when we see how many unwise people set in this enlightened age, many that we feel a deep and special concern for; seemingly, are intelligent men and women; yet we must conclude they are spiritually blind. They seem to be contented with what they are told by their Pastor, whether it is in harmony with the Gospel or not. Others say, we have been taught thus, and so. Father and mother have raised us so, and we think it would be wrong for us to do different from their teachings. Paul tells us, "They that measure themselves by themselves, and compare themselves among themselves are not wise." 2 Cor. 10: 12. We do not question people in regard to their honesty; but we do entertain fears of their unwise information.

The Savior says: "Whosoever therefore shall break one of the least of these, my commandments, and shall teach men so; he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19. How can we but exclaim, in the language of Moses: "O that they were wise, that they would consider their latter end!" However there are many who are unwise; yet we rejoice to know there are some who are wise, and have lately been made willing to prepare for their future destiny. Last Winter during a very interesting series of meetings, held here in our congregation, by Bro. I. J. Rosenberger, there were twenty souls made willing to come out upon the Lord's side; and we believe, there has been seed sown upon good ground, that has not as yet manifested itself; but hope it may be as "bread cast upon the waters, to be gathered many days hence." Our meetings were exceedingly interesting and encouraging. Oh how grateful we should feel for such blessed sanctuary privileges, which we enjoy here in this world! believing it to be only a foretaste of the felicity of the saints in heaven; knowing that the faithful shall be "as the stars of the sky, in multitude, and as the sand which is by the sea-shore; innumerable." Heb. 11: 12. O! we trust that we, who have enlisted under the banner of King Emmanuel, may live faithful unto the end, and by our combined efforts, persuade many others to join our happy pilgrim band; that when life's journey is o'er, we may join that innumerable host of angelic beings and walk the golden streets of the Beautiful City of God.

Covington, Ohio.

RE-BAPTISM.

BY JAMES EVANS.

WITHIN the circle of our acquaintances are some who endorse the doctrine and practice of the Brethren, and would unite with them if they could be received without a re-baptism. We do not refer to those who have been immersed by Baptists &c.; but those who have received trine immersions as Matt. 28: 19, requires. As we have had some personal experience in this matter, we will try and remove the difficulties that stand in the way of such persons coming among us. Our practice is to baptize all who come to us, and our reasons are the following:

1. Order is essential to the existence and welfare of any organization. Order secures unity of practice, and crushes out a schismatic spirit. We refer to the external order of the church. Everything that affects our conduct in the world is a legitimate subject of church order. To secure this unity of action, all are received alike. All promise non-conformity to the world, non-resistance, refusal to swear, and to be governed by Matt. 18: 15-18. To secure this, certain persons are entrusted by the church to enquire into the willingness of candidates to comply with all things Jesus has commanded. Every member of the church is not permitted to baptize, lest confusion might follow. Now if we received persons among us who were baptized by ministers of whose faith we know nothing, and some have received baptism by irresponsible persons, would we not open a door for disorders of all sorts? How could we prevent any private brother administering baptism to any he might deem a fit subject, if we received persons baptized in a similar way? If it is hard to refuse fellowship to one who may have received baptism as sincerely as ourselves, would it not be worse to tear down our bulwark against the introduction of lawlessness?

2. Impartiality forbids us. We are to do nothing by partiality. Those whom we baptize promise to obey Matt. 18: 15-18, to make this the rule of their life. Those whom we would receive made no such promise, hence partiality.

3. There are trine immersionists who think we may dress like the world, if these were admitted, they would help to efface the line between us and the world.

4. Many trine immersionists are either ignorant of, or hostile to the Brethren. Evidently their baptism did not bring them into fellowship with us. When their little organizations came to naught, they would come to us. We are willing to receive them, but they must come as the rest of us.

5. Many persons have gone out from us, or were disowned, and have declared their intentions to abolish our name as Diocletian declared his intention of abolishing the Christian name. As our enemies they have baptized certain ones, and some of these converts were as hostile to us as their teachers. Now if we received these converts without baptism we would thereby acknowledge their leaders to be ministers of Christ, and would condemn ourselves. We know whereof we affirm. But it may be ob-

jected; inasmuch as many persons have been baptized, where the Brethren are unknown, did these persons do wrong in doing what they did. We do not say so; neither do we say that those who receive only one dip, sin in doing so. They, at least, manifest their willingness to obey; but when they see a better way, they choose it. So with those who have received trine immersion outside of us. They have done what they could, and as we never recognized the authority by which they received it; if they desire the peace of the church, its purity, and value its fellowship, we think they will not refuse, to do, and promise what all have done. We have done this ourselves, and we have never regretted it.

A former brother writes to us, that inasmuch as he has been baptized twice by trine immersion, he cannot receive it again for the sake of being a Dunkard. He is mistaken. It would do more for him than make a Dunkard out of him. At present he is not connected with any religious organization. How can he be governed by Matt. 18: 15-18. How can he salute his brethren for he has none? How can he wash his brother's feet? Where is his fellowship with saints? None! Baptism by the Brethren brings us into a position where we can work for the Lord without the fear that some wind of doctrine will overthrow our work.

We know some who are out in the cold, and would like to work with us, but they cannot stoop to re-baptism. And dear friend what did your baptism do for you? Your house is thrown down and you are left alone.

We think, when you weigh these things in the balance of justice and reason, you will see it is your duty, as well as your privilege to enter the fold in such a way as to secure union, peace, love, and to build up the walls of Zion, and preserve her ways uncorrupted as a fold where one shepherd rules.

A PROMINENT Pennsylvania clergyman says that if the ministers in that State should plainly preach the doctrines of the Sermon on the Mount, they would find themselves without congregations in less than six months. They must give to their discourses a tone which will not offend the wealthy sinners who pay the greater portion of the pew rent.

ALL men could be happy if they would choose the right way and follow in it. Wealth does not always bring happiness, but frequently sorrow and many burdens. Wealth is a blessing when used right, but a curse when used wrong. Happiness is born of integrity, honesty and godliness.

How often we fret and worry because everything does not go to suit us. We make our plans, and often they come to grief, and then we are sad and dispirited. Beyond there is a brighter bay where all imperfections will cease to exist, and evils of this life will be unknown.

To discuss an opinion with a fool is like carrying a lantern before a blind man.—De Gaston.

DISCOURAGEMENTS are given us to bear and surmount, not to yield to.

Home and Family.

MARY C. NORMAN SHARON, MINN.

EDITOR

AN OLD MAID.

NEVER be afraid of becoming an old maid, fair reader. An old maid is far more honorable than a heartless wife. And "single blessedness" is greatly superior, in point of happiness, to wedded life without love. "Fall not in love, dear girls beware!" says the song; but we do not agree with said song on this question, on the contrary, we hold that it is a good thing to fall in love, or get in love, if the object be a worthy one. To fall in love with an honorable man is as proper as it is for an honorable man to fall in love with a virtuous and amiable woman. And what could be a more gratifying spectacle than a sight so pure, so approaching, in its devotion, to the celestials. No! fall in love as soon as you desire, provided it be with a suitable person; but we advise you with all candor, never marry a man unless you love him. That is the great point, never marry for riches. Never sell yourself, body and soul, on terms so contemptible. Love dignifies all things; it ennobles all conditions. With love the marriage rite is truly a sacrament; without it, the ceremony is a base fraud, and the act a human desecration. Marry for love, or not at all. Be "an old maid," if fortune throws not in your way the man of your heart; and, though the jester may laugh, you still have your reward in an approving conscience, and a comparatively peaceful life. M. C. N.

OUR GOD IS PATIENT.

IT is certainly well for the world, and us too, that our God is patient. It was remarked once: that if the most tender, hearted man in the world were to sit down on the throne of God, for a single hour, and behold, as God does, the provoking abominations committed by men during that hour, he would undoubtedly, in the next, set the world on fire and destroy it. But O, our God is not man! Hence we are not consumed.

May we not abuse this amiable perfection by committing sin; but rejoice that our God is patient. And learn from him to be patient too. M. C. N.

HIS SECOND CHOICE.

"HESTER!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, "do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will go and marry the sweetest tempered girl he can find."

"Oh, auntie!" Hester began.

"Don't interrupt me till I have finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as pretty as you are, but she is good-natured. She may not be as good a housekeeper as you are, in fact, I think she will not, but she will be

good-natured. She may not even love him as well you do, but she will be more good-natured."

"Why, auntie—"

"That isn't all," continued Aunt Susan. "Every day you live you are making your husband more and more in love with that good-natured woman who may take your place some day. After Mr. and Mrs. Harrison left you the other evening, the only remark made about them was, 'She is a sweet woman.'"

"Ah, auntie—"

"That isn't all," composedly resumed Aunt Susan. "To-day your husband was half across the kitchen floor bringing you the first ripe peaches, and all you did was to look and say, 'There, Will, just see your muddy tracks on my clean floor! I won't have my clean floor all trampled up!' Some men would have thrown the peaches out of the window. One day you screwed up your face when he kissed you, because his mustache was damp, and said, 'I never want you to kiss me again.' When he empties anything, you tell him not to spill it; when he lifts anything, you tell him not to break it. From morning till night your sharp voice is heard complaining and fault-finding. And last Winter, when you were so sick, you scolded him for allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I could not think of the pump.'"

"But, auntie—"

"Hearken, child. The strongest, most intellectual man, of them all, cares more for a woman's tenderness than anything else in this world, and without this, the cleverest woman, and most perfect house-keeper, is sure to lose her husband's affections in time. There may be few men like your Will, as gentle, and loving, and chivalrous, as forgetful of self, and so satisfied with loving that their affections will die a long struggling death; but in most cases, it takes but a few years of fretfulness and taunting to turn a husband's love into irritated indifference."

"Well, auntie—"

"Yes well! You are not dead yet, and that sweet-tempered woman has not yet been found; so you have time to become so serene and sweet that your husband can never imagine that there is a better-tempered woman in existence."—*Adeocate and Guardian.*

MISSPENT EVENING.

BY LOTIE KETRING.

THE young man who spends an hour of each evening on the street, or lounging around stores, and saloons, wastes in the course of a year three hundred and sixty-five hours, which if applied to the reading of the Scriptures, good books and papers, a vast amount of useful knowledge could be obtained. If in addition to wasting an hour each evening he spends ten cents for cigars or intoxicating drinks; the amount worse than wasted would soon buy good books, and pay a year's subscription for a Church paper. Young men think of these things. Think of the time and money you are wasting, just think for one moment how you are injuring yourself. You acquire bad habits which will cling to you. You may in after

life try to get rid of them; but the probabilities are that the habits thus formed will remain with you all the days of your life. Remember the hour spent in idleness, is gone forever, and you must give an account of the way you spend your time, and if you spend it in idleness, God will not be pleased with you.

Marie, Pa.

THE BROKEN GRAFT.

THE late Dr. Spencer said that when he was a lad, his father grafted a tree that had just been grafted. One day, in his father's absence he let the cots into the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed and young Spencer became a man and a minister. Sometime after he became a pastor, he made a visit to the old homestead where he had spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder-shower, and the wind blew fearfully. He rose early in the morning, and, on going out, found his tree lying on the ground. The wind had twisted it off just where the cots broke it when it was a sapling. Probably the storm would not have broken it at all if it had not been broken when it was small. The incident furnishes a good illustration of the fact that often those whose characters are broken in manhood were weakened in early life; that the fallen man who was religiously trained and has become corrupt, broke off his connections with virtuous ways by the same sin that enervated his boyhood. The tree was broken by accident, but we break our moral life by our own misdeeds.—*Phrenological Journal.*

HAVING tried it thirty years, and having been blessed with a good wife and twelve children, I commend marriage. Marry neither for money nor beauty, but seek genuine piety and good sense; seek out one of your own age; consider her your equal, and in company, pay as much attention to her as any, but avoid frothing with her; allow no jealousy in the attire of children, and discourage forwardness toward strangers.—*Dr. Adam Clark.*

A CLEVELAND man sold a finger to a surgeon to be transferred to a wealthy patient's hand. The price was \$100. Half was to be paid down on amputation, and the other half has become the subject of a law suit. The former owner of the finger demands its return in default of payment, and the question arises whether a judge can order it cut off the hand of the present owner.

Lime slacked with a solution of salt in water, and thinned with skimmed milk, from which all the cream has been taken, makes a permanent whitewash for outside work, and is said, renders the wood incombustible. It is an excellent wash for preserving shingles and for all farm-buildings.

—If you want your cat to be good, you must be good yourself. For, as the French say, what is born of a cat will catch mice.

Brethren at Work.

PUBLISHED WEEKLY.

JUNE 14, 1881.

M. M. ESHELMAN,
S. J. HARRISON,
J. W. SEIN,

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THE EDITORS will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please send in specialties and uncorrected language, but present their views "with grace seasoned with salt."

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Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

THE ANNUAL MEETING.

AT seven o'clock, Saturday morning we left Mt. Morris en route for the Annual Meeting at Ashland, Ohio. Our company consisted of about 50 members from Mt. Morris and a few adjoining churches. We reached Chicago at eleven and spent several hours enjoying some of the curiosities of the city. Most of us enjoyed a few hours in Lincoln Park, a point well worth visiting. At 3:15, our train on the Baltimore and Ohio road, was ready to leave, but tarried a few minutes waiting for the crowd that was coming from Lanark. We, however, left the city in good time and had a most enjoyable ride. The weather was fine, the road in a good condition, and the company most agreeable. We reached Mansfield at three the next morning, where we were joined by a number of members from Southern Illinois. After waiting one hour we took the train for Ashland, where we arrived about five o'clock. Our company was immediately taken to the Annual Meeting grounds, nearly one mile South of the depot. The location is a good one, being sufficiently elevated to be dry, and also commands a most excellent view of the city and surrounding country. The field adjoins the College lot, and is connected with the College by a plank walk. The boarding tent is 200 feet long, 70 feet wide and arranged very similar to the one at Lanark last year, only larger, being capable of seating about 1500 persons to the tables at one time. The council tent is about 20 feet larger than the one we had at Lanark and arranged in the same way. A short distance West of the boarding tent is a well arranged building for baggage, post-office, ticket office, and editors' room. The latter is very convenient, and is also well fitted with the editors and clerks. The Standing Committee has excellent rooms in the College—in fact they have the best arrangements for

the S. C. here of any meeting we have ever attended. We find the Brethren and people of Ashland very kind, we were never better treated and more kindly cared for. The citizens of Ashland threw open their houses and invited the members to lodge with them. We have an excellent lodging place at the commodious residence of the city mayor, where we are treated with all the courtesy we could wish. After spending the day among the people we can retire to our room, and quietly rest till morning. Other brethren are equally well provided for. Ashland is certainly an excellent place to hold an Annual Meeting, and the Brethren here know how to care for those who attend.

On Sunday two meals were served in the boarding tent, costing 15 cents each. At ten o'clock, we listened to an excellent sermon by Bro. D. P. Saylor, in the council tent. The different pulpits in the city were filled by brethren. At three, Bro. Silas Hoover also preached in the tent. It fell to our lot to preach in the College chapel, in the evening at 7:30. It rained some during the day, thus rendering it somewhat disagreeable. The weather was also quite cool most of the day.

MONDAY, JUNE 5.

The day opened clear and beautiful, but it soon clouded up again. Breakfast was served at 7, and dinner at 2:30. Bro. J. W. Beer preached in the tent to a very large congregation at ten. At 3:30, by request, Bro. A. J. Hixon and myself delivered, in the tent, addresses on "Christian Education." Towards evening the people came in swarms. Train after train arrived, loaded to their utmost capacity. They continued coming till late in the night; and we imagine that it taxed the good people of Ashland to their utmost to lodge them; then we pitied the cooks and table waiters, but as such seasons come only occasionally, they will be able to stand it, and enjoy it too, no doubt. We spent the day very pleasantly. It was a source of much happiness to meet so many friends and familiar faces. It is worth the time and expense to come to one of these meetings just to see and converse with one another. This part of the Annual Meeting has much to do with the sociable feeling of our people towards each other. The more they come together and get acquainted, the better they seem to love each other, and the stronger is the bond of union between them. We pray for the perpetuity of our Annual Meetings, knowing that the social part of them exerts over our people an influence for good that we would feel loth to part with.

The Standing Committee organized early in the day by electing Enoch Eby, moderator; James Quinter, writing clerk, and John Wise reading clerk. There is considerable business before the body, and much of it greatly concerns the entire Brotherhood. The S. C. is composed of men who have the cause at heart, and doubtless will labor cautiously and prudently so as to handle the different elements in a manner that will promote the harmony of the general Brotherhood. Those who seem to

know, say the Committee is working very harmoniously. Everything seems to indicate that the meeting is going to be a most interesting one. The different districts are well represented by delegates while the representation by other members from different parts of the Brotherhood is enormous—much greater than it was at Lanark last year.

TUESDAY

Morning opened disagreeably, a heavy rain having fallen in the latter part of the night, rendering the roads quite muddy, and walking a little difficult. The wind blew down the council tent, breaking the two center poles. It took till ten o'clock to get the tent ready for use. It was then immediately filled by the members. In the center of the tent was a large platform inclosed by railing reserved for the Standing Committee, delegates, reporters, and editors. About three thousand persons could be seated under the tent at one time, while several hundred could have a good view by standing on the outside.

At the editors' table we had at our right, H. B. Brumbaugh, of the *Primitive*. To his right was J. H. Worst of the *Preacher*. To our left was H. R. Holsing of the *Progressive*, and to the left of him a representative of the *Toledo Press*. On the opposite side of the table was Bro. Hollenberger, the reporter; also, Jesse Calvert, whose business it is to give the names of the speakers. S. Z. Sharp and a representative of the *Ashland Press* were also on that side. At a later hour S. H. Bashor took a seat to the left of us.

At 10:30, the Standing Committee entered the tent and took seats at their table. Elder John Wise opened the meeting, using hymn No. 283. He also led in prayer, followed by Bro. Quinter. Bro. K. H. Miller then announced the organization of the committee as mentioned above. Bro. John Wise then read Acts 15. After this Bro. Eby delivered to the meeting an earnest and appropriate address in which he urged the members to do all in their power to render the meeting both profitable and harmonious. It was then moved and seconded that the rules governing the meeting last year be re-adopted. The motion carried.

The papers from Oregon were called. The first query presented was in regard to granting letters to members who ignore the established order of the church. Decided that it could not be done consistently, especially for officials. The second query was returned to the church from whence it came, for amendment and explanation. The query did not seem to fit the case it was designed to cover.

California had nothing to present.

Northern Kansas, Nebraska, and Colorado presented one query in regard to those outside the Standing Committee opening and closing the A. M. services. After much discussion it was tabled.

Adjourned for dinner.

After dinner about one hour was spent singing in the tent, and some speaking. The

standing committee entered at two o'clock. Bro. K. says, of the *Victor*, was at the editors' table the remainder of the day.

Southern Kansas was called but had nothing to present.

Southern Missouri presented a query in regard to re-baptizing a man who had been baptized while sick. He claims that his former baptism was the result of over-persuasion at a time when his mind was not in a condition to decide a matter of that kind. It was decided that he may be rebaptized if at the time of his former baptism his mind was too weak to exercise proper faith, &c.

The next thing in order was the presenting and reading of several papers in regard to Bro. H. R. Holsinger and the *Progressive Christian*, and also one in regard to the *Victor*. After much discussion in relation to motions and amendments, &c., all the papers were referred to a committee to be appointed by the Standing Committee from among the delegates present and report at this meeting.

A query from Iowa, relating to the printing of the Minutes at two different places, last year was tabled.

Considerable time was spent over a paper referring to a case settled by a committee whose decision was afterwards reversed by a decision made in the A. M. The point was, must the committee return to that church and render satisfaction? The next paper presented was a divorce case.

About this time a heavy rain came up, causing considerable confusion in the tent, and for awhile we could not keep the run of the business. The rain falling on the tent made considerable noise, so that at times it was very difficult to hear either the reading clerk or speaker.

Several queries from Iowa were in reference to a minister abusing his privilege by transacting church business outside of his own district, and fellowshiping expelled members. It was decided that his course in the work done could not be tolerated, hence a committee was sent to set things in order.

This closed the work in the council tent for Tuesday. The remainder of the day was very disagreeable, as it rained the most of the time till late into the night, making it very disagreeable, especially for the women.

We met this article early Wednesday morning that it may appear this week. The remainder of the meeting will be reported after our return home. We are thus far enjoying the best of health.

J. H. M.

OUR SHARON SLEEPETH.

ON the morning of the 5th inst., while his father and mother were at Ashland to attend Annual Meeting, Sharon R. Bosserman started from his beautiful home, called Brightside, to lead his father's cow to pasture. As he went out the gate and up the street, he was the same cheerful, pleasant, jewel of by-gone days. The morning being cool, and the cow very tame and gentle, he tied one end of the rope

around his right arm and put his hands in his pockets. While leisurely moving onward, he came to some other cattle and his gentle cow stopped. To urge her onward, he struck her lightly in the side. This frightened her, and jumping suddenly, threw poor Sharon on the ground and started off on a run. He tried to get up; but this seemed to frighten the cow more and more. On and on at a terrible speed she went, dragging the noble boy over the stones and across the railroad killing him and mauling him fearfully. She ran about one-fourth of a mile, and then stopped. Poor Sharon! So hopeful, so cheerful, so kind and good only a few minutes ago, he now lies there torn, bleeding, dead.

Telegrams were sent to his father and mother. O what sad news! We shall never forget the grief of these two noble hearts! They hastened home, arriving there about midnight. On the 6th, accompanied by Bro. O. F. Yount and wife, we left Ashland to attend the funeral of the dear, good child. We reached "Brightside"—the once cheerful and happy home of brother and sister Bosserman and three lovely children, but now full of sorrow and grief.

The morning of the 7th came, and with it a great multitude of sympathizing friends. Sharon's schoolmates came in and sang a beautiful hymn, and then after prayer, they took the last look at their sleeping schoolmate. At 9:30 A. M. a large number of people started to the place of burial, Eagle Creek church. The house was filled with people, about 700 being present. All hearts felt sorrowful, and the tears flowed freely from the eyes of the vast concourse, as they, for the last time, looked down upon the sleeping child.

Sharon stood at the head of his class in school. He was a leader in hard study—a position indeed honorable. At the age of seven he began to keep a record of his reading matter, and up to the time of his departure he had read nearly 11,000 pages. This he did in about five and one half years, or 2000 pages a year. He read the Pictorial Bible through, and was noted for his fault of information.

When reading in the Revelations he would say to his mother, "I do not want to live longer than my parents, lest I can not endure the trials mentioned by John the Revelator. The dear, bright Jewel seemed to look with awe upon God's great future. He was 12 years, 6 months and 3 days old. Our heart-felt sympathies go out to the beloved parents. M. M. E.

THE Brethren of Beaver Creek Church, Va., have started a new Brethren's School, located at Spring Creek, Augusta county. Bro. Jacob Thomas has been elected President and is well qualified for the position. Bro. A. Florr, a very worthy young man, and a graduate of the University of Virginia, has been appointed as Principal. The board of education consists of thirty Directors who will solicit patronage for the school besides attending to other duties. A hall has been rented for the present, but

good buildings will be put up as soon as convenient. Some fifteen or twenty students are in attendance already. The Brethren are sanguine of success, as the membership is large in Virginia, and also in some portions of Tennessee.—*Advocate*.

IN Kinto sixty families were led to renounce idolatry through the influence of a single copy of the Gospel of John.

CAN it possibly be right for men to do each other all the harm they can?

THE River Brethren Annual Conference at Ringgold, Md., adjourned on Sunday, May 22. Three days were devoted to the general council and one and one half days to communion and experience meetings. The council is strictly private with the River Brethren. After this, all persons are welcomed and kindly entertained. Three meals a day are served for members and others. We spent a part of the day at the meeting on Saturday, and were much pleased with their mode of worship. The services were conducted in the German and English languages. Some able speakers were in attendance. Last year their General Conference was held in Canada. We have not yet heard where it will be next year.—*Brethren's Advocate*.

THE monks expelled from France are becoming wandering Jews. The Portuguese authorities will not allow them to settle in that kingdom; the people are driving them out of Spain; the law is too severe for them in Germany; Austria is not a congenial place for them; Holland is too Protestant, Italy too Catholic, Switzerland too independent. The only place left is the United States, and here they will probably come.

THE CHASTENINGS OF THE LORD.

BY MATTIE A. LEAH.

"As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. 3: 19.

THE above is a part of the message to the church at Laodicea. The Savior had sharply rebuked this church for her lukewarmness, had faithfully pointed out her defects, had discovered unto her, her true condition, her poverty, her nakedness, her blindness, her wretchedness, and had plainly told her how thoroughly he abhorred her in this condition. Now lest she should feel discouraged and driven to despair by the sharpness of the rebuke, he tenderly tells her that he has rebuked her in love.

These words did not proceed from a heart filled with scorn and hatred, but from a heart overflowing with love, from a heart filled with the deepest solicitude for her welfare.

The wretched condition of this church, entangled in the meshes of error, blinded by the God of this world and plunging headlong

into ruin, though all mindful of her condition, stirred the Savior's heart to its utmost depths. Every utterance, every word of rebuke is wrong from him. Could he be indifferent? Impossible! Had her spotted and loathsome condition only aroused his anger, he could have cast her off with disdain; but, oh! it called forth his pity. It aroused the unfathomable depths of his deep, deep sympathy: It filled his soul with grief unutterable.

What indeed is a sadder, a more painful sight to a Christian, than the disaffection of those who once enjoyed sweet communion with God, and whose delight was in the law of the Lord. If such a sight is so deeply painful to us, with our imperfect abhorrence of sin; how must it appear in the eyes of that Being who is too pure to behold evil, and who cannot look on iniquity.

But the Savior does not stop with mere sympathy. He uses means to reclaim the delinquent. He has at hand a great variety of means, and like a skillful physician if one fails he employs another. There is also a gradation in the means which he employs. He at first uses milder remedies, if these produce the desired result, nothing more is necessary; but if not, then more stringent means must be resorted to. This gradation is intimated in our text, first rebuke then chastening. We also perceive in this the deep solicitude of the Savior, the constancy of his love and the steadiness of his purpose. "Having loved his own that are in the world, he loves them unto the end." Nothing can quench that love; nothing can turn it aside. It is his purpose to give eternal life to those whom the Father has intrusted to his care; therefore they shall never perish, neither shall any man pluck them out of his hand.

The Christian may become careless, indifferent and blind to his own interests; but Christ's watchful care over him never abates. He ever pursues him with the same loving solicitude. If like the church at Laodicea, he has relaxed into a state of carnal security; from this state he must be aroused. The object which has drawn him aside, and which is now receiving his homage, must be removed, or embittered to him. If this object has taken a firm hold on his affections, its removal will be most painful.

But, says Jesus, "As many as I love I rebuke and chasten. Faithful, indeed, are the wounds of this Friend, "If," says the apostle, "ye be without chastisement whereof all are partakers, then are ye bastards, and not sons." Oh the chastenings of the Lord are the surest proofs of his love! So long as there is any good in the heart, any desire for the right, Christ will not forsake that heart. "A bruised reed will he not break; and smoking flax will he not quench." This little feeble germ, he will cultivate until it develops into a strong plant which can bear the scorching rays of the sun; and when it begins to bear fruit, he carefully prunes it that it may be more fruitful. "Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit."

But what is his manner of dealing with those whose hearts have entirely departed from him. He deals with them as he did with Ephraim of old, being joined to idols, he lets them alone. Oh! it is a fearful thing, to be thus left alone, to be abandoned by God, and given over to one's own perverse and carnal nature. We naturally like to have our own way, to form our own plans and carry them out; and it is a great trial of our patience to be continually thwarted in our plans, and disappointed in our hopes. But, says the Apostle, "The trying of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire, wanting in nothing."

Solomon says, "A child left to himself, bringeth his mother to shame." This will apply to children of larger growth. A person long accustomed to having his own way, being indulged in every whim, having every desire gratified, will soon find it very difficult to submit to any restraint and will soon become the mere creature of caprice, restless and unstable as the waves of the sea.

The more vigorous and healthy the vine, and the more fertile the soil, unto which it is planted, the more pruning it needs else it will soon become a wild entangled mass, and will bear no fruit. So the most vigorous intellects need the most pruning, the most careful training else the result will be a mere showy mass of rich foliage without any fruit. The Apostle says, "No chastening for the present seemeth to be joyous, but grievous nevertheless; afterwards it yieldeth the peaceable fruit of righteousness unto those who are exercised thereby."

Our heavenly Father is no respecter of persons, he chastens all, and if the chastening has the proper effect, if we are properly exercised thereby, he continues to use the rod until the old leaven is purged out, and we have become a new lump. Wise, indeed, is he who hearkens to the rod, and to him that hath appointed it, and learns the proper instruction from it.

The most eminent Christians, in all ages, have been those who have been the most severely tried. God's choosing place is the furnace of affliction. There he meets his people and manifests himself to them as he does nowhere else. He allures his chosen, and brings her to the wilderness. In this retreat, removed from the din and bustle of the world, he speaks comfortably to her, and gives her vineyards from thence. His presence, indeed, will change the valley of Achor into a door of hope, yea into the very vestibule of the palace of God. The three Hebrew children in the fiery furnace, Daniel in the den of lions, David in his cave, Joseph in prison, Paul and Silas with feet made fast in stocks, their backs lacerated with the cruel scourge, again Paul in the dungeon at Rome, John on Patmos, could all testify that these valleys of Achor, these positions so bitter to the flesh, were to them doors of hope, and how many Christians can testify that the most trying circumstances, beds of affliction, or perhaps what is far more pain-

ful and distressing, deep mental anguish, so deep that it seemed every fiber of the soul was racked and tortured to its utmost powers of endurance. Oh if there is a power that can soothe and comfort an agonized mind, it is divine. Human help fails, utterly fails here. But how many can testify of this valley of Achor has been changed to a door of hope.

We often speak of the sufferings of the martyrs, and commiserate them, while perhaps there are those in our midst, who are suffering a more painful and lingering death, and yet we have for them no word of sympathy, no word of comfort, no helping hand; but rather add to their burdens by our coldness, or neglect.

But it may be asked, why are chastenings necessary, why cannot we do without them? The God of this world hath so blinded the eyes, so perverted the judgment, and so warped the affections, that some powerful means are necessary to break the spell that binds us, and enable us to distinguish between real and apparent good, real and apparent greatness.

It has been said, and we doubt not, truly that if one angel were sent to sweep the streets, and another were sent to govern and empire, the latter would not think his office a whit more important than the former, and why? Because these holy beings with their clear and perfect comprehension, would know that the highest service they could render, would be to obey the behests of heaven. We with our puny minds put estimates upon things according to our imperfect standards. These idols that we have set up and pronounced great and grand, must be immolated before our eyes, and we must be made to see their utter worthlessness; yea the vanity of every earthly thing before we can properly appreciate things that are spiritual.

Earthly things are fleeting and changeable, and the heart that is stayed on these must always be fluctuating between hope and fear. One day, prosperity and success will crown our labors, and we are the recipients of praises and commendation, then the heart is elated, and the spirits are buoyant. The next day disasters thicken around us, disappointments come, friends forsake us, enemies become bold, and denounce us. With these outward changes our feelings experience a corresponding change; and thus will we ever be the creatures of circumstances, our happiness or misery at the mercy of others, or, at least, at the mercy of circumstances over which we have no control, until we let go our hold of the world, and resign ourselves entirely into the hands of God. Not until the mind is stayed on God who is unchangeable, will we be kept in perfect peace.

But oh what mental torture, what suffering we must pass through, how every source of human comfort must be embittered to us, before we can give up all our earthly idols. We hold on to them with a firm tenacity until they are cruelly wrenched from our grasp. But he that hath suffered in the flesh hath ceased from sin.

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ludus, Henry Co., Mo.

Will some one explain Genesis 4:10—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark he set on him?

ROMANUS T. CROOK.

Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet?

ANNA GUIDERY.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 42d.

W. M. LONG.

Does Gen. 4, infer that Cain and Abel were the firstborn of all living? If so, who was his wife?

MARY C. NORMAN.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Were these devout men from every nation?" all Jews, or not?

ROBERT T. CROOK.

THE DOCTRINE OF BAPTISMS.

Please explain Hebrew 6:1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, *of the doctrine of baptisms*, etc. What baptisms had Paul reference to, seeing he uses the plural number? In the German the reading is different: "Von der Taufe, von der Lehre." Here we have but one doctrine and one baptism. How are we to reconcile the matter?

J. H. MILLER.

YOU will remember that the Hebrews were Jews and this epistle was directed to those who had formally embraced the Gospel. By reading the latter part of the preceding chapter, you will find that those Jewish or Hebrew brethren made very little, if any, progress in the divine life; seeing they were dull of hearing, when for the time since they had embraced this doctrine, they should have been teachers. They had need that some one teach them again the first principles of the oracles of God; namely repentance and faith. By examination you will find that those Hebrew brethren still hung at the law; they were born and bred under it, and seemingly could not discern the better way of the Gospel.

Then the apostle says, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and laying on of hands, and of the resurrection of the dead, and of eternal judgment."

Now, considering that some of those Jews or Hebrews had been baptized by John, and some by Christ or his disciples, there was some little difference in their baptisms, if not in the administration, in their instructions; because John instructed his candidates to believe on Him that would come, when as yet he had not seen Jesus. If this is not what the apostle has reference to in that expression of baptisms, let us have something better.

JAS. Y. HECKLER.

A YOUNG PREACHER'S EMBARRASSMENT.

A YOUNG minister, soon after obtaining license, was invited to occupy the pulpit of the First Presbyterian church of Philadelphia, which had become vacant by the death of the pastor, the eminent Dr. James P. Wilson. It was of course a severe trial to his courage, to preach to a congregation, accustomed to listen to so able an expositor. But he shrank not from the ordeal.

His morning discourse was read to an attentive audience. In the afternoon, after reading over the sermon intended for the evening, he placed it in the pocket of a gown, which he was wont to wear in his study. When about to leave his house, he changed his coat and started for the church. On entering the pulpit, with equal surprise and sorrow he discovered that his manuscript had been left behind. How could the embarrassment of the emergency be relieved? To go back himself for the sermon was out of the question, for there was no one available to conduct the preliminary exercises of devotion during his absence. To send a messenger was equally impracticable, for the distance was too great to admit of the possibility of accomplishing the errand in the required time, particularly if the delay, that would occur from a stranger's want of familiarity with the circumstances of the case, was taken into account. There was evidently but one way out of the delicate and difficult dilemma, and this he decided to pursue. After the introductory services, announcing his text and closing the Bible, he proceeded to deliver his message as best he could. As he descended from the pulpit, several elders approached him with thanks for his excellent sermon. After a courteous acknowledgment of the compliment he added: "And I am sure you would regard your appreciation of my services peculiarly grateful to me, if you knew how much it cost me."

That young preacher was the Rev. Dr. Musgrave, who has since won fame in church circles.—*Church Union*.

From the Bible Banner.

HOW LONG DID ISAIAH PROPHECY?

Isaiah (chapter I) is said to have prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The above reign includes 154 years. Did Isaiah really prophesy so long?

J. LYLE.

ISAIAH does not say that he prophesied throughout the reigns of these kings, but in them.

It is admitted, he prophesied about 64 or 65 years, which is not improbable.

Dr. Barnes sums up in this way: "Uzziah died, according to Calmet, 754 years before Christ. Isaiah must therefore have occupied the prophetic office at least from 754 B. C., to 707 B. C., or 47 years; that is under Uzziah one year, under Jotham sixteen years, under Ahaz sixteen years, and under Hezekiah fourteen years. It is not known at what age he entered on the prophetic office. It is probable that he lived much longer than the fifteen year of Hezekiah. In 2 Chron. 32:32, it is

said that the rest of the acts of Hezekiah were written in the vision of Isaiah; and this statement obviously implies that he survived him, and wrote the acts of his reign up to his death. As Hezekiah reigned for thirteen or fifteen years after this (Isa. 38:5; compare 2 Kings 18:2) the world must be of period of his prophetic ministry extended to at least a sixty-one or sixty-two years. He survived Hezekiah, he probably lived some time during the reign of Manasseh."

Uniform Jewish and early Christian testimony is, that Isaiah was killed by being sawn asunder by command of Manasseh.

From the Latter Occur.

A KARE, OLD BIBLE.

IT is not generally known that in the Congressional Library at Washington there is an old Bible which is well worth a walk to the Capitol to examine. It is of Italian origin, and is supposed to have been written in the thirteenth or fourteenth century, but the actual date is unknown. It is written in Latin, upon vellum in clear, bold characters and extremely uniform. The writing is in two columns, about three inches wide, with a margin of two inches. It is embellished with 145 miniature paintings, and upward of 1,200 smaller illuminations, which are beautifully executed, and are as brilliant to-day, as the day they were done.

The initials of books and prologues are two and a half inches in height, and those of the chapters are one inch in height. It is contained in two large volumes, and cost the government \$2,200 in gold, when gold was at a high premium, and was purchased at a sale of the library of Henry Perkin, Hanworth Park, near London, in June 1873. The skins in the first volume have all been repaired, except five; in the second volume they are nearly all perfect.

A PREACHER'S ARTIFICE.

FATHER REES, the celebrated but eccentric preacher of Naples, once scared his congregation in the most unusual way. He preached a tremendous sermon on the inevitable consequences of a sinful life. His hearers were in a confusion or excitement, with the blazing picture of a banefulous retribution before their imaginations. All at once he stopped in the very midst of an eloquent appeal and cried out, "Now, all of you who sincerely repent of your sins, hold up your hands!"

Every hand in the assembly went up in an instant. The preacher looked upon the scene for one awful moment, and then, addressing the high powers, exclaimed: "Holy Archangel Michael, then who with thine almighty sword standest at the right of the judgment seat of God, hew me off every hand which has been raised hypocritically."

In an instant nearly every hand dropped to its owner's side.

The winds and tides of life preserve humanity from stagnation.

A MAN should beware of the company he keeps, for by it he is known.

Correspondence.

From the Rockies to the Alleghenies,—
Notes by the Way.

NUMBER IV.

CHICAGO, Ill., June 1st, 1881.

We left St. Jo the 23d ult., expecting to go direct through to the Brethren near South English, Iowa; but alas for human expectations when railroad figures in the matter. At Cameron Junction the train of the Rock Island Route pulled out on one side of the depot, while ours was coming in at the other.—There was no excuse for them going as they did and leaving the north-bound passengers standing, looking at the going train, not over 100 yards away. It is enough to say, we were left until next day, and as a result had to also lay over at Washington, Iowa, all next night, and arrived at Harper, Iowa, on Wednesday, near noon. Was met at the train by Eld. Samuel Flory and taken to his pleasant home. Next day he kindly volunteered to take us on our way to Iowa Co. Bro. A. Flory conveyed us from his home to our brother-in-law's, Henry Sanger, (brother to wife) near Millersburg, Iowa.

Next day we returned, stopping with Bro. Noah Miller, who conveyed us to the Brethren's meeting-house, near South English. The malarial poison arising from the low lands along the Missouri River was too much for me, so I was taken violently sick with malarial fever; but by a determined resistance I fought it off, so far as to be able to keep moving from place to place and do some preaching, though it was at the apparent sacrifice of what little strength I had left.

Bro. Daniel Miller of Virginia, and Bro. Hopwood, of Iowa, were with us at these meetings, also the home ministers. Notwithstanding the busy season there was a good turnout and an excellent communion at night. Next day the large house was overflowing with attentive listeners.

Eld. Jacob Brower, Eld. Samuel Flory and C. Brower are the ministers at that point. The South English church has passed through a season of trials, but now there are good indications of prosperity, and we trust the church will go on so as to receive a refreshing from the Lord.

At an early day in the history of the brethren, I lived among the people who have made that beautiful section of Iowa what it is. I visited the grave of my dear father, who lies in the cemetery near the church house. I will remember the time when I stood at the open grave of the first occupant of that graveyard dug out on the open prairie. Now we can count them by the hundred. Twenty-five years have elapsed, and in that time many a loved one has fallen by the hand of death.

That section of Iowa is as good we presume, as any in the State. We visited the old homestead; but oh, how much everything has changed! Those that once were there, had gone, and everything seemed to call up the days that were long, long ago.

On Monday we boarded the train at South English, and ran down to Washington Co.,

where Bro. B. Miller met us, and conveyed us to his home. Next day to Eld. John Thomas, who took us in the afternoon to the train at Keota.

Next morning at 6 we were in Chicago. We tarried in the city during the day. A Turkish bath is a good antidote for malaria, so we thought. We interviewed some of the most important business streets and took in some of the sights. Met Bro. Beechy at the Fort Wayne depot. By the way, this is one of the finest, finished depots in this or any other country. Marble floors, stained glass, solid brass balustrades, silver-plated chandeliers, etc., give it a grand appearance. The attention to passengers by the depot officials is the best we ever saw. One cannot possibly go amiss or take the wrong train from their depot. This eve we take the train for Lima, Ohio, our next stopping point. J. S. FLORY.

Census Matters.

Rogue River Valley church, in Oregon, when filled, will complete the Brethren's Census in that State. R. R. V. send on your schedule.

HOWARD MILLER.

Schedules are on file for every church in the Middle District of Iowa, except the one in Harrison Co.

I will be able to publish the strength of the church in that district, when the officials record their church among the peace people. If a schedule has been sent, it has gone wrong. Please look after it at once.

HOWARD MILLER.

From David Bechtelheimer.—My wife, daughter and myself bid our children and friends farewell on the 23rd. We boarded the train at Warsaw, Kosciusko Co., Ind., on the 24th for the far West and arrived here at 3 P. M. on the 25th. Found the health good, excepting that the whooping cough is among the children. A child, aged three months and 12 days died the day we arrived here, and they called on me to preach the funeral, which is the first funeral, preached at the time of burying, by the Brethren in this part of Nebraska.

There are about twenty-eight members here and no preacher. There seems to be much rejoicing at the prospect of having meeting hereafter more regularly. The members met yesterday at the school-house and organized a Sabbath school, as they had one here last year.—They made choice of all their officers among the Brethren, excepting the chorister. So it will be a Sabbath school by the Brethren. I had preaching at old Bro. Snaveley's in the afternoon; had good attendance. As the saying is, scarcely had the harness been took off, when they threw it on me again and put me to work. We hope, the Brethren will remember us in their prayers, that the work may go on in the way that the Lord wants it to go. We feel satisfied, so far, with the country.—Dorchester, Neb., May 30.

From H. P. Brinkworth.—We cannot afford to rest and let our feelings smother, while our heart burns within us to do good to our fellow-men, and especially those of our native country. The thought sometimes seems pre-

posterous and out of the question,—to start without co-operation. The church desires not that. If you go on a visiting tour, others will say, "The church sent him not and does not recognize his work."

Again, if you put forth energies in your own church, you are repulsed with the saying, "There is room near home." If you commence near home, you are repulsed by those who say, he wants to forward himself or herself and thus it goes. Brethren, in the name of our Master I speak unto you! I ask the question: "What shall we do?" As in the Light of God I humbly ask you to consider and answer. Many, to day, are awaiting the time when missionaries may be sent to the land of Bibles,—even the Old Country. Her pastors have become corrupted, her churches are well-nigh fallen, her members lose ease, quietness, wealth, splendor, pride, and things abominable to God; the way of the truth is evil spoken of, and many are waiting for unadulterated truth. O, Brethren, the call is issued for workers. Our Savior calls. He says, "Go ye;" he says "teach;" not only that; he says "baptize" all believers; not only that; he says teach all things commanded." Will we obey our Savior? We say we love him. Well if we do, we certainly should obey him in this most important command to our fellow-men. Do we need money to carry on the work? God has blessed the church with that. Do we need men? God has provided men. Do we need anything more? I answer, yes! We need to work at once, to start,—to start at once. Wait a little, brother,—says one. Well, when I preach, I cry, "To-day is the accepted time," and I cannot preach this and practice differently.

Another will say, "Go, but bear your own expenses." We believe that is the best way; yet we remember, God has given riches to some and mouth to others, to declare his Gospel to the poor, and I say, prove your faith, your belief by your works. You say you love God,—send his word to all nations. Now, evade the truth of this by Scriptural reasoning, and we resign our will, our way, and let God be the judge!

From John M. Kessler.—It is with feelings of sadness that I can say to you, yesterday the 22nd we had the most touching farewell sermon that I ever witnessed in my life, from our beloved old brother David Bechtelheimer. He has been our minister for 31 or 32 years and had the oversight of the church for over twenty years, and had the oversight of the adjoining church on the East, and also on the west of his district; so there are three congregations left, to mourn the loss of their elder. A kind, old father and mother will also miss him. He sold off his farm and other property and is going to move to the south-western part of Nebraska, which, I hope, he may find a good home. May the Lord enable him to build up another good church there as he did here. He visited the district east of this on the 21st and attended the council-meeting, where he baptized four precious persons into the body of Christ; then preached his farewell sermon at home next day, to the largest congregation that I ever witnessed at the Beaver Dam brick church, and

I think it was the most solemn-looking congregation that I ever saw. He spoke from the latter part of the last chapter of revelations.

Bro. Buchtelheimer leaves us here in the Beaver Dam church with one good, old, elder and young speaker. It leaves our dear old brother with a heavy task before him. The prayers of the righteous avail much; brethren and sisters, pray for us that we may prove faithful. — May we all try more and more to live in the true spirit of the Christian. May we all try and keep in love and union with one another and with the world, that our good works may prove our faith to the world. — *Bloomingsburg, Ind., May 23.*

From I. L. Switzer. — The May number (17) of B. at W. is just this morning received. If you have really followed my copy in "Tricks of the Typ s," precisely—as you say, you certainly have the joke on me.

The fact is, I hardly thought you would publish the article and, lacking faith, I was correspondingly a little careless.

After all I feel like releasing you from your promise. Never copy mistakes. I would not have you to do a single thing, that would in the least prove derogatory to the best interest of the B. at W.

The exact reverse was what I aimed at. Your paper has been our family companion so long, that, perhaps, I am by familiarity induced to exercise too much liberty in endeavoring to guard its highest and best interest; and it seems but just that I should receive a lesson in return.

The sequel proves that we are all liable to make mistakes. Forgive me. You take one, and I will take the other side of charity's broad mantle and we'll wrap ourselves and others with us, and go on our way rejoicing.

We are having beautiful weather. Prospects are promising so far for a bountiful crop of almost everything this season, and I sincerely hope that with general prosperity among us, you will not fail to realize your share of the benefit by the increased circulation of B. at W. Would love to have you get your 10,000; feel certain that you soon will, and will do what I can to assist you to do so. Mean while let us watch and labor and pray. — *Jewell Center, Kan., May 25*

From F. C. Meyers. — On the 12th of May I left Eumet, Arkansas, for Arkadelphia. — Found the families of brethren Gephart and Kingsley well. On the 15th, Bro. Gephart, myself and several others went a distance of about four miles down the railroad on a hand-car to meeting, which was held in a Baptist church house. In the morning one of their preachers spoke from the text, "What will we do with Jesus?"

In the afternoon Bro. Gephart preached an interesting sermon, after which we returned home. Bro. Gephart intends to commence holding meetings at his house and Bro. Kingsley's as soon as he can. I hope the Lord will open the way for them and bless them abundantly. Many thanks to them for their kindness to me. Those members who are thinking of emigrating, should not fail to visit that part of the country. On the 20th I left for St. Louis. I had a few tracts, which I put in my

pocket to distribute on the train. I handed some to a man that I heard speak to another man against whisky. After he had read them, he came and sat down by me and began asking questions about the brethren. He said, "he had heard his father talk of the Brethren, when he was a little boy," but did not know much about them, only as a class of people that any one could depend on what they said to be true. He said there is a man in his neighborhood that was raised in our belief, and had married a woman that is a Methodist. This man joined the Methodists, but the preacher had to take him in the water, and baptize him face-forward three times. In his outward appearance he conforms to the order of the Brethren, and is liked by every one.

This gentleman, with whom I was conversing, does not b-long to any church, but was raised in the Baptist belief. He said his wife was a very zealous member in that church. He said he tells his wife that he sees so much hypocrisy in those churches, that he believes he will become an infidel yet. I handed him the tracts, one, "Infidelity, its Cause and its Cure." The other, "The house we live in." He was greatly pleased with them, and intends to show them to his wife. I gave him more to give to some of his neighbors. He wished that the Brethren would go there and preach. I took his address, hoping to have it published. I hope the Brethren who have been chosen for this work, will not be neglectful of their duty. This man has a drug store and keeps the Post Office. His address is Dr. W. S. McCall, Reform, Callaway Co., Mo.

I want to get, as soon as I can, a new supply of tracts. I expect to travel some more, shortly.

I arrived here, in St. Louis at 6 P. M. yesterday; found my friends all well. It seems as though I were on the track of Bro. Gish; hope I will catch up with them yet. Quite likely I may see them at A. M. this June. — *St. Louis, Mo.*

From David L. Williams. — After laboring four days with the members of the Mound church, Bates Co., Mo., I returned home; found all well; for which we are truly thankful to the Lord. Bold council with the Mound church, and all business passed off very pleasantly. There was a good lively and agreeable interest taken in the work, a manifestation of a desire for the good work begun among them to still progress and prosper.

All of the young members were out at the council. This gave prominence to the meeting. The most principal work done, was to decide upon, and set the time for their feast, which is to be, if the Lord is willing, on the 3rd and 4th of September. They intend to arrange to hold a series of meetings, commencing Friday evening, August 26th, and to close with said feast.

This church is exultant over the success of their work in the past. The prospects for the future are fair; there are a number of persons that are doubtless near the fold. May God's special grace rest upon them.

From Wm. T. Smith. — We have preaching every four weeks at our school-house. Eld. G. W. Feaser, of Longmont, was with us

two weeks ago. He is very much liked around here by the friends. We expect Bro. Joseph Bashor to preach to-morrow, the Lord willing. There are but five or six members in this neighborhood, but there is a good prospect for many more. I take the B. at W. which I appreciate very much. — *Berthoud, Cal.*

From J. T. Meyers. — On the 22nd eight were received into the Green Tree church by baptism. Others are near the kingdom and we rather expect there will be a number yet to join in with us sometime this Summer. — *Oaks, Pa., May 30.*

From E. A. Orr. — I am now, taking eight papers and I am sometimes perplexed to know how I am to read them, and keep up my other reading, and yet I am unwilling to let the Microcosm go on without enjoying some of the rich things that we can measureably hope for from one who has done so much for God, truth and science as Willford Hall.

No human production gave me more real joy than his "Problem of Human Life." I have read the writings of all the most learned skeptics, and for some time taken the "Princeton Review;" and hence I was all the better prepared to enjoy the book. — *Plattsburg, Mo.*

MANY preachers seek to impress their hearers with the fact that life is short, but forget it in their sermons.

The devil never told a slicker lie, than when he told you that it did not matter what you BELIEVE as YOU WERE SINCERE.

In the beyond, the slanderer and the hypocrite can not come. Here the good and the bad mingle together. In heaven the pure and the holy, only, gather and there abide. The impure cannot enter therein, because of their unfaithfulness, because they are not the children of God.

A MINISTER, recently, in a sermon said: "Some professors pass for very meek, good-natured people, till you displease them. They resemble a pool or a pond; while you let it alone, it looks clear and limpid; but if you stir toward the bottom, the rising sediment soon shows the impurities that may lurk beneath." Just so.

At the siege of Sebastopol a cannon ball, missing its aim, struck in the side of a neighboring mountain, and forth from the fissure made by it, gushed a stream of crystal water. Thus a missile of death is made the means of opening a life-sustaining stream. If in us abide the waters of eternal life, the thrusts of Satan will only open channels by which they may flow forth.

It is a very common thing for Christians to pray that the Lord will add his blessing to their works, as if they were ahead and the Lord followed after. A Christian's daily prayer should be, that he may know what the Lord would have him do. A Christian's daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing, when that order of service is observed.

Health and Temperance.

S. T. BOSTERMAN.

EDITOR.

All communications for this department should be addressed to S. T. BOSTERMAN, Dun-
dun, N. Y., or to the Editor, Health and Temperance.

A SLICE OF HAM.

THAT the food which we eat, largely governs our health needs no denial, for it is a fact long since established. This study is a science that will never be finished. But few graduates. Both something new or differently served is the study of the day, and it must be sought, served and eaten, however greatly detrimental to health.

This science is a more of health from two reasons.

First it promotes a healthy brain. Second, an overtaxed stomach, both of which debilitate and sicken the system, is a most undesirable thing. My text—a slice of ham. I shall now in a careful and careful way, confine myself to the theme and elucidate from the text.

Flesh foods are found in nearly all tables. They form the staple article offered in most families, and the absence of meats on their table something appears to be wanting.

You visit friends and their table, and however much the table may be loaded with food and no meat, and preference, none on hand on their table, says: "Have on meat, today please, because" you must make the best of our fare to-day, our meat is good. Just as though nothing else was to be had. While flesh foods are eaten, finding their way to the table from time to time, they should not be confined to a certain portion of the table, and then more meats should be eaten without any meats than with, to insure good health.

This is a much lessening of a habit that should be discarded, specially that which is known by the name of "meat-eating," the "hog," the "servant," and the "man of color."

Well, now that sounds a high, does it not? "You take the food right away from the pig at the table." "We have heard and must have done of the whole thing, and for one winter's time I have been thinking of it, and now I would come and take it all away from me." No, my friend, but I would give you as it stood about sixty or seventy pounds of what is more or less, which property need will go far to better sustain your family than the pork and your nice ham needed.

Taking away your pork and ham from your table, replace it with fruits, vegetables and cereals. Taking away your pork and greasy foods, I take away scurvy and kindred diseases, dyspepsia, with all its nauseating sensations and long, sore places attended. I replace you with good health, a happy and a good cheerful disposition.

A porker eats plenty of salt, pepper and spice, calumet and piety, and the same all thrown together. No wonder his stomach complains. But are we sure his stomach is better? Is there an advantage in that? No, unless it would be better, as evidenced from the promptings of your stomach during the day when you eat last meal time.

If you would be blessed with good health, dispense with so much grease and flesh food, and give the pork a wide berth, and let spices, pepper and all condiments alone, eat what was originally designed, grain, fruits and vegetables, and enjoy the blessings of God and be happy.

By discarding pork you not only free yourself from scurvy and its kindred associates, but you avoid "trichina" and more, the "swine plague." A physician of note in making observations in a Chicago slaughter house says, "commenced with the plague or cholera are not separated from the others, but are slaughtered at about the same time to the same place, those not able to do so are not made into soup, but are converted into lard."

It is said that microscopic examinations show minute organisms in the lard, and those organisms are identical with those in hog cholera. Is your nice cured ham surely healthy? Is the lard any better?

Can you not live without it? A four year's experience has taught me it can be done, with the best of results.

KEEP AHEAD.

ONE of the grand secrets of success in life is to keep ahead in all ways possible. If you once fall behind, it may be very difficult to make up the headway which is lost. One who begins with putting aside some part of his earnings, however small, and keeps it up for a number of years is likely to become rich before he dies. One who inherits property, and goes on year by year spending a little more than his income, will become poor if he lives long enough. Living beyond their means has brought multitudes of persons to ruin in our generation. It is the cause of nine-tenths of all the defalcations which have disgraced the age. Bankers and business men in general do not often help themselves to other people's money until their own funds begin to fall off, and their expenditures exceed their receipts. A man who is in debt walks in the midst of peril. It cannot but impair a man's self respect to know that he is living at the expense of others. It is also very desirable that we should keep somewhat ahead in our work. This may not be possible in all cases; as, for instance, when a man's work is assigned to certain fixed hours like that of the operatives of a mill. But there are certain classes of people who can choose their time for the work which they are called to do, amongst them there are some who invariably put off the task assigned them as long as possible, and then come to its performance hurried, perplexed, anxious, confused—in such a state of mind as certainly unfits them for doing their best work. Get ahead and keep ahead, and your success is tolerably sure.

[B]

THAT BEDROOM!

WHAT about it? Well, a good many things might be said. It ought to be a place for quiet and refreshing sleep. But it is not such a place. Restless tossings with troubled dreams are there. Morning after morning finds the sleep weary, listless, and dumpy. He wonders why it is so, and we wonder, too. But our wonder is that he does not make it a

matter of thought, and learns how to sleep as he should. When anything is wrong with us, there is a cause for it. As a rule, that cause is not so obscure as to require the aid of a modern scientist, with all his jargon of incomprehensible technicalities covering his still more incomprehensible ideas, or want of ideas, to ferret out.

To exorcise the demon of restlessness is not bedroom work alone. He who seeks the comfort of sound, refreshing sleep must properly control his habits by day as well as by night.

So much may be said about sleep in general that the bedroom is in danger of being forgotten. After all, that particular bedroom does not differ materially from many others of its kind.

Twelve feet long, ten feet wide, and seven feet six inches high, it has a capacity of nine hundred cubic feet. It has a door opening into the next room, and another into the hall leading to the stairway and hall below. One large window, with sash supported by pulleys and weights affords, or ought to afford, air and light from out-doors. The fourth wall is solid. The bed stands in a corner, with the head to this wall. Two walls confine the exhaled air about the head of the sleeper. The bed rests on springs, with mattress and feathers above. The breath of the sleeper is doubly foul from late and full suppers, and from ulceration of the respiratory membrane, caused by chronic catarrh. In such a case good ventilation is more than a usual necessity. Is it attended to? Take a peep at that room. Doors closed—windows carefully closed to keep out the night air. Any good work on ventilation can be consulted to ascertain how long nine hundred cubic feet of air will supply respiratory material in such a room for one occupant. And yet that is a nice bedroom, genteelly furnished. If good sleeping is not done there, the failure is less chargeable to the room than to its management. How many cases of the kind have you met with, reader?

J. S. GALLOWAY, M. D.

In Oregon the license question has taken a new form. The license instead of being taken out by the saloon-keeper, is issued to the man who drinks, and every six months the names of the persons who are thus licensed are published in the local papers. The new system has thus far proved an efficient instrument.

THEY have a severe liquor law in Mississippi. Each saloon-keeper or retail dealer in liquors is required to give a bond of \$2,000 and is liable for that sum if he sells any liquor between 12 o'clock Saturday night and 12 o'clock Sunday night, or on election day, or sells to any minor or intoxicated person, or permits any card playing or any game of chance, even for amusement.

AN acre of government land costs \$125. A corner wet-grocery hanger on will easily consume five ten-cent drinks per day. In two and one-half days he has swallowed an acre of as fine land as "lays out doors." He averages two days and a half of loafing per week, he consumes a fair sized farm every year. And these are the men who in cities can find nothing to do, are continually complaining of hard times, desert their families when the wife can not earn enough to keep them in liquor, or refuse to give them more, and overrun the country as tramps.

GENERAL AGENTS
FOR THE
Brethren at Work,
AND
TRACT SOCIETY.

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ANY one with a little industry and perseverance, may secure any of the above premiums. Now is the time to add to your library. This book should have a wide distribution, as in it are contained quotations and references found in no other work. It shows great care and research in its preparation. Agents are wanted in every congregation. Send for blanks and terms to agents. Address:

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Problem of Human Life is having an immense sale. It goes off in a manner that is astonishing. Everybody should read it. Price, by mail, only \$2.00.

Fallen Asleep.

Blissed are the dead which sleep in Christ.—Ecc. 12. 13.

SHIFFLER—May 27, 1881, at North Manchester, Ind. Bro. Eli Shiffler, aged 55 years, 1 month and 16 days.

He leaves a companion and twelve children and many friends to mourn the loss; but not as those who have no hope. He was a faithful member of the church for twenty-five years. Funeral services at Syracuse, Ind., by Dr. Younce and the writer from Rev. 14: 13 to a large concourse of people.

D. ROTHENBERGER.

SAWYER—In Thowne Co., Kan., May 27th, sister Sarah, wife of Bro. John, and mother of our esteemed fellow-minister, Bro. W. H. H. Sawyer, aged 75 years, 6 months and 6 days.

Deceased was a member of the church over fifty years; united with the church in Preble Co., Ohio. Funeral services by the writer.

W. J. H. BAYMAN.

LYON—At Good Hope, Ohio, March 16, 1881, Sadie M., consort of Michael C. Lyon, aged 24 years, 7 months and 7 days.

Her disease was hectic consumption. Sadie was confined to her bed seven weeks. She was a consistent church member, greatly esteemed and much beloved by all. She was naturally of an affable and obliging disposition, pleasant and agreeable. She was much esteemed by all who had formed her acquaintance. In her death her heart-broken husband has lost a kind companion, the widowed mother an affable daughter, and the sister one that was always loving and gentle; yet they need not mourn as those who have no hope. To the grief-stricken husband we would say: "Strive on, to meet Sabe in heaven. God is able to sustain you in all the sorrows of life. Cast your cares upon him, and may you be permitted to meet again in the bright climate where there is no more parting."

A. C. GUSTIN.

BRUBAKER—In the Mt. Valley church, Greene Co., Tenn., June 2, 1880(?) Eld. Henry Brubaker, aged 74 years and 20 days.

Brother Henry was born in Virginia. He embraced religion in his early life, was elected to the office of deacon, then was called to the ministry in 1848, and then ordained to the eldership, in which capacity he served until called by the great Head of the church to the home of the blest. He was the father of nine children. His first companion, two daughters and one son preceded him in the journey of life. All died in the Christian's hope. He left a second companion, four sons in the ministry, one deacon, and one wandering out of the fold of Christ, and a great many grandchildren to mourn their loss. He was not as able a minister as some, but fervent and earnestness in the cause of Christ he had few superiors. He requested his funeral should be preached by the writer, which was done from Rev. 14: 13, to a large and attentive audience.

ABRAHAM MOISEBEE.

Death of Elder Daniel Neher.

NEHER—Near Salem, Marion Co., Ill., April 12, 1881, Bro. Daniel Neher, aged 67 years, 6 months and 9 days.

He leaves a sorrowing wife and three sons and two daughters; had 27 grand-children, (two are dead) to mourn their loss, hoping their loss is his greater gain. Our brother and his wife have lived together as husband and wife for 43 years, 6 months and 26 days. He was a member of the

church 47 years. Preached 35 years. He was a son of Henry and Elizabeth Neher.

Bro. D. Neher was born in Rockingham Co., Va., Oct. 3, 1813 and united with the church in that county in September 1837. Emigrated to Clark Co., Ohio in the year 1835. Then moved to the State of Indiana (to Clinton Co.) in the year 1837, and was united with Mary Metzger in the holy bond of matrimony, Sept. 17, 1837. He was elected a minister of the Gospel March 27, 1846, and ordained to the eldership June 1, 1855.

He next moved to Marion Co., Ill., in the year 1871. Had the care and oversight of the church. The church needed a meeting-house to worship God; in the year 1877 Elder Neher with the rest of the members agreed to build a meeting-house for the members and their children and the neighbors and their children, and all their friends to meet together to worship God. I have been informed that Elder Neher bore about half of the expenses of the house. His last sermon preached to his congregation, Feb. 6, 1881, from the following text: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." John 9: 4.

Bro. John could live to see the day, that his children all united with the church, his three sons being elected ministers of the Gospel and occupying the same official relation.

Bro. Neher's death was rather peculiar. A tumor had grown around his throat just where the food would pass into his stomach. The tumor had grown around the throat so tight, that no food could pass through it for thirty-three days. It was one of the most solemn cases I ever witnessed. He was anointed with oil in the name of the Lord before he died. He was willing to go to his long home and be with the Lord. He would frequently say, not my will be done, but the Lord's will be done. He was a faithful brother, always contending for the faith delivered to the saints. He was a good counselor. The church lost a faithful minister, the neighbors said: We lost one of our best citizens.

On the 12th of April he died and on the 11th he was buried. A very large crowd of people attended his funeral and many tears were shed. Peace be to his ashes. Funeral improved by the writer from John 5: 25, 28 and 29.

JOHN MEZGER.

Announcements.

LOVE-FEAST NOTICES.

June 14, at 4 P. M. in Panther Creek church, Woodford Co., Ill.

June 14, at 2 P. M., at Cerro Gordo, Ill.

June 14 and 15 at 10 A. M., in Astoria church, Fulton Co., Ill., 2½ miles south from Astoria.

June 15 at 4 P. M. in Pine Creek district, (near Walkerton, Ind.) Stop off Lapaz on B. & O. R. R.

June 15, in the Upper Cumberland district, Pa.

June 16, at 10 A. M. at residence of Geo. Hysland, 1½ miles from Smithville station on the P. & Ft. W. R. R., Ohio.

June 14, and 15, at Pine Creek, Ogle county, Ill.

June 14 and 15, at 1 P. M., in the Milledgeville congregation, Carroll county, Ill.

June 16 and 17, in West Branch church, Ogle Co., Ill.

June 16 and 17 at Hickory Grove, Ill.

June 17 and 18, three miles north-east of Clatshe, Johnson county, Kan., at the home of Bro. B. Brubaker.

June 17, at 10 A. M., South Campbell church, Ionia Co., Mich.

June 18 and 19, Maquoketa congregation, one-half mile east of Lost Nation, Clinton county, Ia.

June 18 and 19, at 10 A. M., at Big Grove, Benton Co., Iowa.

June 18 and 19, at 2 P. M., in meeting-house, at Farragut, Fremont Co., Iowa.

June 18, at 4 P. M., in the Beaver Creek church, at Bro. John Sears', six miles west, and three miles south of York, York Co., Neb.

June 18th and 19th at 1 P. M., Love-feast at Yellow Creek, Stephenson Co., Ill.

June 25, at 2 P. M., in West Pine church, (near Woodstock, Richland Co., Wisconsin.

June 25 and 26, Elk Creek, Johnson Co., Neb., at the house of Bro. Jacob Crafts, commencing at 10 A. M.

July 2 and 4, at 1 P. M., in Grundy church, Grundy Co., Iowa.

Sept. 2 and 4, in Mound church, Bates Co., Mo.

A BILL introduced into the Vermont Legislature forbids running railroad trains and locomotives on Sunday.

THE Cherokee Indians, the most civilized nation in the Indian Territory, number 20,000 actual citizens. It supports one hundred and seven schools, in which instruction is given in English, a boys' high school, a girls' high school, an orphan asylum, an asylum for the insane, blind and indigent, and other public institutions. Out of 5,160 men over eighteen years of age, only sixteen are hunters and live fishermen; 3,546 are farmers, and the rest are professional men, merchants, mechanics and laborers.

A POOR tramp was found in Mitchell, Ind., at the water tank, in the south part of town during the extreme cold weather in December, and from the effects of exposure died and was buried in the "pot-hole field." Some day that day to the present day, the sexton has noticed a small black and white dog watching by the grave of his master, for the dog was with the tramp when found. The dog would growl at the old sexton when approached, but to-day he had to far succumbed to starvation as to be treacherous. When the old man carried the poor brute to his house, and when food was placed to his mouth, he was able to swallow. As soon as the dog is restored to strength sufficient he will be returned to the grave of his master, furnished with a comfortable kennel, and the people will see that he is well fed and cared for. It is to be feared by the sexton that during the three months, the dog had not been away from the grave nor eaten a bite.

THE German government has used every device to prevent the emigration of its citizens, but to no purpose. Failing to keep her soils at home, Germany has attempted, as the next best thing, to keep them German and thus propagate a German influence throughout the world. But here too, she has been defeated, and the desolating cry is, "Our children all turn into native Yankees!" The second or third generation, and are lost to us. As a last resort an attempt is now to be made to turn the tide of emigration towards some part of South America, where, it is hoped the German element may be able to maintain itself. To facilitate this enterprise, a leading German journalist is about to start on an extended tour through South America. There is quite a belief in Germany that a large and influential German colony with a decided German policy may yet be created under the Southern Cross.

BRETHREN AT WORK.

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Single Copies,
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Vol. 6.

Mt. Morris, Ill., Tuesday, June 21, 1881.

No. 24.

Editorial Items.

THE most popular religion is that which seldom pall at the purse.

THE Roman Catholics have succeeded in driving every colporteur out of the Tyrol.

ALL the Deedon papers, excepting the *Atheists*, were represented at the A. M.

THE rulers of Russia are still in doubt. The nihilists continue to threaten the Emperor.

ONLY sixty cents for B. at W. to January 1st, 1882. Now is the time to secure new subscribers.

DO not fail to send for a copy of the Stein and Ray Debate. The book is now ready for delivery.

BRO. D. M. MILLER, of Lunark, went to Minnesota last week to continue his missionary work there.

THE West Branch Feast, last Thursday and Friday, was well attended. There were three baptisms.

THE British and Foreign Bible Society put in circulation in China, last year, 229,000 copies of Scripture.

THE ticket agent at Ashland told that 1,000 persons came over the railroad to that point during the A. M.

EVERY little folks have caught the missionary spirit, and desire to help build a meeting house in Denmark.

THE natives of the New Hebrides have paid the entire expense of publishing the Bible in their own language.

THOMAS were baptized at West Branch, June 12th. Church interest at that place is working up encouragingly.

WE see from the paper published at Mayville, Colorado, that Bro. M. V. Sward has reached that place in safety.

OUR great Brotherhood stands firmly united on the fundamental principles of Christianity. The opposition is small.

THE Standing Committee held its meetings in one of the College rooms, hence had a very convenient place of business.

BRO. H. R. Holsinger and wife spent a few days in town last week with their daughter, Lottie, who is attending school at the College.

NOW, brethren and sisters, let us have good pure matter in our paper. Do all you can to help make the contents of this paper that it should be.

FREEDERICK a Jewish convert residing in Keszmet, Hungary, who was baptized about 217 years. The husband is 106 and his wife 111 years old.

THE two honored principles of our fraternity were nobly maintained at our late A. M. May that helps us to defend these principles more than ever before.

WHILE at Ashland we were so busy that we could spend but a few moments in the *Gospel Preacher's Office*. We would like to have been better equipped.

ARE you working for the 10,000? Only 10 cents for B. at W. to January 1st, 1882. Let every reader resolve himself into an agent and procure some subscribers.

R. H. MILLER, John Wise, and Daniel Vanhook are expected at Wadman's Grove on Friday of this week.

AT the A. M. \$2,800.00 were collected and pledged for a meetinghouse in Denmark. Nearly \$1,000.00 was cash.

THE next Annual Meeting is to be held with the brethren in Northern Indiana. The next point is not yet fully determined.

ERD. JOE RUTISH, of Rockford, Ill., was expected last week. He has been unable to come on account of sickness.

THE Standing Committee was an able representative body. It comprehended the situation, and did its work in the face of the Lord.

BRO. EISELMAN's correspondents will please exercise patience, as he is unable to move now. He hopes to be able to attend to some of the work soon.

CHURCH news and correspondence received during our absence could not be inserted full after our return, because some of it may seem a little odd to our readers.

BRO. D. C. MOORE gave in the *Frontier* an interesting, condensed report of the savages and dangers of the District meeting in the East District of Virginia.

THIRTEEN men and 187 persons engaged in missionary work in Japan. The missionaries have reached the land of crosses of society better in Japan, so far, than anywhere else.

ON but it was mostly at our late Annual Meeting. It rained every day excepting Friday. It did not take the constant raining of a few men and people long to make the mud thick and deep.

AT the A. M. the citizens were favored with a meeting, at least in which to transact business. The custom is now growing not to interrupt with business who abuse the privileges of the church.

A PRESSURE of business in the office did not permit us to attend the Pine Creek Feast last Tuesday and Wednesday. The presence of the brethren was not so large as usual, but the meeting was interesting.

BRO. D. L. MILLER, of Hagerstown, Md., is spending a few weeks with his children at the College. He expects to accompany his son D. L. to Chicago about the middle of July. He is a fine-looking old brother.

BRO. EISELMAN attended the Love-feast at Rounder, Woodford Co., Ill., last week. He reports an excellent meeting and a very working body of members. He will have something to say about the meeting next week.

A PRESSURE of business in the office did not permit us to attend the Pine Creek Feast last Tuesday and Wednesday. The presence of the brethren was not so large as usual, but the meeting was interesting.

THE 10,000 Baptists of Sweden, after being obliged to pay \$24,000.00 to the State Church, have \$70,000.00 a year for their own missionary work. What will some of these men who are qualified to do good say to this?

BROTHER GEORGE L. COVE who has been working in our office for last two weeks, has gone out to minister for the Union New Free Press. We hope he may be successful for the Word of the Lord should be read and studied by all men.

SUNDAY afternoon, June 12th, was noted for disastrous storms in the West. Hundreds of people and animals were a lost and a vast amount of property destroyed in Iowa, Kansas and Missouri. In Iowa hail fell measuring 12 inches in circumference.

THE closing exercises of the Mt. Morris College, for the present year, will take place June 23rd, at which time several pupils will graduate. The past year has been a very successful one, and the school closes with excellent prospects for the coming Fall term.

WE presume most of our readers, while at the Annual Meeting, heard out who wrote the anonymous little tract, entitled the "Voice of Seven Thunderers." We, with many others, were surprised, but "truth will out," and now some of the facts are known the tract will do very little if any harm.

BRO. EISELMAN preached in the College Chapel Sunday night, June 12th. During the services a heavy storm prevailed, so that it was very difficult to hold the attention of the people, for most persons cannot listen when the wind, lightning, thunder and rain are raging without.

BRO. GEORGE QUINER preached in the M. E. Church in Ashland, Sunday at eleven. At the same hour J. W. Blevins delivered the word of God in the Lutheran Church; John Wise in the Presbyterian, Joseph Leary in the Evangelical, D. B. Gibson in the U. B. and D. F. Mooman in the Baptist Church.

THE *Providence* is just now displaying an extraordinary amount of enterprise. The July No. (16 page) is on our table, and contains as interesting a report of the proceedings of the Annual Meeting as has yet been published. It comes very near being a REPORT. The items are generally interesting, and some of them rather pointed.

A VOLUME of papers from Oregon, intended for publication, were rejected because the writer spread out the whole sheet of paper and wrote across both pages. As the sheet cannot be used, as they take up too much room when spread out on the printer's case. Articles written for publication should be written on paper not over six inches wide.

BECAUSE the A. M. at Ashland a few persons had their pockets picked. To us it is a wonder that many of them escaped as well as they did, for when they entered the cars of the depot they moved in a solid mass, thus giving police an excellent opportunity to see their nimble fingers undisturbed. The more prudent waited till the mob was over then walked leisurely into the cars and took their time to finding seats.

BROTHERS PAUL WETEL and J. M. SNYDER of Grundy Center, Iowa, have enlisted in the service of the *Brotherhood* published by Bro. Aschenbrenner at Grundy, Iowa, and will endeavor to make the German paper more useful among the German readers in the church. We would like to see the paper receive a hearty support, and we hope to think and those who should be, will, under the blessing, work cheerfully and perseveringly to make it a success.

WE have before us a copy of the Stein and Ray Debate, a neatly printed and well-bound volume of over 400 pages. The character and value of the discussion is too well known to our readers to require any special recommendation. Suffice it to say that the book should be in the hands of all those who expect to stand in defense of the truth. The price is very reasonable, only \$1.50. It may be had at the Western Book Exchange, Mt. Morris, Ill.

Religious Essays.

LET EVERY ONE SWEEP BEFORE HIS OWN DOOR.

Do we heed the hom-ly adage
Handed down in many days of yore?—
"Ere you sweep your neighbor's dwelling,
Clear the rubbish from your door."
Let no rust, no filth there gather—
Leave no traces of decay;
Pluck up every word unrightly,
Brush the fallen leaves away!

If we faithfully have labored
Thus to sweep without, within—
Plucked up envy, evil-speaking,
Malice, each besetting sin,—
Words that by the sacred portals
Of the inner temple grow,—
Poisonous weeds the heart defiling,
Bearing bitterness and woe;

Then perchance we may have leisure
O'er our neighbors watch to keep;
All the work assigned us finished
We before his door may sweep;
Show him where the mosses clog-ging,
Tokens ever of decay;
Where the thistles thickly springing,
Daily must be cleared away.

But alas! our work neglecting,
Oft we mount the judgment seat,
With his fasting, his omissions,
We our weary brother greet;
In some hidden nook forgotten,
Searching with a careful eye
We the springing weeds discover—
Some slight blemish there descry.

On the judgment seat still sitting,
We no helping hand extend
To assist our weaker brother,
His shortcomings to amend,
For his weariness, his faltering,
We no sweet compassion show—
From our store no cordial bring him,
No encouragement bestow.

But, while busied with our neighbor,
Urging him to ceaseless care—
Calling to the thoughtless idlers,
To their labor to repair,
Lo! unseen the dust has gathered,
Weeds are growing where of yore
Flowers rare and sweet were blooming
When we swept before our door.

Ah! how easy o'er our brother
Faithful ward and watch to keep;
But alas! before our dwelling
Hard indeed to daily sweep;
Harder than to share the conflict,
"By the staff" at home to stay,—
Easier far to sit in judgment
Than to humbly watch and pray.

—Selected by Martha Buck

Lanc., Ill.

For the Brethren at Work.

LOOK OUT FOR THE OLD SERPENT.

BY O. H. HALSEAUGH.

To Milton S. Zortman, of Chicago:—

MY dear nephew. You are not forgotten, although my answer is tardy. My sufferings are unusually severe this Winter, and I have my hands and head and heart loaded with literary work. Saw your parents yesterday. Their hearts yearn for the welfare of their noble boy. You are a child of many prayers. Even in your antenatal state you were enveloped in the incense of the altar. The Shekinah has overhung your steps from your babyhood to this moment. You have been reared "in the nurture and admonition of the Lord." Do not disappoint your friends. We cherish high expectations, which can only be realized by your fidelity to the high standard of Christian principle. Be brave and noble in the midst of glittering temptations. When sinners entice thee, be steadfast. Think of your loving, pious, self-sacrificing mother, and of the prayers and tears she offered day and night to God for her absent darlings. She is my only living sister, and I second all her sighs and tears and supplications. Her every heart-beat is a prayer, and my every pulse beats amen. If the effectual fervent prayer of Godly parents availeth in the sight of God, I believe that providence and grace will keep you from ruin. Think of the eternal future. Fear God. He is great and terrible as well as gracious and fatherly. Keep his word near you, and consult it often. No counselor like the All-wise. No book on earth so grand and profound and safe as the Bible. It will make you wise unto salvation. It will teach you something better than telegraphy. Study the Proverbs of Solomon. They sparkle with gems of Divine wisdom. Let not a day pass without fresh gleanings from God's holy acre. It will keep you in awe that you sin not. It will give you many a victory over the flesh and the world and the devil. It is the sword of the Spirit, and cuts through the very marrow of sin and Satan.

Be faithful to your employers. Do nothing to diminish their confidence. They will respect you all the more for your conscientiousness. Do your best in all your attempt; and let your motto

be EXCELSIOR. Be a model of youthful dignity and sobriety. Keep out of questionable society. Shun places of amusement. Never set foot inside a theatre. Put your whole soul into the crusade against intemperance, and widen the pledge for yourself to include even popular table beverages. Tea and coffee are cousins german to the more fiery liquors. Water and the unadulterated juice of fruits are fit for gods. The gates of hell are many; approach them not. The infernal suction may draw you in. Part company with all who turn their faces thitherward. God will raise you up friends, and lead you triumphantly to the goal of right endeavor, if you make his fear the regulative principle of your life. Be neither ashamed or afraid to suffer for devotion to what is high in aim and sound in principle. Joseph was for years incarcerated in an Egyptian dungeon on a false charge. How gloriously did God reward his fidelity. From his gloomy imprisonment he ascended the throne, and became the Savior of the world and the golden link in the scheme of the redemption. The same God lives and reigns to-day. When you are tempted to violate chastity, or debase your manhood in any way, reply as Joseph did: "how can I do this great wickedness, and sin against God."

Chicago is full of snares for your inexperienced feet. The iniquities of Sodom and Gomorrah prevail there. Be on your guard. The bait may look enchanting, and have a flavor like paradise. Beware. Look not on the forbidden tree, lest the bewitching eye of the old serpent fascinate you. A thin gilding of sham, and then bitterness and rottenness, self-condemnation and hell. Keep your conscience pure. The eyes of flame penetrate the veil of midnight, and compass the guilty soul with the glare of midday. Often bow your knees and ask the Almighty for help. He only can "deliver you from evil." "It is not all of life to live, nor all of death to die." Death may claim you among strangers, and bear you hence without again seeing your parents. Think not of the rider of the pale horse as fifty years distant, but with his cold, heart-rushing hoofs on the threshold. He never trots, but always gallops. His shadow is on the most robust. Let your whole life be a drilling for the exulting swan-song, "O

WAR reverses, with respect to its objects, all the principles of morality. It is a temporary repeal of the claims of virtue, and includes nearly all the vices,

death where is thy sting, O grave where is thy victory?" B: ambitious to become a first-class telegraphic operator, but forget not that you are in Christ's employ. Send more telegrams to heaven than any where else. If you are honest, God will answer you promptly. Cling to the Cross, and keep the Crown in view.

[Written in the Winter of 1888]

For the Brethren at Work.

DANIEL'S VISION.

BY D. E. BRUBAKER

CHAPTER 1st.—"And I Daniel was at that time in silent meditations, and my thoughts were exercised concerning the things that were to come to pass in the latter times. I beheld, and lo! one like unto the Prince of the power of the air sitting upon his throne, clothed with dominion and power; and around and about him were gathered a great host of his fellow companions and servants, both small and great. And I wondered with great admiration when he, whose surname is Lucifer, arose in the midst of the assembly and opened his mouth and spake 'great swelling words' to devise mischief against the Lord's people. I beheld, and lo they all bowed their heads in silence, while their chief magistrate, whose countenance was fierce to look upon, uttered words very cunningly devised, like unto the words of one old and well skilled to 'deceive the nations.'"

"Be it known unto you, O ye, my servants, that rejoice to do my bidding, and execute my decrees, that the time is short, and much of our arduous work of deceiving the nations remaineth to be done, but is possible we will deceive the very elect. It is well known unto you, O my servants, that the cruel persecutions which we stirred up against that people only made them love each other more, and caused them to follow more closely one 'Jesus of Nazareth,' whom they still follow, and call their 'Lord and Master'; and although we have caused many of them, even of their chief men, to be cast into prisons, and caused them to be tortured and slain, yet we found that this only caused that their doctrine became spread all over the world, and many of my servants became their disciples. And as for the cruel and bloody wars that we have so often brought about with

our cunning devices, into which we surely thought we could entice them, have all failed to deceive them, for they all seem to remember the words of him whom they call their Savior: 'All they that take the sword shall perish with the sword'; and the words of one Paul who wrote unto them that the 'weapons of our warfare are not carnal.'

"Go to now. I have devised with my much accumulated skill a matter where-with many of them shall be defiled. Their Master has told them, as ye all know, O ye my servants, that they shall love one another, and also one of their chief writers taught them as a token of this love, 'they should salute all with a holy kiss'; and also taught them that their bodies are temples of the Holy Ghost, and that whosoever defileth the temple him will God destroy.

"As is well known unto you, O ye my servants, that from the beginning we have had much trouble to destroy this love that is among this peculiar people. Therefore, O my legions, this thing which I have now devised against them, and which we will now determine in this lawful assembly, shall not only destroy their love one for another, but it will at the same time defile their bodies, which they call the temple of the Holy Ghost."

And I Daniel, saw that the thing pleased the whole assembly; and like unto one that loveth to be exalted and have the pre-eminence in an assembly, he continued to remain upon his feet, and drew, as it were, from a parchment (which seemed to contain many enchantments) a large leaf, as it were heavily ribbed in the middle thereof, and exceeding broad in size, like unto a palm leaf; and lo! on either side and in the midst thereof appeared signs of *filthiness, smoke, abominations, sickness and death*. And I Daniel was exceedingly amazed when I heard him in whose hand the leaf was, say to his fellow servants: 'It is now decreed that ye who live to execute my wise decrees, must now go forth up and down in the earth, and entice all people and nations and tongues to put it in their mouths, to consume it away in smoke and all manner of filthiness.' And I Daniel was wondering what would come to pass next. Then there arose one of his chief servants, who seemed like unto one that had much experience, and very prudent, and he opened his

mouth and said unto Lucifer, his father, "Seeing that this great and poisonous herb when taken into one's mouth, tasteth like unto green gourds mingled with gall, and causeth much sickness and dizziness, (like unto your cup) and much filthiness and spitting." O prince, I fear we will have much trouble to entice them. Moreover you well know that the 'peculiar people' are very careful not to set bad examples before their little ones and their neighbors, believing they are 'the light of the world.'"

Then with much confidence, the chief Prince arose and said, "Go to now; it will be easy enough, if you set a snare and entice them into it while young, before their minds become strong with understanding. Moreover, you must seek out cunning men who are my servants, and love to do my bidding, who will help you to make it pleasing to the taste, by mingling sweetness, and will moreover help you to make it very pleasant to the eye by putting it up into cunning little plugs and twists and rolls. And when once they begin to use thereof, will I not bind them in my strong chains. O hear ye my servants; have ye forgotten how I overcame them with my cup?' And the saying pleased the whole assembly and their Master dismissed them, and they went out, and all departed to and fro through the earth. And I Daniel, said surely the people will not be deceived thereat, unless they forget the words of the Most High.

CHAPT. 2nd.—And I Daniel was much troubled in spirit, seeing that this great device was devised to entice the Lord's people to be defiled thereat, and at which many would have their love destroyed if they were enticed.

In those days it was determined that we make ready to hold the feast that is called the feast of love, and when with one accord the Lord's people, together with their children and neighbors and many strangers came together at the tabernacle to worship. And I Daniel beheld, and lo a certain young man that was not a servant of the Most High God, was standing near unto the congregation; and in his mouth was a small roll, in appearance like unto the leaf, spoken of in the other chapter or the vision, that I had seen in the hand of him who is the accuser of the Brethren. Behold fire was at the outer end of the roll that was in the young man's

mouth; and lo the "smoke of his torment" arose up and passed over the congregation, and defiled the pure air where the Lord's people had assembled. And behold a certain mother in Israel beckoned unto me and said, "O Daniel, go and rebuke that young man and bid him depart from the congregation, for we are tormented in this smoke." And being in authority that year, I bade him to depart, and he departed. And as I reached near unto one of the doors of the tabernacle, I saw and beheld one of the elders who had come unto the feast, standing near unto an outer gate, with something no larger than a wine glass, dark and filthy in appearance, in his right hand, which had a crooked stem in appearance like unto a reed, the end of which was in his mouth, from which there issued now and then a cloud of smoke, in smell like unto the smoke of the young man only more filthy. The young man that had departed came near and pointed at the elder with his finger, and looked at me as much as to say, "O Daniel, rebuke him as thou didst me, for it is written that 'Judgment must begin at the house of God.'" But forasmuch as I greatly loved the dear elder, I held my peace, fearing it would destroy his love for me. And I was troubled in spirit, for I felt some of my love for him had departed. I smote my breast and said, "Ah Lord, in vain have I rebuked the young man to cease troubling Israel." And behold, it was told unto me that other elders also and ministers that minister before the Most High, and some mothers in Israel, had been enticed to defile their breath and mouths therewith. And it had been declared unto us by one disciple and many more that have caused it to be put into writing that in many places elders, ministers and deacons, mothers in Israel, rich and poor, small and great, old and young, have been enared and taken.

But I, Daniel, have been much rejoiced in spirit, to see that many are now delivered and brought back from under the bondage, which will continue for a time, times, and the dividing of times. And behold I believe the vision is true. But it was not all a vision.

If your life flows smoothly on, and yet it is a life of sin, be sure there is a cataract ahead, filled with danger and destruction.

For the Brethren at Work.

HOW THE SORE MAY BE HEALED BY REMOVING THE CORRUPTION.

BY J. J. SOLOMON.

SUCH is the corruption of human nature; such is the weakness of grace in this imperfect state, that, though the greater part of Christians can act the Christian in some things, it is a rare thing to find a man who can act the Christian in all things. When we are only spectators of the conduct of others, it is easy to prescribe like an apostle, and only enforce the golden rules of the Gospel. But when it touches us we are not just in that mode. A beam can lie concealed in our own eye, while a mote is clearly seen in our neighbor's. We are but men and sinners, and to guard against sinful passion should be the prayer of every heart. Since we are but men, we must expect to suffer from one hand or the other, and being sinful men, under our sufferings we may sin. The malice that we have an eye to is causeless, cruel, and unrelenting. But the character of Christians is meekness; and persons who expect to enter heaven must have their conversation in heaven even while dwelling here on earth, and contending with the firebrand of hell.

The precept and example of Christ should ever be our pattern here in this militant state. "Love your enemies." This lesson is from God, and a command for all the sons of God to imitate. So the Christian hero, prompted by the precepts of heaven, should study to conquer self and all is won. Love the Brotherhood. We know that we have passed from death to life, because we love the Brethren. But love your enemies, (I feel corrupt nature reluctant) is the laying off the high priest of our profession, and to do so would prove not only that we are passed from death to life, but that grace is very lively. It is a shame for us to dwell so much on what our fellow-creatures do, who are on the same level, or only a little our superior has done, and yet never stop and reflect on our offences against God, who is infinite, exalted above us beyond conception and thought. If we are injured, the law is broken; if the law is broken, God is dishonored. God being dishonored, not us being injured, should be the cause of our sorrow and the bur-

den of our souls. But we would greatly offend against God, who is over all, if we render evil for evil, since he has expressly forbidden it. How often have we wasted precious times, by revealing in our mind all the aggravations of our injurious treatment; forgetful that every day we have offended God in a much greater degree; forgetful that we have daily received from him such tender mercies as might make us forget all the mischief that all our fellow-creatures could do to us. That malice that could wish its hated person condescend to everlasting flames must owe its birth to hell. I do not believe that there is a child of God's on his footstool but would readily wish his greatest enemy a share in the common salvation and a mansion in the highest heavens. How mean, how inconsistent, then, to wish him a kingdom and a crown, and yet keep piercing him with a thorn while traveling thither! Let us follow peace with all men (enemies not excepted). Though some individuals break this command with respect to us, yet we are not less bound to observe it towards them. Moreover, why should we, who have peace with God through our Lord Jesus Christ, and must shortly enter into eternity, have an uproar of war kindled in all the powers of our souls by the impotent bravadoes of this world? Suppose there is nothing about our enemies that can make us love them for their own sakes, yet are we not to love them for God's sake? We are to love them for God's sake because he has commanded us so to do. God is love; this all the world knows. While the sun shines on the evil and on the just, and his rain falls on the just and on the unjust, and he that dwelleth in love dwelleth in God, shall any unjust usage, shall any temptation provoke us from our high abode to sit down on the dung hill of anger and revenge? Whenever we cease to dwell in love, and be all love to friends and foes, (no matter how they have used us) then we cease to dwell in God. Again, have we never received any favors or benefits from them? or have there never been acts of friendship between us? Why, then, is all this forgotten in our wrath? It should be our study, and should be our glory; never to forget a kindness, never to remember an injury. This may be called a mean spirit by the world, but

I am sure it is the spirit of Christianity.

Moreover, can we suppose ourselves so perfect as to receive so much ill usage and return none? Then if we have said or done aught amiss in the excess of our passions, as no doubt we have, then should not we make some allowance for this in the folly of our friends, especially if incendiaries come between, who always represent things in the worst form? We may be apt to think, had our abusers the least appearance of God about them, we could then frankly forgive them; but would not this be the spirit of a friend, if they have no interest in God? Are they not more the objects of our most tender compassion? In offending brethren, we must pity the error, and forgive them. But in offending sinners we must commiserate their very state and pray for them. And indeed this is the only way to render love for hatred and good for evil. Therefore let us carry our bitterest enemies to the throne of grace and implore the blessings of God in their behalf.

If man uses us rudely or injurious in a rage, we should not feel for our own maltreatment, but a real concern for our frantic friend, and hope the crisis of his rage will soon restore him to the use of his reason. Or, if another person would fret and chafe to do us mischief all the year round, then, with deeper compassion we would have to consider our unhappy acquaintance as a confirmed lunatic. And so we should look on the man that uses us ill in a fit of passion, (as in a mental delirium), and pity him; and him that maltreats us from month to month and from year to year, as a mental lunatic, and commiserate his mournful situation from the bottom of our souls.

As it is noble to present the needy with our charity, and not wait till ill portuned, though neither desired to do it nor thanked for it, when an offending person confesses and begs pardon, it is praiseworthy to pardon, and yet we can do no less, because God has commanded it. But it is much more noble, from a sense of duty, to forgive stubborn offenders, because then we obtain a victory over ourselves, which is the best of all conquests. To indulge in rancor and revenge may gratify our unrenewed parts, but cannot benefit our better parts here or hereafter. But to forgive and forget enemies and inju-

ries, will be no grief of mind to us when we arrive at the heavenly state, to dwell in the presence of God. O how few years bring us to our journey's end! Why should we keep our anger forever, and our contentions while we live? O how feeble is the wrath of a mortal who cannot defend himself from one moment's sickness. O if the precious time and precious thoughts that have been spent on what we call ill usage had been spent in heavenly meditations, they would have brought "meat out of the eater, and sweat out of the strong." May this be a lesson for us, in all time to come: "Whatever maltreatment we may get from our fellow-creatures, overlook it, and acknowledge heaven in all; thus shall we behave like children of God, and candidates for heaven. O how foolish it is to fear, as if the Most High did not rule over the children of men. To live in full fellowship with Christ should be our determination, though living in a world of corruption; for it is but a short time until our enemies go from us or we go from them, into the invisible world, and we cannot tell how soon. Let us all be true to the Lord and his cause, that we may gain a crown of righteousness that fadeth not away. O that we may copy after Jesus in meekness, so as to conquer self and attain a oneness in faith, practice, in apparel, and in our daily walk and conversation, that the world may believe that Jesus is the Son of the living God, and has power over all.

Albion, Ind.

For the Brethren at Work

PASSING AWAY.

BY JOSEPH B. MOATS.

EVER since the earth has been created, it has been passing away. Not only the earth, but everything that was created. The sun, moon, and all the beautiful stars sooner or later will finish their wonderful career. There is never but one moment of time given to us at once, and as the moments go by, everything in existence goes to eternity.

The old man, while wishing he were a boy again, does not think that he is all the time growing older and that he will soon be with the past. Look! see that cantering steed; how fast he goes! how swift! how free! See his noble rider—a blooming youth with rosy cheeks, and a few Summers of experience, he goes to the battle field of life.

How light his step! how fair his brow! Poor boy. Little does he know of the storms on the ocean of life, or his brow would be darkened with a cloud of sorrow. A few years later and the once-beautiful horse will be old. Poor and crippled he goes with his once-beautiful rider to the pasture to spend the remainder of his days in peace, for in a few more days he too will be with the past.

Like the flowers of the meadow, we are cut down and left to decay. Look over your papers; see the deaths! Ah! what a change there will be in a few more years! Where will all those hoary locks that decorate our fathers be—they that are about to cross the river of death and enter the land of rest? Well might we say, what a change, when we the young of to-day will take their places. Now what are we to do since we are all on the rapid wheels of time? We cannot stay here, for we see our friends go daily, and we, too, will soon go, and the place that knows us now will know us no more. We have to do some thing, and the sooner the better. I will tell you what I think we would better do; I think we would better improve the present, for the good Book tells us that we shall go to a home beyond the skies. O what a promise! Who would not sacrifice most anything, yea everything, for a home in heaven, where we can all be together forever! Now, my dear young friends, let's all turn to the Lord, for he placed us here to serve him; then when we cross the river of death we can all go home, and live with the angels.

Albion, Iowa.

A missionary says that one great hindrance in the East is that the families do not eat together. Much of our love and mutual help comes from the family gatherings at meals. So the Lord's Supper and the feasts of love in the church are very helpful to a better acquaintance, and purer, deeper love for each other. So also daily, frequent communion with God makes the soul better acquainted with him.

The Lord will come again, in the end of this age, to gather together the jewels for his kingdom. The pure and the good only will be claimed by him. If we have not followed him amid the scoffs and temptations of life, we will not be counted among the faithful ones on that day.

THE NEW COVENANT.

BY MARY A. EVANS.

"And in thy seed shall the nations of the earth be blessed." Gen 22:18.

ABRAMHAM had been commanded to offer up his son Isaac. The man of faith obeyed, and traveled three days from Berseba to the land of Moriah, that he might offer his son for a burnt offering upon one of its mountings; probably the very spot where, two thousand years later, Christ would be crucified; and when they reached the place, Abraham built an altar, and laid the wood in order, and bound Isaac, his son, and laid him on the altar; a type of Christ being crucified on the cross. Abraham took the knife to slay his son, but the angel of the Lord called unto him out of heaven, and said, Abraham lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. Then after offering the ram, instead of his son, the angel of the Lord made with him a covenant and said: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand of the sea-shore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." This then was the new covenant spoken of by Paul, and made to Abraham four hundred and thirty years before the law given to Moses. Now to Abraham and his seed were the promises made: He saith not, and to thy seeds, as of many, but as of one; "And to thy seed," which is Christ, and this I say, was the covenant, that was confined before of God in Christ; the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. Gal. 3: 16, 17.

The covenant was confirmed when God sent forth his Son, made of a woman of the seed of Abraham, to redeem them that were under the law, through his death on the cross. The promises were made to Abraham and his seed. Paul shows, that that seed was Christ.

Let us now enquire what constitutes the Christ! Let Paul answer: "As many of you as have been baptized into Christ have put on Christ, there is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ," and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Now, if we are in Christ, we form a part of Him, and are regarded as a unit fully as much as man is a unit of head and body. If then we constitute the body of Christ, if we are heirs with him, what a glorious destiny awaits us, when he comes the second time without sin unto salvation; then the work will be before us to carry out the plan of redemption to a lost world. This has not yet been accomplished, but not one jot or tittle of his word can fail. The kingdom of God has not yet been established. The knowledge of the Lord does not yet cover the earth as water covers the sea; the nations have not yet bat-

ther their swords into pruning-hooks; Jesus and his saints are not yet reigning; Abraham is still sleeping in the dust of the earth; the tribes of Israel are still scattered; the nations are not yet blessed; but the fig tree begins to put forth her blossoms. The time of trouble spoken of by Daniel is at hand, when God's people shall be delivered, when they that sleep in the dust of the earth shall awake, when the living saints shall be changed, and caught away to meet the Lord in the air. Jesus will come as a thief in the night for when they say peace and safety, then sudden destruction cometh upon them; but the Brethren of Christ are not in darkness, that that day should overtake them as a thief; therefore, let us not sleep as do others; but let us watch and be sober. Let us press forward toward the mark of the high prize; for how shall we escape if we neglect so great salvation. Let us be mindful of the words spoken by the holy prophets, and of the commandments of the apostles of the Lord and Savior; knowing this, that in the last days, there shall come scoffers, saying, where is the promise of his coming?

Beloved, let us grow in grace and in the knowledge of our Lord and Savior, Jesus Christ, that we may be found without spot or blemish.

Do Witt, Carroll Co., Missouri.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

I ATTEND church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it; making no exceptions for rainy Sundays.
2. I expect my minister to be there. I should be surprised if he should stay at home for the weather.
3. If his hands fall through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.
4. By staying away I may lose the prayers, which bring God's blessing, and the sermon that would have done me great good.
5. My presence is more useful on Sundays, when there are few, than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
7. On any important business, rainy weather does not keep me at home; and church attendance is, in God's sight very important.
8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, party, or concert.
9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay away from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.
11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that. (St. Luke xiv, 18)
12. There is a special promise, that where two or three meet together in God's name, he will be in the midst of them.
13. An unavoidable absence from the

church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reasons for such neglect.

16. By a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise, my late work on Sunday night must tend to unfit me for the Sunday enjoyment of Christian privileges.

17. I know not how many more Sundays God may give me; and it would be a poor preparation for my first Sunday in heaven to have blighted my last Sunday on earth.—*Francis Rolley Haverhill*.

A WELL TO-DO deacon in Connecticut, who one morning acceded by his pastor, who said, "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed and repaid, "I will pay you for it, on the condition that you read the first three verses of the 41st Psalm before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him into the hand of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." A few days afterward the pastor met him again. "I will much do I see you, deacon, for that cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; I did it to know those promises were in the Bible. I would not take money for supplying the old widow's wants."

It is a fair reference: "Ask the dog." If a man or woman is a true Christian, every horse and cow, and dog and cat, on the place knows it. As he gains in self control they all grow more fond of the man and lose their brute temper. As he proves himself to be more trustworthy and humane in his temper, they honor him by an obedience that has affection in it. A fractious man will have horses of the same kind. A man can deceive his minister, but with his horse or dog he cannot pass him; it far above his actual value. His excellence or ugliness of temper will be represented by every animal on the farm.

A FULL estimate of expenses, wastes of time, damages, derangement of business, and actual losses during our four years' war would amount to twenty-five millions of dollars. This sum, if divided among the inhabitants both North and South, would give five hundred dollars to each person.

On the integrity of the citizen depends the safety of the State.

Home and Family.

MARY C. NORMAN, SHARON, MINN.

Editorial

DRESS.

WITH the Bible in our hands, common sense in our heads, and the Holy Spirit in our hearts, we should never be in doubt as to how Christians should dress. 1 Peter, 3: 2, 3, reads, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." That looks plain enough that nothing should be worn simply for adorning to attract the eye. Again, 1 Tim. 2: 9, 10: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braidings (or plaited) hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works." That is easily understood that all outside apparel should be modest, and such as becometh sobriety of thought, and good works. And according to 1 John, 2: 16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but of the world." Then all dress to gratify pride is forbidden. Again, Rom. 12: 2: "And be not conformed to the world." There we find dressing as does the world to please the world is positively forbidden. And now 1 Cor. 10: 31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Therefore all dress that is not for God's glory is sinful. With these passages before us, we can soon settle the question.

There is no chance for any argument as to the wearing of gold, pearls, or costly array, for the Bible clearly settles that with a *not*. And yet some women will persist in wearing a gold pin, and say, "I don't wear much gold." The Bible does not say much gold, but gold, and it is just the same whether worn in the ears, on the head, around the neck, at the throat, or on the wrists or on the fingers. It is all worn for adorning, none at all needed, therefore in positive violation to God's commands. Then one asks, How much shall I trim a dress, cloak, or hat? Easy enough to answer that. Why trim it at all? All trimming is put on garments either to gratify pride in the heart, or to conform to the world. No woman trims her clothes to make them more comfortable and healthy, to make her work any lighter, or her expenses any less. But on the other hand, women are becoming diseased by wearing heavily trimmed garments, and many dying every day, by overwork, and the very many living in rented houses, while their money that goes for outside show might in a few years, buy them a home. And did any woman spend her time trimming (or money in hiring it done) with God's glory in view?

No one can sensibly make the plea of helping poor dressmakers, for they are generally overworked, and if a rich woman wants to help

one of that class, let her present her the money extra for making a plain dress, and not tax the poor woman's strength to earn every cent by stitching. For my part I can see only one line, drawn straight as the Bible and reason can draw it, between trimming and no trimming.

Feathers are beautiful and useful on the birds, but were never made for woman's heads. Flowers are beautiful and with their fragrance useful, in garden or vase, but odorless flowers on a hat, are but signs of pride and foolishness. The cutting of cloth in little stripes, and making a garment of it, looks too much like children's play. Thus bows, fringe, lace, ruffs and the like, to my mind are not only useless, but senseless. A Christian woman should dress neatly but perfectly plain, and then when seen on the street or in the church she preaches Christ by her outward appearance. None but those of principle, dress entirely plain. The poorest will seek some kind of trimming, be it ever so shabby. And if we shrink from thus attracting attention, we shrink from telling the world in looks as well as in words, that we are followers of Christ; and a neatly, plainly, dressed woman, passing along the street in the city, without saying a word, preaches a sermon not to be forgotten to many she never has the opportunity of speaking with.

Dear sisters, let us act wisely and with God's glory in view. When we buy a garment, make the best possible use of our time; and when we wear it, have the best possible influence.

SELECTED BY M. C. N.

A TOUCHING INCIDENT.

Governor St. John, the temperance governor of Kansas, in a speech in an Eastern city, recently related the following touching story:—

A heart-broken woman came into his office with a babe in her arms to beg the pardon of her husband, who was under sentence of ten years' imprisonment in the penitentiary for homicide. She showed papers recommending the pardon from the judge that tried the man, the prosecuting attorney and other prominent men. After closely examining the papers he said, "If I were to consult my personal feelings, I should gladly let your husband go, but I am bound by my official duty, and that forbids it." The woman fell at his feet in a paroxysm of weeping. "Then hear me," she cried, "till I tell you how he came to be where he is. We were married seven years ago; we went to a town (naming the place), and there in our little village we were happy. My husband was sober, industrious, and thrifty. By great exertion and self-denial we finally got our home paid for. But in an evil day the State licensed a saloon, and let it plant itself right between my husband's shop and our house. He was prospering so well that he could leave his business in other hands and lose an hour or two without feeling it. He was solicited to enter this saloon, and weakly yielded. Hour after hour he spent there, playing cards. One day he became embroiled in a drunken quarrel, and, felled by drink, struck a man and killed him. He was tried and sent to the penitentiary for ten years.

I had nothing to live on. By and by the sheriff turned us out of our comfortable home into a rough shanty, neither lathed or plastered. The cold wind came in through the walls and ceiling. My oldest boy took sick and died. Then little Tommy, my next, fell sick and died. Now this babe in my arms is sick, and I have nowhere to take it. The State licensed that saloon; the State murdered my children; and now I want you to set my husband free." I said I would—and I did.

A GOOD MOTHER'S PLAN.

A LADY gave us a rule, not long since, by which she has succeeded in interesting her lively, fun-loving boys, so that they preferred to remain at home evenings, instead of seeking amusements elsewhere. She said:

"I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children, is the reason why children go away for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answers to be looked up if not given correctly.

"We follow a similar plan with the children; sometimes we play one game and sometimes another, always planning with books, stories, plays, treats, or some kind, to make the evenings at home more attractive than they can be made abroad.

"I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

The greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly, talking and playing with them, when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I make it my rule to give the best of myself to my family."

BRINGING THE TRUTH HOME.

SOME years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked, that if only one boy was saved from ruin it would pay for all the cost, and care, and labor of establishing such an institution as that.

After the exercises had closed, in a private conversation a gentleman rallied Mr. Mann upon his statement, and said to him, "Did you not color that a little when you said all the expense and labor would be repaid if it saved only one boy?" "Not if it was my boy," was the solemn and convincing reply. How precious are the interests bound up in a single life which may run on forever!

No discipline is more necessary to children than that of patience, because either the will must be broken in child the day, or the heart in old age.

Brethren at Work.

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The Editors will be responsible only for the correct tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncharitable language, but present their views "with grace seasoned with salt."

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Money sent by Postoffice Order, Registered Letters and Drafts properly addressed, will be at our risk.

Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

THE ANNUAL MEETING.

WEDNESDAY.

THE day opened a little damp and cool. At an early hour the tent was filled with people eager to see and hear what would be done. Most of those who occupied the brethren's side of the tent were men of age and sobriety, persons qualified to judge honestly and prudently respecting the grave matters before the conference. The sister's side was well filled by a class of women that would be a credit to any religious body. Their healthy and robust appearance was in happy contrast with what is seen in most of the city congregations. Their attire was plain and modest as becometh women professing godliness. By their appearance any one would know that they were members. We learned that there were on the grounds a few, dressed in worldly styles, claiming to be members, but we did not meet them. As a general thing the appearance of the sisters was more consistent than many of the brethren—the difference between them was more marked.

Prior to the coming of the Standing Committee Bro. Paul Wetzel did some able preaching in the German language. We could not understand it, but judging by the good impression made on others we concluded that it must have been very enjoyable.

Bro. Eselman was with us at the editors' table this morning, having returned from Dunkirk where he had been called to preach the funeral of S. T. Bosserman's child that was killed Sunday morning.

At 9:30 the S. C. entered. The meeting was opened by J. I. Cover.

Bro. Enoch Eby offered a timely suggestion in regard to the necessity of great caution and kindness in our manner of speaking.

The first business before the meeting was the announcement of the committee on papers as decided yesterday. The following names were

called by the S. C.: S. S. Mohler, D. E. Prier, C. Bucher, Daniel Vaniman, J. Billhart, G. W. Cripe, John Smith, Joel Neff and Abraham—.

From N. Iowa came the following in substance:

Inasmuch as there is a growing tendency to disregard the order of the church in regard to wearing apparel, what should be the best way to pursue to stop this evil; or what should be done with elders who do not enforce the same?

Ans.—Report the matter to the nearest elder that would be most likely to carry out the order of the church.

On this question the discussion was long and tedious. There were a few present who took a stand against the order of the church as set forth in the query. It was finally deferred.

The query from N. Ill., relating to the appointing of a committee to say which of the decisions of the A. M., are advisory and which are doctrinal was deferred till another stage of the meeting.

AFTER DINNER

several addresses were made in regard to taking up a collection for the purpose of building a meeting house in Denmark. Eld. John Metzger became earnest over the work. One brother arose, made a short speech and closed by saying, to start the work, he would give one hundred dollars. This started the ball to rolling in real earnest. About fifty pledged \$25.00 each, many others \$10.00 so that before the Standing Committee came over, \$2000.00 had been raised. Another effort was made the next day in which over \$800.00 more was raised, making in all over \$2800.00 with the understanding that the general Brotherhood be urged to assist in raising still more. D. N. Workman and J. H. Worst were appointed a committee to take charge of the funds and deliver the same to Bro. Quinter to be forwarded to Denmark, with the understanding that it be used for building a meeting-house in Denmark; and if enough, likely two houses can be erected.

At 2:20 the S. C. entered. The last query before the meeting was again called up, and voted to make no change.

The query in regard to not making "age in offices" a special qualification for ordination was discussed at some length, and voted to make no change, though it was recommended that the church should have a fair chance to say who should be ordained.

In regard to electing officers by a majority instead of a plurality of vote; decided to make no changes.

The query from N. Ill., in regard to consolidating the papers, with another similar query was referred to a committee to examine and report at this meeting.

In answer to a query, asking that all decisions at the A. M., be made by a majority vote of the delegates, it was decided to make no change.

Inasmuch as the use of tobacco is offensive to the majority of the followers of Christ, and

it seems that the Scriptures, indirectly, or directly, forbid its use, we petition District Meeting to petition Annual Meeting that hereafter the offices of preacher, deacon, or any other office in the church be given to no one unless he will abstain from its use, except for medical purposes.

The discussion over this question grew quite animating. But few speeches, however, were made in defense of tobacco. It was finally decided to re-affirm former decisions; install in office only those who do not use tobacco, or will abstain from its use and, also urge all other officials to quit the unbecoming practice.

The Southern Illinois petitioned A. M., to send only such brethren as delegates to A. M., and on committees to settle difficulties in churches, who in their dress and appearance, are in the general order of the church. A similar query from N. Ill., was also considered at the same time. This question was warmly discussed till the close of the session. The progressive element worked hard against the demand of the petition, while the main body of the church labored to maintain her time-honored principles.

Meeting adjourned till morning.

During the day considerable rain had fallen, rendering it very disagreeable to get around.

THURSDAY MORNING.

Considerable rain had fallen during the night, and it was still raining when we reached the tent at 8 o'clock. The rain had made the tent very wet and heavy so that the heavy winds made the movements of things look a little threatening at times.

At 9:15 the S. C. entered. Services were opened by Bro. D. B. Sturges.

The unfinished question before the meeting last evening was the first thing in order this morning. The discussion was renewed with energy. It was a vital question involving an important item in regard to the doctrine of non-conformity. Bro. R. H. Miller proposed an answer something like this: "Brethren who are opposed to the order of the church in dress are not suitable persons to send out on committees &c." The Moderator then put Bro. Miller's motion on its passage, but about as many voices, seemed to say "no" as "pass it," hence it could not be passed in that way. It was then said that a number of "outsiders" present were voting against the motion. So the Moderator said he would put it to the test. He then requested all those who were in favor of the motion to rise to their feet. Nearly the entire congregation arose like a solid body. It was the greatest rising vote we ever saw on any question. It was a solid "uprising of the people" in defense of our long-established principles. The Moderator then asked those opposed to the motion to rise, and only about one dozen arose—less than one to every hundred on the other side.

This rising vote in defense of our non-conformity principles told the way our people stand. It gave us to understand that those opposed to the regular established order of the church are very few indeed, much less than we had

supposed. Hence all the noise about our manner of dressing being contrary to gospel principles has been coming from a very few persons. The vote showed the extreme weakness of one side and the united strength of the other. On the dress question our readers may rest assured that our people stand united as firmly as any body in the world, and are fully determined to maintain their principle.

In answer to a query from Southern Ill. it was decided, not to state for elders to go outside of their own State districts, to ordain elders unless by consulting adjoining elders.

Several minor queries were disposed of by a rising vote.

Adjourned for dinner.

AFTER DINNER.

It rained most of the forenoon, and this afternoon part of the tent on the North side is on the ground. When it rains hard the tent leaks considerably.

The S. C. entered at 2:10. The first business before the meeting was the report of the committee having charge of the papers referring to the *Progressive Christian*, H. R. Holsinger and the *Victor*. It was decided unanimously by a rising vote that committees should be appointed to wait on the editors of these papers and deal with them as their case demands.

The committee, into whose hands had been given the papers in regard to consolidating the papers, reported that it was not the multiplicity of papers that was causing trouble, but the contents of the papers. It urged editors to use great care in regard to the class of matter published, holding that the character of our papers had much to do with the peace and welfare of the church.

The wearing of hats by sisters was brought up from N. Ind. and debated; those favoring hats doing nearly all the talking. It was our impression that sisters were not concerned very much about the matter—the anxiety seemed to be with a few brethren who want the privilege for the sisters to wear hats. It was finally put to a vote, nearly the entire congregation rising in opposition to the wearing of hats and only a few for it. Those who read this part of the report will find that nearly all the speeches were in favor of the hat, while the meeting decided just to the reverse. Only a few brethren were able to slip in a speech in defense of the order without prolonging the meeting to too great a length. The plea was for plain hats, but it was clearly shown there that those who adopted the hat did not want it plain, nor did they keep it so after they got it. It was further shown that just as soon as the hat goes out of fashion, there will be no more trouble about it.

The remainder of the day was spent on a petition from Ind., praying the A. M. to make no change respecting her decisions in regard to the Miami Valley petition.

Adjourned.

Quite a number left for their homes that

evening and early the next morning; among them Bro. Eshelman.

FRIDAY MORNING

opened delightfully. The sun shone out clear and warm. The people assembled in the tent at an early hour. Considerable time was spent in speaking; first by Paul Wetzel followed by Daniel Vaniman, J. P. Ebersole and others. Some excellent things were said and many good impressions made.

At 9:10 the S. C. members were in their places. Eld. John Metzger opened the meeting.

In order to gain time and expedite business it was decided to limit the speakers to five minutes.

Nearly the entire forenoon was spent on the Miami Valley petition. It was clearly shown that it was before the A. M. illegally, having never passed through the District Meeting, hence was laid aside. In bringing the petition to the A. M., the Miami Brethren meant to do what was right but made a mistake by not presenting it through their regular District Meeting.

The petition from Ind., was then taken up and disposed of after considerable discussion.

In order to meet a difficulty in Meigs Co., the decision of 1877 on feet-washing was readopted. Adjourned till after dinner.

AFTER-NOON.

As we were preparing to start home at four o'clock we did not get the run of business before the meeting, hence can give no further report. Suffice it to say that the meeting closed Friday evening, having finished a little more than half of the business before it. All of the queries from Virginia, Pennsylvania, Maryland, Michigan, West Virginia, Tennessee, and part of Ohio will have to lay over till next Annual Meeting.

This is as much as we have room to give now; will say more next week.

J. H. M.

PEACE DESIRABLE.

WHEN the storm has subsided, and the waters confined themselves to their channels, and the sun shines in splendor, nature rejoices, the people clap their hands for joy. Tempests make nobody happy. The calm, the quiet and the lovely bring gladness and peace and prosperity to the people and the nation. So it is with the church. "And you who are troubled, rest with us," says the great, good man of God. "My peace I give unto you," says the Lord Jesus. Have we accepted it? It has been given; but the question is, have we gladly received it? O the peace of Jesus! Who can refuse it?

Another Annual Meeting has gone upon record. The conflicts, the cares and fears are gone too, and now we look for peace, and more active work in preaching the word of the Lord. Thousands went home from the meeting convinced that this great Brotherhood is solid for Gospel principles and Gospel order. Let agitators and opposers of the church cease their efforts to turn the church over into the lap of

the world, and engage in more noble work. The meeting has spoken with no uncertain sound. It declared it would not be turned aside into worldlyism. It stands, not only firm, but united in the principles of truth and godliness. All efforts to move her from her original ground proved futile. The church cannot be moved, and we rejoice over the fact. Let her enemies now cease agitation and go about the Master's business, and be happy too.

We go into the work hopefully, cheerfully. Peace is desirable. War and strife are destructive. We can not go into them. Anger and malice lead to death. We can not go that way. Opposition to the church is wicked. We can not engage in it. We are for the church—its order, work and principles. The church never prevented us from walking humbly before God. It never prevented us doing justly and loving mercy. And we assert, without fear of successful contradiction that the Brotherhood in all of its work and deliberations, never prevented any one from praising God. It never prevented any one from praying to God, or walking humbly before God and doing justly toward all men. And this being a fact, why this war and opposition to the work?

Is not a crown promised those who obey the Lord? Well, then, if eternal life be the desire and object, and the church never prevented any one from walking humbly before God, why the opposition? Surely the Lord sees the meaning of the attacks on his people. Yes, and the people know what it means. They are not ignorant of the enemy's devices. Let the people remain true to the Gospel. Let them continue in the good old way, wherein no one is deprived of doing right before God and men.

We came home resolved to more and more hold fast the form of "sound words," and by God's grace to cling closer to the church of the first-born. If we were displeased with the church, we would set up a building of our own, and make no attempt to pull down the one set up by the Lord Christ. But we can not make a better one. We are pleased with Christ's church. Its doctrine and order are good enough for us, and we seek not to overthrow them.

Now that the Brotherhood has so overwhelmingly declared its intention not to be moved from its humble ways, let peace have its sway, and goodness of heart will prevail. Let those who have so loudly proclaimed for majority rule, now submit like men, and cease agitation. "Let us have peace" like a mighty river!

M. M. E.

In Virginia a ministering brother went into a locality where the Brethren had not been preaching, and held a few meetings. The result was ten were added to the church by baptism. Quite an interest is awakened, and the people are anxious to have preaching regularly. This shows what a little effort will do. There are hundreds of places where the Brethren might do a good work. Don't be afraid to extend your fields of labor.—*Primitive*.

THE IRREPRESSIBLE CONFLICT.

BY J. S. FLODY

THE time has come when the boasting opponents of Bible doctrines must be met on their own ground of defense. If by scientific investigation, they would poison the minds of the rising generation, and teach in our marts of learning, theories dangerous to the doctrines of Christianity, we must insist on crowding into the public schools, colleges and the pulpit, scientific reasoning; that, because of its rational and logical force, will counteract the evil tendencies of materialism, evolution, or spontaneous generation.

For the Bible believers, the plain old story is enough to calm the fears and confirm the hopes in a blessed future; but the unbeliever is in such a desperate strait that the tower of his strength must be demolished, if in no other way, let it be done by scientific truths that harmonize most beautifully with the Bible and when skepticism wanes before the marvelous light of true science—God is in all truth—the church and holy cause of religion has gained an impetus that will give light, hope, and salvation through Jesus, to the thousands that otherwise would go through life groping in the dark chambers of uncertainty. We want no change in preaching the simplicity of salvation through Christ, no addition to, or taking from the Gospel, it is the Alpha and Omega of salvation through Christ. We may, however, advantageously get rid of some stereotyped ideas in "orthodoxy," or "confessions" not really taught in the Scriptures, and thus leave the skeptic to wrestle with a man of straw, who by divine appointment even said that God *created all things out of nothing*. That He first created a confused mass of materials out of nothing and from this chaotic mass He created the earth and the solar system." Why talk of the immateriality of the soul in the sense of a ghost—a something without form, a nothing in reality according to the ideas of our common theology when summed down. What does the Bible teach on immateriality? Do answer what! Paul understood the soul to be an inner man, an incorporeal being, a something real in form, none of our immaterial myths, inexplicable, and a something we can not understand. Skeptics find more fault with our theological inferences, than they do with solid Bible truths.

A few weeks ago we preached our first discourse on the "proofs of man's immortality as shown from evidences outside of the Bible. The evidences are all in harmony with the Bible; yet without the Bible there is sufficient proof to show that man must and shall exist forever. When to the mind of the skeptic you prove his eternal existence, the ground-work of his faith sinks from under him, and in looking about for a more sure platform on which to build a house of faith, he may readily be brought to see the need of Christ as a Savior.

As diamond cuts diamond, so science must demolish science—the true will always bring to nought the false and thus, no matter from what quarter the hosts of Satan emerge, God in his might can save the honor and glory of His Kingdom—His truth shall prevail.

We are not one to cringe at the feet of a Darwinism, or kiss the hand of a Huxley. The irrepressible conflict, between the Bible and Skeptism is upon us; in the spirit of the stripping David let us go forth and meet the Philistian hosts.

AMBITIOUS "PROFESSORS OF RELIGION."

THEY are to be found in almost every church. They aspire after honors and distinctions. Like Diotrophes, they love to have the pre-eminence. They covet high positions, and they not unfrequently strive for these by questionable means and methods. It is of such as these that John Angell James says, "Those who are anxious to make a great figure in the world, usually make a small figure in the church." And how often have we seen this verified! Fix your mind on any professor of your acquaintance who is ambitious for worldly distinctions, seeking high places in the town, State, or nation, and you will invariably find that, whatever his talents may be, as a member of the church he is but little worth. You will find that he feels but little interest in its affairs and especially its spiritual affairs. He is not one that may be relied on to attend on its prayer meetings, and to do his part in sustaining them. He is not one on whom his pastor may depend, as an Aaron or a Hur, to stay up his hands. You will more often find him a hindrance than a help. It is from this class, for the most part, that comes the trouble in Israel. By their rash words and methods, they not unfrequently get the church into a broil. And by their inconsistencies they bring reproach upon religion. Worldly men with whom they associate have little confidence in their professions. Their conduct is often a grief to the godly.

And the same may also be said of those women professors who are ambitious to outshine others in dress and display. In the degree that they thus make a great figure in the world, is their figure small in the church. They are but dwarfs or cyphers there. It is not so often those women, whose adorning is that outward adorning of plaiting the hair, and of wearing gold, and of putting on of apparel, as those whose ornament is a meek and quiet spirit, that do most for the promotion of religion and bring the most honor upon it. Those that exalt themselves are not the ones that Christ exalts to be his efficient co-workers in doing good. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off."—*Christian at Work*.

Any business is more honorable for a young man than loafing.

DO YOUR OWN FISHING.

YOU'LL never catch any of the golden fish that swim in the world's waters by standing with your hands in your pockets and watching another hold the pole. It is a thing that cannot be done. If you expect fish, you will have to dig your own bait, put the tempting morsel on your own hook, throw in your own line, and hold your own rod and closely watch for the nibbles. Seeing another's cork go under, won't do you the least particle of good; looking upon the shores and gazing at others while spreading and drawing nets, won't fill either your stomach or barrel. You might just as well attempt by taking hold of the straps of your boots to carry your sluggish avoidupois over a mud puddle. The one is about as sensible as the other. You have got to fish for yourself—even "cutting bait" won't answer. It is the only pathway to success. Fish don't come for the whistling or the wishing. They are wary and have to be tempted. If you expect to have them, you have got "to go for them," in more sense than one.

Do your own fishing. The world is a great herring pond, and your chance is as good as that of your neighbor, if you choose the right kind of bait, use diligence, have patience, and take advantage of tide and time. Golden fishes swim about in plenty and are caught, but another cannot do it for you. Every successful man owes independence to his individual energy and enterprise. Standing on a rock all day and looking and hoping never yet filled a basket. Here is a story to the point and you can "hook" success upon it if you follow its precepts:—

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish, he sighed:—

"If now I had these I would be happy. I could sell them for a good price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"And what's that?" asked the other.

"Only to tend this line till I come back, I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in pulling them in; and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:—

"I fulfil my promise from the fish you have caught, to teach you whenever you see others earn what you need, to waste no time in fruitless wishing, but cast a line for yourself."

Thus politeness is modest and unpretending.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one explain Genesis 4:15. "And the Lord said unto him, therefore whosoever slay thee, Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. What was the mark he set on him?" ROBERT T. CROOK.

Please explain, whether the peak of the Lord's Prayer, "Thy kingdom come; Thy will be done in earth as it is in heaven," was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet? ANNA GIBBERY.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 43d. W. M. LONG.

Does Gen. 1 infer that Cain and Abel were the first-born of all the living? If so, who was his sister? MARY C. NORMAN.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men of every nation under heaven. Now these 'devout men from every nation' all Jews, or not?" ROBERT T. CROOK.

FOR THE CHURCH MEMBERS.

WHAT TO DO.

What should be done with a member of the church who denies the divinity of Christ? He is what is usually called a consistent member and a good man. This doubt and denial have been caused by dabbling in scientific theories.

SIGNIA.

It is a sad reflection of the Son of God as Lord and Savior, however, that a severe his connection with the church; and it becomes not do so, the church should disown him. (See 2 John 9-11). But it is merely a doubtful state of mind into which he has been led by his readings; there should be all patience and diligence in efforts to recover him out of his honest doubts. Mere weakness of faith, or the doubts that accompany the translation from unthinking trust to an intelligent personal faith, do not furnish sufficient reason for exclusion from the church, but rather call for special fostering care until the peril is passed.

FROM THE LITTLE BANNER.

WHO IS THE ROCK?

Will some brother who explains the rock in the expression "On this rock will I build my church," etc. (Matt. 16:18) be the Christ, show us that in the expression immediately following, "And I will give unto thee the keys of the kingdom of heaven," the *thou* also refers to Christ? Or will he tell us why it is denied that Peter is one of the foundation stones "Of the household of God; built on the foundation of apostles and prophets, Jesus Christ being the chief corner stone." (Eph. 2:20; and yet it is allowed that he has the keys of the kingdom of heaven? Wm. Goodwin.

HAVING seen what had been said in the *Banner*, about Peter being a stone, and the church being built on him, I wish to place two witnesses on the stand, whom I did not see introduced. One is Paul, 1 Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Then Peter, if he is a stone, is not the bottom or foundation rock. Now perhaps as Peter is interested in

the matter, his opinion and testimony might help the jurors to a just decision of the case. Read 1 Pt. 2:3-10. In verse three he introduces a personage whom he calls "the Lord." In verse four he calls him a "living stone" and "corner of God," and in verse five he calls him "Jesus Christ." In verse six he calls him "the chief corner stone laid in Zion." But he also shows that the "house," built on this rock, is not a *wooden frame building*, but a *stone house*; "built up a spiritual house" of "lively stones." So although Peter was a *stone*, and a "pillar" at that, yet he does not seem to have understood himself to be the "chief corner stone" that the Lord laid in Zion; but only one of the "lively stones," or *petros* built upon the foundation Rock. We must each be a living *petros* or we are not of this house. Amen. O. D. G.

QUALIFIED LEADERS.

IN a family, a town, or a church, a born leader is an invaluable boon. The quality of all in rights is a precious doctrine, but all men have not an equal right to leadership. That is a born gift and not extensively bestowed. To fill the place with incompetent persons is to introduce chronic trouble; to find it so whom God has equipped for the purpose is to inaugurate a reign of peace and prosperity. The people hear their voice, and love to follow. In this respect some churches are highly favored, having wise men to plan and execute; while others are perpetually cursed with the services of men intent on being at the head, but without any qualifications for the place.—*Zion's Herald*

THE OLDEST CITY IN THE WORLD.

DAMASCUS is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel—an isle of verdure in the desert; "a presidential capital" with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Strait, in which it is said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and the Mediterranean still occupy the streets "with the multitude of their wares." The city which Mahomet surveyed from a neighboring height, and was afraid to enter, "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world;" is to-day what Julian called the "Eye of the East," as it was, in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plume, and the delicious apricot of Portugal, the old damask damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth, bright ground; the damask introduced into England in the time of Henry

VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tomerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic, engraving and sculpture united—called damaskeening—with which boxes, bureaus, and swords are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the "silk of gold" still murmur and sparkle in the wilderness of the Syrian gardens.—*Selected*

BE RESPECTFUL IN CHURCH.

MISBEHAVING in church is strongly indicative of a lack of good sense as well as good morals. Giddy girls and would-be smart young men, read the following, consider and be profit'd thereby: A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers, and said, "I am afraid to reprove these who misbehave, for this reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service a gentleman said to me, 'Sir, you have made a great mistake; that young man was an idiot.' Since then I have always been afraid to reprove those who misbehave in chapel, lest I should repeat the mistake and reprove another idiot. During the rest of the service there was good order."—*Kansas Methodist*.

TO THE LAW AND THE TESTIMONY.

A VENERABLE minister at H—preached a sermon on the subject of eternal punishment. On the next day it was agreed among some thoughtless young men that one of them should go to him and endeavor to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, sir, and I thought I would call this morning and try to settle it." "Ha!" said the clergyman; "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew 25:46, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."

LABORIS GENIUS.—When a lady once asked Turner, the celebrated English painter, what his secret was, he replied, "I have no secret, madam, but hard work. This is a secret that many never learn, and don't succeed because they don't learn it. Labor is a genius that changes the world from ugliness to beauty, and the great curse to a great blessing."

WIND up and examine your conduct every day, as you would your watch.

Correspondence.

Work In The Field.

On Thursday, May 12th, I left home for Saline county, this State. After a night's rest at the house and kind family of brother David L. Williams, he hitched up his buggy and together we went to visit the Brethren living at the Missouri river, about nine miles south-east of Slater, a thriving business place of perhaps 1200 inhabitants, on the Chicago and Alton railroad.

We found the members active and interested in the Master's cause. Also found a good interest in the community. Had several meetings. Baptized three. Organized them into a church under name of "Clear Creek Church." Held a choice for minister and two deacons; the lot fell on Abner Wallace, formerly from near Chambersburg, Pennsylvania, as minister. He was a minister in the United Brethren Church for a number of years. Deacons chosen were a brother Wilcox and brother John Oigden. The community in which those members live, never heard the Brethren preach until in January of 1880, when brother David L. Williams, in answer to a call, preached to them for some days, and during the time he baptized eight, and among them brother Wallace who is now their minister. The interest from brother Williams' first appointment became strong, and has continued. On a subsequent visit, brother Williams baptized several more, and on our late visit three more were added to their number, with a very good prospect of an increase soon.

The citizens, among whom this little church was organized, are sociable, and generally speaking, in moderate circumstances. A number of them are farmers in the large Missouri river bottom near which they live, and by the late high waters which swept their farms, lost crops and much of their fencing. The families living on the bottoms all had to abandon their homes and resort to the bluffs, where they were taken in and cared for by those more fortunately situated. Some have returned to their farms in the bottom. But many of them will not go back before Fall on account of the heavy deposits of Missouri river, mud ranging from one to two feet deep over portions of the bottom, seriously threatening their health, should they venture to return before these deposits are dried out.

The land on the bluffs is considerably broken, but the soil is good, and affords comfortable homes. The opening here is good, both as respects church prospects and to secure homes cheap.

We write this hasty sketch to call the attention of ministering brethren or others who look westward for homes. The localities of those members afford excellent market facilities. The Chicago & Alton R. R. leading from Kansas City to Chicago runs through this section of country, and the Missouri river, both of which afford a number of trading points. The country immediately adjoining the timber belt of the Missouri river and extending over a large portion of Saline and Lafayette counties, is one of the finest, if not the finest,

county I ever saw, and noted for extensive wheat growing, and as a blue grass region, similar, I imagine, to the blue grass section of Kentucky.

The newly organized (Clear Creek) church is under the care of Elder Daniel L. Williams, whose labor for the maintenance of the time-honored principles and characteristics of the church is known, and who still labors in that direction; and as this new field is now added to the already large territory of church work, he earnestly desires help in the Master's cause. And as the country is fine, and church prospects encouraging, we hope brethren will think of this locality in looking for homes in the West. His address is Brownsville, Mo., and he will take pleasure in showing the county to those who will call on him.

S. S. MOHLER.

From the Rockies to the Alleghenies,— Notes by the Way.

NUMBER V.

Leaving Chicago the evening of the 1st of June via the P. Ft. W. & C. R. R., we arrived at Lima, Ohio, next morning. While taking our breakfast lunch, Eld. D. Brower came into the depot. Accompanying him, we were soon on our way to his home, where we had a pleasant visit among relatives, brethren, sisters, and friends. Next day we were taken to Lima, and again boarded the train, and in due time reached Mansfield, where we changed cars for Ashland, where we arrived late at night, and was driven at once to our own hired room, where we made our home during the time of the Annual Meeting.

It is needless to say we met many dear ones, whom to greet alone amply paid us for our visit to Ashland. We hope those reunions will continue until we shall meet in one eternal happy re-union in heaven.

The first day of the meeting, ominous clouds seemed to obscure the spiritual horizon; but next day we became more hopeful, "thanked God, and took courage," as did the thousands of those who in their criticisms claim the attention of the meeting was occupied by matters of small import. Those "some small matters" gave evidence that pride was alive in the church, and when we consider the fact that pride is the great hydra-headed monster that has ruined churches, dethroned humility, crucified afresh the meek and lowly Jesus, it is no small matter to fight the devil wherever he hangs out his sign, though it be in the shape of a hat.

Taking everything into consideration, we have reason to be glad that the meeting passed off as well as it did. We believe the church is endowed with enough real piety and sound faith to guide the old ship Zion along in the wake of our forefathers that have gone on before, and that sooner or later conformists to the world will find the church of the Brethren is no place for them, and will find a more congenial atmosphere. Non-conformity to the world must be maintained in the church so long as we are governed by the principles of the Gospel. We are glad to know there is nothing required by the church but what every true convert can readily accept, and that

the Gospel and church rules so truly harmonize, the latter being simply in detail what the Gospel expresses in general terms. The reader will please excuse the digression.

We left Ashland Saturday morning. At Mansfield changed cars for Wooster, Wayne Co., O., where we were met by brother John Brenizer, who resigned to us his carriage, with which we had a pleasant drive of nine miles out into the country. The waving grain fields and numerous clover fields in full bloom gave us evidence we were in an excellent section of country. Near Canaan we were kindly received by sisters Cass and Clara Brenizer, who, with their two brothers, have a pleasant home.

Sunday morning we accompanied them to Beech Grove meeting-house. An excellent Sunday-school is in operation here by the brethren and sisters. After preaching we accompanied Eld. George Ervin to his home, where we found sister Ervin in an afflicted state, but improving so much that she thinks of being able to ride out soon. After spending the night at the home of Bro. John Brenizer, he so arranged matters for us that we had another pleasant drive on our way to Wooster. From here we expect to go to-night to Pittsburg on our way eastward.

Crops are good in this section. Late rains make everything look promising. The fruit crop also promises to be good.

J. S. FLORY.

Wooster, Ohio, June 13th, '81.

Explanatory.

To the Editors of the B. AT W.—

I see in your paper of the 24th ult. a synopsis of the discussion between Eld. Fennimore and myself, which came off on the 25th to 28th of April at Argus, Ind., which I am glad to know was a complete success (as far as I was concerned) by interested parties. I wish to make a few corrections to your issue; it is stated by you that the Adventist admitted that I could trace trine immersion within thirty-three years of the apostles. He not only admitted that I could trace trine immersion within thirty-three years of the apostles, but right to the days of the apostles. He says that will not sustain my point because the apostles themselves were in error. He supposes because the apostles practiced trine immersion they were in error. Well, if the apostles were wrong, Christ must have been wrong, who gave the commission, because he gave the command to "go and baptize in the name of the Father and of the Son, and of the Holy Ghost." All my historical arguments the elder denied the validity of, and I met it by saying that if he destroyed the validity of one he also destroyed the validity of the other, viz., the errors practiced in the church by the Christian fathers, sprinkling, pouring, etc., throwing salt in the mouth of the candidate to extricate the devil from him. These were the items, that he destroyed the validity of trine immersion. I answered that if it destroyed the validity of trine immersion, it also destroyed the validity of single immersion. I ask the gentleman to prove that sprinkling or pouring, etc., was ever practiced by the apostles; but he could do it. He reminded me of a drowning man catching

at a straw. He affirmed everything and proved nothing.

The second proposition was the unconscious state of the dead. It read as follows: *Resolved all things pertaining to man become unconscious at death.*

Elder Fennimore admitted the very point at issue on this proposition. He admitted that there were angels in hell alive; but he attempted to prove that these angels were created angels, but never were possessed of mortal life. I proved to him that angels and spirits were synonymous terms; for example, the devil was called an angel once, yet he is called a spirit. For instance, the Greek *pneuma* corresponds to the Greek *angelos*, which means angel or messenger. For example 12th chapter of Acts. I told the elder that they were advocating the doctrine of the Sadducees, because they denied the existence of angels and spirits, for he claims that the truth of life is the spirit, and the soul of man is the body of man, and that when men die they are the same as the beasts of the field. These are a few of the God-dishonoring arguments and soul-destroying dogmas that he presented.

T. W. DRENNEN.

Mt. Zion, Ind.

Admonitory.

Strange as it may appear to some, it is nevertheless true that when we returned from Dunark, many in my travels said, "I took the paper that year just to hear from Dunark, and the first I would look for was something from you." Had I been aware of that fact, I could have given more news; but I thought everybody has estimated my ability as a correspondent about as I do myself, hence not much written. But the point I wish to call your attention to is this: That if your anxiety was so great then, under those circumstances, what should be the anxiety at this time, when we contrast our trip and ability, as a correspondent, with that of our dear brother Stein! If I am not mistaken in his communications, they will be worth more to me than the price of the paper to the end of the year.

ENCER EBY.

Leola, Ill.

From Roanoke, Ind.—On the 2nd and 3rd inst. we had the pleasure of being with the Brethren of the Clear Creek Church at their Love-feast. It was truly a joyful season and soul-strengthening feast. There were several able brethren from surrounding districts, besides brethren John Metzger and D. B. Gibson from Illinois. The saints were made to rejoice by seeing two sinners return from the desert of darkness and enter the fold of Christ. May God help them and us to prove faithful to the end.

JAMES M. NEFF.

From South English, Iowa.—Our Love-feast is in the past, and it was a feast long to be remembered by the brethren and sisters here. Brethren J. S. Flory from Colorado and Daniel Miller from Virginia, and G. W. Hopwood were the preachers from a distance. They did good sound preaching for us. It truly was a feast for our souls to meet with our dear brethren from the far west and the far east up-

on such an occasion. They preached the Word with such power that saints were made to rejoice and sinners to fear. The church seems to be much strengthened. Five were added to the church by letter, and one that left last Fall, returned and was gladly received by the church. Thus we see here, as well as elsewhere, that they sometimes see that they took the wrong step, and are willing to return, for which we bless God. But dear brethren and sisters, let us all take warning, as the evil one is always going about seeking whom he may devour. Ever pray for us that we may hold out faithful. May the Lord bless us and keep us unto the end, is my prayer.

PETER BROWER.

From Joseph John.—Will you please announce through the columns of your valuable paper that on the 4th day of the present month the members of the Squirrel Creek Congregation, Wabash Co., Ind., met in church council, and amongst some of the labor that was transacted was the changing of the name of our church district—from Squirrel Creek to Roann. Therefore be it known to whom it may concern, that from henceforth this church district shall be recognized as the Roann Church District. By order of the church.

From Los Angeles Co., Cal.—I left home on the 19th of May, for a visit, and to labor among the few members in this county, and also on some other business. Our first work, after leaving home, was in Fresno county. Here we had the pleasure to address a Sunday-school, and to hold one meeting with a kind and generous people. Arrived in this county last Friday. Made arrangements to preach in the Methodist church at this place to-morrow night. Engaged also to hold several meetings in a Presbyterian church about eight miles from this place. There are also several members at Santa Monica, and one family at San Diego whom I expect to visit, if the Lord will. Brethren of the East, do not forget the isolated members on the Pacific coast. If you cannot labor for them, pray for them. I am now at the house of Bro. L. W. Riley, formerly from Ind. May the Lord guide and protect us.

P. S. GARMAN.

From Peoria City, Ia.—We have just passed through the severest hail storm we have ever seen. It commenced hailing about 1:30 P. M., and in a few minutes the windows on the west side of buildings were a total wreck. Shingles were smashed in. All kinds of vegetables bitterly beaten into the ground. Hailstones were picked up that would measure twelve inches in circumference! We have not yet heard how large an area the storm covered.

D. E. BRUBAKER.

From Buffalo, Mo.—We are having fine weather for the growing crops at present, and everything is doing well, except the wheat; the Hessian fly and chinch bug are working on some pieces very bad. Farmers are all busy cultivating their corn (some the third time). Health is good; no epidemic diseases in the country, or chills and fever. There will be some fruit; such as apples, cherries, and small fruits such as grapes, raspberries, and goose-

berries; peaches all "Winter killed." Bro. B. at W. is a very welcome visitor in this little church, for all the sermons we get here are through its columns. May God ever sustain you in the noble work you are doing, is my prayer. The church is still in peace and union, but without a Peter to feed Christ's sheep. Is there none to come and help us? Who will come and help us? Pray for us.

S. L. RHODES.

From Flag Spring, Andrew Co., Mo.—

Our little band of brethren and sisters are all in union, laboring in the cause of our great Redeemer, but sadness and mourning pervades our neighborhood this morning. A cyclone passed through our neighborhood yesterday evening, and destroyed property and lives; also it demolished buildings entirely. A great amount of horses, cattle, and hogs were killed. I can't give particulars of it. We heard of four deaths and others badly injured; that is, in our neighborhood. How many more we can't tell, as it passed on; it passed within three quarters of a mile from us.

DANIEL GLICK.

From A. H. Paterbaugh.—My visit to the Huntington congregation, Ind., was one of those happy seasons for which we pray and labor. During our visit of three days we baptized five dear souls. Our visit was entirely too short; but we trust that those who are now counting the cost, will soon be ready to take upon them the yoke of Jesus also. The Love-feast was a delightful one, and will long be remembered by those participating. May God bless those dear brethren and sisters living in the Huntington church, as well as his Israel everywhere, and save us all, Amen.

From White Oak Church, Pa.—Last Sunday (June 5th) our regular meeting was at Petersburg. Had good attendance and attention. After meeting two precious souls were added to the church by baptism. On the 8th and 9th of June was our Love-feast, also at Petersburg. It was largely attended, but there were not so many members as at previous times, on account of the rain which we had. Ministers present from a distance were Bro. G. W. Bicker, from Hagerstown, brethren Andrew Myers and Jacob Aldinger, from York county, Pa., and others from adjoining churches. We had a feast of love, which I think will be remembered for some time.

ANNA E. LITIG.

From Dr. J. Sturgis.—Our Communion season is over once more, and an enjoyable season it was for the saints and a large number of spectators. Two more were added to our number by baptism. Many more are counting the cost. Others have been standing, as it were, on the very threshold of the church for a long time, fully persuaded as to the correctness of the Gospel teaching and practice of the church and say, "I will, I will," while others that seem afar off are passing them in the race of eternal happiness. Indeed is procrastination the thief of souls as well as time.

Waukegan, Ind.

Health and Temperance.

S. T. BOSSEMAN, EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hamilton Co., Ohio.

POPULAR FALLACIES.

NIGHT air and damp weather are held in great horror by multitudes of persons who are sickly or have weak constitutions; consequently, by avoiding the night air and damp weather, and changeable weather, and weather that is considered too hot or too cold, they are kept within doors the much larger portion of their time, and as a matter of course continue invalids, more and more ripening for the grave every hour; the reason is, they are breathing an impure atmosphere nineteen-twentieths of their whole existence.

As nothing can wash us clean but pure water, so nothing can cleanse the blood, nothing can make health-giving blood, but the agency of pure air. So great is the tendency of blood to become impure in consequence of waste and useless matters mixing with it as it passes through the body, that it requires a hoghead of air every hour for lives to unload it of these impurities; but in proportion as this air vitiate, in such proportion does it infallibly fail to relieve the blood of these impurities, and pure blood is the foundation of all disease. The great fact that those who are out of doors most, Summer and Winter, day and night, rain or shine, have the best health the world over, does of itself falsify the general impression that night air or any other outdoor air is unhealthy as compared with indoor air at the same time.

Air is the great necessity of life: so much so that if deprived of it for a moment, we perish; so constant is the necessity of the blood for the contact with the atmosphere, that every drop in the body is exposed through the medium of the lungs every two minutes and a half of our existence.

Whatever may be the impurity of outdoor air of any locality, the indoor air of that locality is still more impure, because of the dust and decaying and odoriferous matters which are found in all dwellings. Besides, so can the indoor air be more healthy than the outdoor air, other things being equal, when the dwelling is supplied with air from without?

To this very general law there is one exception, which is of the highest importance to note. When the days are hot and the nights cool, there are periods of time within each twenty-four hours when it is safest to be within doors, with doors and windows closed; that is to say, for the hour or two including sunrise and sunset, because about sunset the air cools, and the vapors which the heat of the day has caused to ascend far above us, condense and settle near the surface of the earth, so as to be breathed by the inhabitants; as the night grows colder, these vapors sink lower, and are with in a foot or two of the earth, so they are not breathed. As the sun rises these same vapors are warmed, and begin to ascend, to be breathed again; but, as the air becomes warmer, they are carried so far above our heads as to be innocuous. Thus

it is that the old citizens of Charleston, S. C., remembered that while it was considered important to live in the country during the Summer, the common observation of the people originated the custom of riding into town, not in the cool of the evening or of the morning, out in the middle of the day. They did not understand the philosophy, but they observed the fact that those who came to the city at midday remained well, while those who did so early or late suffered from it.

All strangers at Rome are cautioned not to cross the Pontine marshes after the heat of the day is over. Sixteen of the ship's crew, touching at one of the West India islands, slept on shore several nights, and thirteen of them died of yellow fever in a few days, while of two hundred and eighty, who were freely ashore during the day, not a single case of illness occurred. The marshes above named are crossed in six or eight hours, and many travelers who do it in the night are attacked with mortal fevers. This does, at first sight, seem to indicate that night air is unwholesome, at least in the localities of violent malarial, but there is no direct proof that the air about sunrise and sunset is not that which is productive of the mischief.

For the sake of eliciting the observations of intelligent men, we present our theory on this subject.

A person might cross these marshes with impunity, who would set out on his journey an hour or two before sundown, and finish it an hour or two before sunrise, especially if he began that journey on a hearty meal, because, in this way, he would be traveling in the cool of the night, which coolness keeps the malaria so near to the surface of the earth as to prevent its being breathed to a harmful extent.—*Exchange.*

HOW TO MAKE A COMFORTABLE HOUSE.

A WESTERN correspondent of the *New York Tribune* offers the following good suggestions to those building houses in our changeable climate:

"Having erected a full-ton frame, and adjusted the standing for the reception of the door and window frames, with a firm foundation, nail boards to the foot of the studs outside and in, not driving the nails so that they cannot be readily drawn, and fill in between the boards with a mixture of one part lime to seven parts coarse gravel—the mortar, of course, no stones of larger diameter than the width of the studs or the space between the boards laid to them—and so continue to do, nailing on boards and filling in till night. The next morning the nails may be drawn, and the boards raised and nailed on again, if the weather has been warm and dry, as the mortar by that time will have set, so as not to need their support; if the weather has been damp, a longer time will be required. Continue in this way until a height has been reached equal at least to that of the first story. Next nail strips of board to the studs on the outside, insert the door and window frames, and proceed to side up the house. A cheap, warm, and durable siding may be made from first quality pine, matched, and nailed on with the tongue up.

"Having sided the house, plaster, without

bathing, upon the wall, which by this time will have become a solid stone. We now have a house with a space of about one-third of an inch between the studs and the siding (too narrow for mice,) filled with dead air. The heat of the room during the day, of course, warms the stone walls about four inches thick, and the warmth is retained during the night, the dead air between the wall and siding preventing the escape of the heat. I have tested the above, in the house in which I now live, for about ten years, during which I have kept no fires at night, and have found no frost gathered upon the wall, even in coldest weather, except white specks upon the heads of the nails driven into the bare or mopped. As the mortar can be mixed and filled in by the cheapest kind of help, the extra cost above that of ordinary balloon frame house will not much exceed what is saved in the expense of heating, and this is richly repaid in the increased comfort of the occupants of such a house.—*C. C. Bigley.*

"THEY DO NOT KNOW ANY BETTER."

THERE is certainly a great deal of wrong doing by men and women, the wrong of which seems plain to lookers on that one wonders what motive there can be for committing their own obvious interests. Pride, malice and revenge accounts for many things. But there is a class of evils for which ignorance is to be blamed; and in recognizing this factor we are held at once to pity, while we blame the wrong-doer, and we are shown one thing at least that may be attempted in the way of his reform.

There are thousands of single men who have no home-life, and who think it beyond their reach. Their evenings are long, tedious and dull, and they go to much expense to get relief. They buy tobacco; they pay for stimulants; they patronize games of amusement; they keep up fire-works of society that cost them something in their own way they entertain; and they would confess, in moments of frankness, that they are not very happy after all. After a little the common forms of enjoyment become suspected, and they have begun further, and in a certain proportion of cases, before they think they can afford home-life, they are unfit for its enjoyment. They are prematurely old, disipated by being bankrupt in attention, incapable of attending to the new and better ways—ways more or less prudent, but condemned to meet the extremes and aroma of life, however favorable their circumstances may become.

"They did not know that with right ideas of life it would have been easier and cheaper for them to have married fitting wives; that they spent on needless and often vicious indulgences as much as would have been in the hands of a helpmeet secured the pure, serene and satisfying happiness which they sought in vain, and will seek in vain forever. [B.]

"Eat slower," is very good and very wise counsel. There is a time for every thing—and as eating is one of the most important things of our mortal life, too time we take to do it rightly is a very great importance.

Matrimonial.

DILLEY—LEATHERBERRY.—At the residence of the undersigned, Cedar Co., Iowa, June 2, 1881. Mr. J. W. Dilley to Miss Sadie Leatherberry.

HAWKINS—DILEY.—Also by same, at same time and place, Mr. C. S. Hawkins to Miss Maria Diley, all of Inland, Cedar Co., Iowa.

JOHN ZOOK.

Fallen Asleep.

Blissed are the dead which die in the Lord.—Rev. 14: 13.

TENNIS.—In the Cole Creek congregation, Fulton Co., Ill., May 27, 1881, sister Lou Ann Tennis, aged 49 years, 3 months and 27 days.

Deceased was the wife of Bro. Samuel Tennis, a minister in the second degree. She was a mother of 13 children, two of whom have gone before.—Of those still living, one is a babe three weeks old. She was a kind, affectionate mother, a sincere Christian. Her seat was seldom vacant at church. She died, rejoicing in the God of her salvation.—Had a full assurance of a glorious immortality.

We deeply sympathize with our dear brother, and pray God Almighty to sustain him in his deep affliction. He has the consolation of the Christian, of not having to mourn as one without hope. Funeral services by the Brethren.

JACOB ZUOK.

GALLINGER.—At Iona, Chickasaw County, Iowa, Oct. 3, 1880, John Gallinger, aged 63 years and 3 months.

GALLINGER.—Also at same place, Sept. 13, '80, George W. Gallinger, aged 27 years.

GALLINGER.—Same place, May Belle Gallinger, Oct. 13, 1880, aged 1 year, 7 months and 15 days.

The funeral services were postponed until May 15, 1881 in order to have services by the Brethren. May God, in his mercy, comfort the bereaved relatives.

M. H. FOWLER.

Announcements.

LOVE-FAEST NOTICES.

June 23, at 2 P. M., in West Pine church, near Woodstock, Richland Co., Wisconsin.

June 25 and 26, Elk Creek, Johnson Co., Neb., at the house of Bro. Jacob Crafts, commencing at 10 A. M.

July 2 and 3, at 1 P. M., in Grundy church, Grundy Co., Iowa.

Sept. 3 and 4, in Mound church, Bates Co., Mo.

From C. Hope.

FREDERICKSHAVEN, {
May 22, 1881.

The good news from Thyland I will send to you that our Brethren may feel glad with us. It shows it to be a fact, that if a preacher lives out his faith, he will sooner or later gather around him a little band of believers. I would to God that we had twenty ministers located at different points in Denmark, Sweden and Norway, Germany and England, and within a few years, we would at least have as many churches in Europe.

Why is it that we have so many German and English members, even ministers, and no church-

es in their native lands? Do they send their relatives tracts and papers? Do they write to them, and do all they can, in order to get them converted?

If not, for God's sake go to work at once, and soon the cry will come across the deep: "Come over and help us," and the brotherhood be compelled to send some, to receive them into fellowship, and the Danish Mission movement be repeated over and over again until our banner is planted all over the globe.

In Thyland we had only two members for years, coming to the church through the instrumentality of Rudolph Christensen, who years ago went to America. By prayer and work, God, gave us a new brother last year, who had some gifts to speak a word for Jesus. He was elected a minister by the church on his visit here; went home and now writes as follows:

WILLERSLEV, {
MAY 20, '81.

Dear Brother:—

As I, this evening, attended a Baptist meeting, Marie Lars Harring's wife entreated me to write to you in regard to baptism. She wept and said she had no peace either night or day. She could not feel content with a change of mind, faith and repentance; but wanted baptism in accordance with the Word of God.

She said, I should hurry you onward, to come some days before Pentecost, so that things could be arranged in good time, for a Love-feast. She prays for her husband and wants him along.—help her in her struggle, dear brother, yes, ask God to shed his Spirit abroad in our hearts, that he may overrule us all; then we will have a second Pentecost.—God to glory, and us to joy.

I think of five weeping sinners, who may be baptized this time. May God's will be done. You wrote to us to ask for one sister, so we could hold a feast; now you see the Lord has more than answered our prayers. Praise his holy name.

Now I send you all our love and pray, God will bless you in soul and body. I often think of you and the tender care you bestowed on me, when I was in your house. I long to visit you once more, and speak to you all face and face.

A. NIELSEN.

About Miss Goodrich.

In reply to your query in regard to the miraculous cure of Miss Goodrich, I will say, that I am boarding at her home near Yellow Creek, Ill., and can give you a few items in regard to the matter.

From her mother who was with her during the greater part of her illness, I have heard as much, and more than was published in the "Inter Ocean," and have no reason to doubt the veracity the statement.

I have read several letters written by the lady herself, and in every one she gave God the glory for her present strength. She feels the need of faith, if she would keep the blessing.

During the years previous to her affliction, she was a zealous worker for her Master—in the Sabbath school, in the day school and elsewhere; evidently the Lord is blessing her for it.

That her faith in God's power may be the means of gain to her, and also of causing others to obey his will, and thus receive the reward, not only of present enjoyment, but of "life eternal" is the sincere wish of the writer.

M. A. HART.

A VOLCANIC LAKE.

M. De Lesseps is credited with describing on his return to Europe, a singular, geological phenomenon. In the Republic of San Salvador there is a

lake called Hopango, and in January, after a few premonitory shocks of earth-quake, three craters suddenly opened in the middle of the lake, and belched forth immense volumes of steam, dust and fiery cinders.

By-and-by the three vents merged into one, and an islet of tuff and lava uprose above the surface of the waters. Attempts were made to approach this young volcanic island, but the feat was impossible, owing to the boiling of the water, and the showers of dust and clouds of vapor enveloping it.

The new volcano long continued to vomit forth great quantities of steam and virulent gases. All the fishes of the lakes were parboiled, and the bodies of innumerable dead shell-fish and aquatic animals.

It is a significant fact that the outburst was preceded by an exceptional rise in the level of the lake, owing to the rains. This appears to be the first instance on record of a volcano bursting up through the waters of an in and lake; but submarine volcanoes breaking out in the ocean bed are no very rare phenomena.

A Great Oak.

In the old Friends' burying ground on the principal street of the city of Salem, New Jersey, stands a magnificent white oak, which looks as if it had a millenium of vigorous life left in it yet, although it must have been a tree of majestic proportions when John Fenwick landed there one fine October day, two hundred and five years ago, and founded the first town on the east bank of the Delaware.

The Salem Oak is not so remarkable for the size of its trunk, which is scarcely more than 20 feet in circumference at six feet from ground, as it is for its amplitude of shade. In one direction its branches have a spread of 112 feet, and in the direction of right angles to its greatest diameter, its branches extend more than a hundred feet.

At about 15 feet from the ground, the trunk swells into a great mass, and then diverges into at least twenty main branches, each of which would make a large tree. Taken altogether, in altitude, volume and expansion, it is one of the grandest specimens of its kind to be seen in this country.

It seems quite natural that the placid and substantial old Quaker town, whose very name signifies peace, should have gathered about the great tree with its "tranquil aspect of venerable countenance through centuries," and it was almost a necessity that the reverent pride and good taste of the Salem people have led them to select a likeness of the oak for the device upon the city seal.

The high waters of the Mississippi River this year flooded a territory as wide as Massachusetts and longer than from Boston to Omaha.

SEVERAL prominent Scotch farmers propose to make a tour through this country the present season, to obtain information in agricultural matters.

MANY of the new houses built this year are provided with insulated wires laid under the plastering, ready for the introduction of the electric light.

THERE is no limit to the uses of scientific discovery. It is now proposed to supply the Arctic expeditions about to set out from San Francisco with coils of light steel wire which can be transported by and unweaved from sledges, and thus telephonic communication be maintained between exploring parties and the base of supplies.

BRETHREN AT WORK.

No. 30
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, June 28, 1881.

No. 25.

Editorial Items.

We are all builders.

A good business—building a good character.

There are now about seventy members in Denmark.

BROTHER W. C. Tector and wife reached home last week.

As unprofitable business—tearing down other people's churches.

Brother W. H. Watson copies Brother J. S. Mohler's article in the "River of Life."

We are of the impression that the Annual Meeting this year fully paid expenses.

At the Pine Creek Feast, (Ill.) Daniel Price, Jr., was elected to the deacon's office.

The members in Meigs county, Ohio, now belong to the North-eastern District of Ohio.

BROTHER D. L. Williams says the locusts are quite plenty just now. Line county, Mo.

As exchange says, a punctual man is every body's poor man, and never a man of doubtful credit.

The address of Isaac Studelaker is changed from Vienna, Ill., to Olath, Johnson county, Kan.

Those who labor to make a great figure in the world generally make a small figure in the church.

The address of J. R. Deppen is changed from Buchanan county, Ill., to Mt. Morris, Ogles county, Ill.

Send something to Brother Quinter and help swell the Peach Meeting-house Fund. We ought to raise \$1,000.

BROTHER Levi Snowberger was elected to the ministry at East Nation, Iowa, during the Feast at that place week before last.

Brother Daniel Vaniman conducted the chapel exercises at the College last Thursday morning. His theme was "The development."

Many of those who attended the meeting at Ashland did not eat—the dining tent, but took their meals at one of the outside restaurants.

We learn that a number of Brethren contemplate leaving at Mt. Morris. They seem determined to make this a strong point in the West.

Send your BRETHREN AT WORK to your neighbor—show him and ask him to subscribe. He may want to read John's Letters of Travel.

The issue is somewhat delayed on account of the business being out of order. Our readers will please bear with us as we are doing the very best we can.

BROTHER M. A. Knicker, our agent at Plymouth, Ind., has been called away for B. at W. agency, and will not attend a meeting, and W. F. Kipper, at Wood's Mill, Ar., proposed to attend a conference. We published that the one management of the one ought to go and do likewise.

ONE man can pull down more truth in one day than ten men can build up, on the principle that it is easier to tear a building apart than to put it together.

ABOUT fifty members from Iowanek attended the Feast at East Nation, Iowa, week before last. Excursions of that kind are both pleasant and profitable to the cause.

THIS week Brother S. T. Boserman tells us how he got sick; next, he will tell how he got well. By the way, it might be good for the people to tell how they keep well.

THE College proved quite convenient at the Annual Meeting. The whole building seemed to have been used as a place of shelter and resort. Of course, it was full.

It is said that the use of the Revised New Testament in the fashionable pulpits will compel some of the popular ministers to either re-write many of their sermons or write new ones.

BROTHER J. W. Stein's Letters of Travel will be published in the B. at W. only. If you want to read all, you should subscribe now, as we can not print any extra copies.

SOME of the members thought that the playing of the band and beating the drum, near the Annual Meeting ground, on Thursday evening, just as the council broke up, was not in place.

PROBABLY the man who never made a mistake in his life never made anything else. This item is for those who find all the faults in their neighbors and none in themselves.

BROTHER Daniel Vaniman thinks that with properly continued efforts a church might be built up in St. Louis. The greatest drawback is the lack of a house in which to hold meetings.

BRETHREN Eshelman and D. L. Miller were in Chicago last week selecting new books for the "Cassell Library." About \$400.00 worth were purchased and will be here and shelved inside of a few days.

We have said a large number of "Library of Universal Knowledge" for the American Book Exchange, and as our agreement with them includes notices of their books, our readers will find it on page 389.

THE *Messenger* to our regular subscribers has been delayed somewhat, but all have now been supplied. Price 50 cents, or free one year to all who now subscribe for B. at W., one year, and pay cash, \$1.50.

It unhappy people could forget the cause of their sad state, how happy they would be! Every one has a mission in life, but it seems to be the mission of a small number to mind their own business alone.

THE Rev. Daniel McKay, of Pekin, says one boy in the school at a recent examination performed the almost incredible feat of memory for anybody but a Chairman, of repeating the whole New Testament without missing a single word.

We think there is an excellent opening here for some one to put up a suitable boarding house and board students, as there are generally more on hand than can be accommodated in the College buildings, and especially well for the case next Fall and Winter, for there are already enrolled, for the Fall term, four times as many students as there were last year at this time. A boarding house conducted on strictly hygienic principles, would, we think be well patronized.

BROTHER Allen Icee has returned from Goldenblake, Wash. T., to his former place of residence, Burr Oak, Jewell county, Kan. His correspondents will note this change and address him accordingly.

THE *Undiscoverer* thinks it hard to keep up the motions and seconds at our Annual Meeting. Much of this confusion is caused by the parties making motions out of order. Perhaps we need to study parliamentary rules a little.

TO-DAY will be the closing exercises of the College, and the pupils will immediately take their departure for their homes. Our best wishes go with them. May they prove useful workers in the great and good cause of benefitting humanity.

THE Standing Committee had its room in the College this year, and we did not see that it effected the minds of the members one particle. They were as firm in the established principles of the church as any Standing Committee we ever had.

ABOUT 400 persons came on a special train from Dayton, Ohio, to Ashland. As they passed up the main street to the Annual Meeting ground, we thought we never saw people walk so fast. Their movements indicated good health and plenty of energy.

At the Annual Meeting Brother Quinter stated that he had in his hands about \$100.00 of the money raised, a few years ago, to defray the expenses of the committee appointed to visit California. He was instructed to hold the money for the use of future committees.

BROTHER Daniel Vaniman spent a few days with us last week. He was on his way to Wadman's Grove. He seemed to enjoy himself finely as he is a lover of books, schools, and the printing office, and is at home in either. We admire brethren who are willing to live and let live.

A NEW tract, now ready, called "Daniel's Vision," and "How to Conquer the World." Friends of reform should purchase these in large quantities and distribute them where they will do good. Price 3 cents, single copy; 5 for 10 cents; 25 for 40 cents; 50 for 75 cents; 100 for \$1.00. For sale by Western Book Exchange, Mt. Morris, Ill.

We should be thankful for the fourth of July, for it is known as the birthday of the best nation on which the sun ever shone. The time used to be when good people met in religious assemblies to hear the Declaration of Independence read, and thank God for the liberties they enjoyed. But times have changed;—a worldly assembly now meets; the day is celebrated in a manner that is far from being religious; hence our advice to our members is, to take no part in such proceedings. We do not think they are in harmony with the humble principles of Christianity, hence we keep away from such places.

PLEASE EXPLAIN.

"Can old subscribers avail themselves of the excellent terms offered in your club rates?" WILLIAM.

Certainly! All they need to do is to send us the money, and we shall extend the time on their paper. For example: suppose you have paid to Jan. 1, 82, and now send us \$1.50; we will mark your paper paid to Jan. 1, 83, and send you the *Messenger* one year. Or if you wish to avail yourself of the offer of the "Problem of Human Life," B. at W., and *Messenger*, and have already paid to Jan. 1, 82, by sending us \$2.50, we will send you the book B. at W. till Jan. 1, 83, and the *Messenger* one year. Do not look at letter terms; they are not to be given. Now is the time to accept these offers.

Religious Essays.

WASHING THE SAINTS' FEET.

BY MRS. K. B. HARTMAN.

Come brethren dear who think it queer,
That I now should wash your feet;
Your attention lend, while I as a friend,
My reason hold repeat.
The Lord of old, has plainly told;
As in his word you will see;
I the way have led, and have often said,
'Tis well—if you follow me.
Some in their pride, this ordinance deride,
'Tis a non-essential they contend;
But while they disavow we will humbly bow,
And keep it to the end.
If we can look in the blessed Book
Of God's own word we'll see
That our Savior said, I the way have led,
'Tis well if you follow me.
Just go to the Word, and see what the Lord,
Has said in the thirteenth of John;
Where he plainly taught that we also ought
To do as I have done.
My example true I give unto you,
As Lord and Master I be,
I the way have led, and have often said,
'Tis well—if you follow me.
He thought it meet, to wash their feet,
To show how he loved them still—
He based the rite, on humility's might,
And placed it in his "Will."
Ye call me Lord, as in my Word,
I assured you thus I be,
And the way have led, you must do as I said.
'Tis well—if you follow me.
Then to Peter he came, to wash him the same,
But Peter said he'd rather be excused;
But the Master replied, Oa you, selfishness
replied,
By me you shall be refused,
'Tis mine to say, but yours to obey
With deep humility;
I the way have led, and have holdit said,
'Tis well—if you follow me.
Why say ye Lord, repeat—Lord, Lord,
And do not what I say;
You can't be my friends, if you only pretend
To love—but not obey,
Take actions bold, but not words soon told,
To tell us what we be;
For the Master said, I the way have led,
'Tis well—if you follow me.
Our souls are on fire, while we holdit admire
The humility and love seen here,
'Thank God for the rite, we'll obey with all
our might,
Though the proud may laugh and sneer,
We have learned too well, what the Lord
did tell
About this ordinance seen;
I the way have led, do as I have said,
And wash one another's feet.
In a future array, at the judgment day,
When this ordinance all unfurled,
Still with light most sweet, roll its trophies
to the feet.
Of our Lord—Judge of the world.

How will ye if ye tremble when the world
shall a ssemble
And stand their doom to see;
If the Judge shall say, Why don't you obey,
And meekly—follow me?
O brethren dear, the Master is near,
While humbly washing feet;
I feel to rejoice, for I hear his voice
Of approbation sweet,
If you will obey, in a future day
You shall reign above with me,
Where all is peace, and storms all cease.
Till then—O follow me.

For the Brethren at Work.

PRINCIPLES.

BY C. H. BALSHAM.

WHO investigates them? candidly applies them? intelligently talks and writes about them? And yet what a show of devotion is made to them, while they are ignored and abused in their very advocacy. Liberty, progress, unfettered individuality, are the watch words of the day; and yet these underlie all evil, all sin, no less than good. Liberty to do wrong is the very pivot of moral being, and the law of progress remains in full force in the hellward course. No individuality, not even God's, is absolutely unfettered, all being bound to the inevitable consequences of volition. All responsible being has the power of choice between opposites of conduct and character, but not between their issues. There is no *must* in God's goodness apart from choice. "His peace which passeth all understanding" would be no peace were not omnipotent will and infinite love in it. We get ours on no other ground. No soul is either good or happy by chance. Nor by blind, ignorant preference. Prejudice is not principle, although it bears its label. Reason, conscience, love are the precursors of right will.

One peremptorily announces, "I never did and never will advocate a peculiar cut of dress, but will do all in my power to do anything in harmony with the gospel." Will this brother please point out any dress, for angel, devil, man, beast, or plant, that has not "a peculiar cut." Every exterior is cut exactly according to its *life*. No exception to this law. Ignorance of principles lies at the root of such an utterance. Again speaks the same authority: "I believe if it was right for the old sisters to wear hats, it is not wrong now. I believe there is nothing in the Bible

against wearing a plain hat. I will wear a fashionable hat, and will help expel any sister that wears a fashionable hat." Consummate nonsense. The plainest thing in the world is as liable to the principle of wrong as the gaudiest. Preference has a motive, and this is largely affected by circumstances. What are these circumstances respecting the deviation from established order? Do they in the aggregate, or singly, signify devotion to the cross, a higher appreciation and expression of the life of Christ? Who dare scoff? What sister will rise and in view of death and judgment declare that her plain hat is a matter of *conscience*, and worn for the sake of the *principle* that sets Christ so widely apart from the world? All argument that shirks this central idea is the very essence of rottenness. To refer to the hats worn by sisters in a former generation in justification of the modern custom is unfair in the last degree. Similarity of circumstances alone establishes identity of principle. Let us be open minded and honest. The principle that underlies legislation in the adjustment of this matter is *need and necessity*. Whether the church has a *right* to insist on the particular costume she has adopted, is quite another question. But the *cut* is not any more *peculiar* than any other. I am no advocate for the prevailing, or adopted mode, as being exclusively expressive of the idea of inward crucifixion, and separateness from the world. That it does express this principle none but a fanatic would gainsay. But such loss, thoughtless argument as that quoted above renders legislation imperative, and at least approximate conformity to a standard mode. But while the principle is inflexible, the application is not. Christ and his apostles, and the early Christians, wore neither broad rimmed hats nor round coats. In revolutionary times both these were tip-top fashion. Deviation from rule can have but two motives: conscience and lust. And both of these must be interpreted by two specifications: a high and comprehensive of rectitude standard, and the sum of the life in which the departure occurs. Jesus is the ideal. Does His life, in its quality and exhibition, justify our liberty? Is our choice integral to the high calling of God in Christ Jesus? Turn to the principles of *change*, but in representation, owing to

It is more or less the case that the mechanic is envious of his compeer, the doctor of his brother physician, the lawyer of his neighboring attorney, the man who is less fortunate of his wealthy friend, the politician of his rival, and the preacher of his more gifted and popular brother.

This sunken spirit is exemplified in many instances on record; such as Cain and his brother, Joseph and his brethren, Herod the Great in the attempt to destroy the infant Savior, the Scribes and Pharisees in the persecution and murder of our Lord, and the thousands of martyrs whose blood crieth from the ground for vengeance upon their persecutors. Add to these the numerous cases upon the criminal records of this and other countries, and it would require many volumes to join their history. There is a peculiarity in the history of Cain and his brother that I wish to notice a little farther. It is remembered that Cain by virtue of his birth, as signified by his name, concluded that he had the pre-eminence over his brother, occupied a higher position, an elder, if you please, for the time being. If it was only provisional, he was entitled to more respect and higher honors, and perhaps in his pride and vain glory might say, "I am in the ascendancy, and you are in my power, and I will keep you there." But after the decision of the case before the great Judge, how changed was their decision! Abel had now superceded him, and he greatly humiliated, and something must be done; and he impiously challenged God's authority for inquiring of him concerning his brother, saying, "I know not; am I my brother's keeper?" And as for Abel he must necessarily have been put out of the way, but like all others of his kind, too cowardly to make an open and fair attack upon him in open day, like all hypocritical demagogues, to get the advantage of him, entered into familiar conversation with him, and likely if they would have engaged in a season of prayer he would have prayed fervently that his brother could believe on him and regard him as his friend, and perhaps would have connected with his prayer, a pretended effusion of tears. At any rate he succeeded in seducing him and getting him in a private place, or in other words, into his power, and accomplished his wicked purpose in ruining him. And just so his descend-

ents in all ages and nations have acted towards those who they have in their power and of whom they entertained fears of losing this place and power and when having lost it hypocritically, feigned familiarity in order to seduce them and get an advantage over them. This is the case especially in political and religious circles. Political demagogues are legion, and religious demagogues are more numerous than they ought to be. Politicians say that all with them is policy and nothing for principle, and therefore will mount any hobby that promises to trample under foot any that chance to stand in their way, and carry them safely into power and political glory; financial prosperity to follow as a natural consequence. Just so the religious demagogue, though like Cain too hypocritical to acknowledge it, adopts this same theory. There are those before him who stand in his way to position of honor, and upon principle he is irreproachable. Policy, then, is the only alternative. Some quibble gets afloat in the church, the assistant beats around, and he learns that his supposed rival is standing upon principle, from which he cannot be divided for any consideration, having the spirit of a martyr, will suffer to be sacrificed rather than yield to such quibbling. But the aspirant learns farther that the other side has the majority, mounts the hobby and rides into the position from which he has succeeded in deposing his brother.

But forsooth in the loss of time, right and justice prevail, and the case is reversed; the demagogue falls below the level of his previous standing; now Cain-like, he becomes familiar, trying every means to remove the memory of his past conduct, and to get in the confidence of his injured brother; but the Abels of the present day having better opportunities profit by experience, and are not in all cases so easily deceived, and while in obedience to the command of our blessed Master, they are willing to forgive, and do forgive from the heart, yet knowing that the other belongs to the family of Cain, they are careful not to give them an opportunity to get them into their power, ("By their fruits ye shall know them,") and will if possible keep out of harm's way. This idea is forcibly illustrated by the fable of the lion and the fox. An old lion who had for many years

made havoc among the other animals, having them in his power, had no mercy upon them, but gratified his desires unsparingly upon them. But at length age encreased upon him, his strength and activity failing, and unable to pursue his prey, he too was under the necessity of resorting to policy, and retreating into a cave he issued his proclamation of peace and good will to all animals, and would devote the remnant of his days in making reparation for the misdeeds of his past life, and invited all to visit him in his retreat that he might give them an evidence of his sincerity and good intentions, and many became his dupes, and went in only to become a victim to his stratagem and supply the cravings of his appetite. By and by the fox concluded to pay his respects to the lion also, and for this purpose approached the cave; but when coming to the entrance his keen perception happened to notice that the tracks all pointed inward and none returning, he did not go in, and the lion remembering that the fox had not visited him, complained of his disinclination; but the fox replied by relating the circumstance of his visit to the entrance, etc., and asked to be excused upon the ground that the facts as there discovered awakened in him the suspicion that it might not be so safe to go in, and so chose to remain where he would be sure of not becoming a dupe to his hypocrisy, not willing to trust him as his keeper.

To be my brother's keeper implies the idea of doing unto others (as we may have opportunity) all the good we can, by relieving their actual necessities, protecting their character, elevating their standing, and in every way helping their influence so as to promote their happiness and usefulness, and keeping out of their way everything that might demoralize them or disqualify them for performing their part upon the stage of life. To particularize we may mention the publishing and circulating, or in any way encouraging the reading of obscene or any other light literature, which at the present day is doing more to vitiate the tastes and demoralize the conduct of the rising youth than anything else. We will connect with this all, trifling amusements; such as attending theatres, the various exhibitions of the ring, circus-

es and other shows, the ball-room and all of their kind.

And in this catalogue we will notice the manufacture of having made of our grain, fruit, or anything over which we have control, selling or giving away, or in any way encouraging the use of intoxicating beverages, in the use of which more lives have been sacrificed, more wickedness produced, more suffering caused, more families ruined, more subjects for houses of correction and for the gallows, and more souls consigned to the regions of the lost—than any other existing cause. This being true, can we (who are designed and required to be our brother's keeper) have any agency in putting these things within the reach of him who in this sense (by creation) is our brother, causing his ruin of body and soul without making ourselves responsible and to meet the consequences of the final day, when the great Judge will call upon us and say, "Where is thy brother? Is it not a fearful thought?" Would we think for a moment of going into an armory and manufacturing canons, muskets, bayonets, swords, and carbines, instruments of death? When we can conscientiously do this, then, and not tell them, can we be our brother's keeper and allow ourselves to have anything to do directly or indirectly with the greater evils alluded to?

HOW TO CONQUER THE QUID.

DO you want to know how to get the victory over it? I will tell you. Good old Elder D—, of M—, who in my early ministry was a spiritual father unto me, was thirty or more years ago an inveterate user of tobacco. He chewed and smoked. He did so day and night. He says he used more tobacco than any other man in the town. But God converted him. Then came conviction of the evil of the strong habit. Then came the struggle. The habit was strong as death. It was as a deep, long rut, in which the wheel will run in spite of the driver. He prayed about it and left off. He was stupid, restless, wild, half-crazy. Then he used a little tobacco to cure him. "Just a little." God troubled his conscience. So he quit it again for weeks or months. His whole body was sick, craving the drug. He would think of tobacco, long for tobacco. He fell down in unconscious fits. Once he fell alone in the

middle of the highway, and lay prostrate for half an hour. That wouldn't do,—he should die. So the plug was again resorted to. "Just a little, you know." He felt better, but God kept him on the anxious seat, and conscience thundered in her legislative chambers, "Stop using tobacco!" The victory came at last, but neither good resolutions, nor earnest desires, nor an adamant will won it without faith in Christ and his instant and gracious aid. And this is how it came:

One morning he went out to his barn to feed the stock, which having done, as was his custom, he kneeled on the barn floor and lifted his eyes upon high in prayer for the blessing. He always thus prayed in secret, but vocally, before breakfast. The breath of prayer and the stench of the weed went out of the same mouth. But he was known in all praying circles as 'praying D—y.' His faith in *subsequent years* healed the sick, cured the despairing, and wrought wonders. Well, he rose in feeling, was in the power of the Spirit, was prevailing in prayer; and, with head thrown back, and face turned upward, was ready to scale the mount of God, when lo! as he was about to lay his hand upon the blessing, the quid which was in his mouth slipped down the throat and windpipe. The invocation was checked. Strangling, almost suffocation followed. The horrid demon was expelled, but not until he came so near dying there all alone in the barn, that in after years he trembled to think of it. A pause. Then sober reflection. He thought, "Here I am addressing the Holy God in the solemn exercise of prayer, and while in the act, am choked off from worship and blessing by the filthy weed! Now, tobacco, henceforth and for ever you and I have done. Here we dissolve partnership. God help me." The expelled quid and remaining plug were flung to the dung-hill. With a cleaner mouth another prayer was offered that aid might be given unto victory. God heard his servant. It was given. He lusted for the poison no more; had no fits; was not sick. Tobacco has never been wished for nor used by him since. Thus we have the secret of victory over evil habit, sin, and hell. A. T.

"No one," says Jerome, "loves to tell a scandal except to him who loves to hear it."

GAMBLING.

BY JAMES SAWYER.

WHILE standing in a shop where the dealer sold candies, I overheard a man ask the dealer the significance of the following placard: "*Pop Corn Prize Package, One Cent.*"

The inquirer was a presiding elder, and the dealer was a member of his church. Said the man in response,—

"Each little parcel of pop corn contains some trifling toy or a five-cent piece; but it is only once in a while that a five-cent piece is found." He added: "When I first purchased the pop corn, I had no conscientious scruples about selling it; but now I think that it is teaching the young to gamble. To illustrate: One day a little fellow came in and bought a package. On opening it he found five cents. Enraptured at his brilliant success, he began to lay out the five cents in buying more packages. He spent all his money, but found no more packages with money in them. The news spread among the other children in town, and soon we had about a hundred cents from the sale of the packages. It opened my eyes to the influence I was exerting on the rising generation, and when the dealer came to bring a new supply, I did not purchase."

He also said that many times the packages would be opened, and the pop corn left. The minister then spoke of the cunningness exhibited by wicked men in their efforts to ensnare the young. Satan knows that grown-up people, with habits formed, are not so easily entrapped; hence the greatest effort is to beguile the young. He also remarked that candies are now made with drops of stimulating liquors inside, so that the young will acquire a taste for ardent spirits if they eat them.

Give not the tongue too great a liberty lest it take thee prisoner. A word unsoken is like a sword in a scabbard, thine; if vented the sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

Some men are always seeking for honors; trying to get higher positions. The better way is to walk faithfully in the path of duty and the honors will find them.

Brethren at Work.

PUBLISHED WEEKLY.

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The Editors will be responsible only for the general tenor of the paper, and the insertion of an article does not imply that they endorse any sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unbecoming language, but present their views "with grace seasoned with salt."

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Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

IN WOODFORD COUNTY.

ON arriving at Roanoke we were met by Bro. P. A. Moore, and after introduction to sundry members at the depot, we were taken to his home. Sister Sallie Moore, of Mount Morris, accompanied us, and this having been her home many years ago, she found old friends on all sides to welcome her. On the evening of the 13th we met with quite a representation of brethren and friends from different parts of the country, in the M. E. Church, and enjoyed a pleasant season of worship. The front seats were early filled with a goodly number of brethren and sisters who are devoted to the Lord, and showed their zeal by singing the beautiful songs of Zion. O, the sweetness and power and grandeur of good singing! The organ set back in the congregation dumb and silent as a dragon. It kept quiet and we had a good meeting.

During the forenoon of the 14th, we visited sister Osborn, who has been sorely afflicted for the past eight years, but in her patience she has enjoyed many heaven-sent blessings from the Lord. She came to this country from Tennessee.

At 2 P. M., we met in the Panther Creek meeting-house near the home of Bro. James R. Gish, for public worship. Bro. Rufus has the rheumatism, having been attacked with the disease while in Arkansas last winter. He attended the afternoon meetings but could not remain for the night service, nor be present the next day.

Bro. Gish has been a faithful, devoted servant of the Lord for many years, and we pray that his health may be restored so that he can continue to teach the way of the Lord and strengthen the things which remain.

After the first meeting in the afternoon, the multitude went down to the water where two bright young girls were baptized. Now we

have said nothing about going into the water: we only mentioned the multitude going to the water; but do not all understand that by our expression, that baptism in water is meant? So in the days of Christ and the apostles. Those who want to understand have no trouble in understanding.

The house was filled during the evening and many could not obtain admittance; hence stood without at the windows and were attentive listeners. This church permits each member to wash feet, and we commend that system especially for the order and quietness which comes by it. One can preach with ease and satisfaction during feet-washing, because of the good order and attention. Try it and be convinced.

We also state with joy that this church is in excellent working order, both males and females being zealous, loving, earnest, joyful and sociable. There is no confusion—no discord and strife over hats, caps, coats and ribbons, but all freely, and so far as we could learn, cheerfully comply with the Brethren's interpretation of the principles of plainness rather than follow the ideas of those not of us. There is life and light among this people; blessed be the Lord God who has called them to liberty. This church has been especially a place of much interest to the cause of Christ, on account of the good seed, the Word of Truth, having been sown there many years ago and ably advocated and defended by faithful men. Numbers have turned to the Lord here and gone to different parts of the country, carrying with them and scattering the Word of the Lord, thus honoring their Master and strengthening just and holy principles. The members remaining are decided and settled, firm in the faith and greatly attached to the Lord. We have found no greater faith anywhere. The brethren's action and customs prevail exclusively and these are accompanied with love, zeal, knowledge, modesty and activity in making known the way of the Lord.

P. A. Moore, "a beloved brother and a faithful minister and servant of the Lord refreshed my spirit," and gave me consolation in the Lord.

James R. Gish, also a servant of Christ, took me in and lodged and fed me. "I bear him record that he hath a great zeal" for the people of God's pasture.

Geo. Gish, the meek and lowly, infuses life and submission into all who love the holy ways of the Lord.

And what shall we say more? There are Jacob Kindig, a minister of the Lord, kind and good to all; and Henry, his brother, who brought me on my journey towards home; the Lord bless them and their household.

M. M. E.

A GREAT comet has just been discovered 13° apparent distance from the sun.

The Revised New Testament is to be translated into Welsh.

MORE ABOUT THE A. M.

OUR observations at the late Annual Meeting afforded us material for a good deal of thought, especially in regard to the manner of holding such meetings. Our experience at Lanark last Spring well prepared us for special thought in this direction, and we now propose to say something while it is fresh on our mind.

As long as the present plan of holding the meeting is continued, it is best to hold it in or near some town on account of lodging the people, and other convenience. If this meeting at Ashland, and also the one at Lanark, had been held in the country the lodging and care of the people would have been attended with much inconvenience, especially on account of the rain and mud. Then there are hundreds attending these meetings who desire to hire rooms in which they can lodge of nights so as to have their usual rest, and this cannot well be done in the country.

But even in this, care should be taken to prevent many of those, who attend the A. M., from being imposed upon by being compelled to pay unreasonable prices for the use of rooms. Those who desire rooms with conveniences should be willing to pay for them what is fair, but should not be taken advantage of on account of the urgency of the circumstances. A little effort on the part of a properly appointed judicious lodging committee will enable them to secure the rooms at fair rates.

Then there is attending the meeting an other class—and this class composes the main body of the assembly—who out of a brotherly and kindred feeling expect to put up with any kind of lodging that the members and friends may chance to have; they do not expect to pay for their lodging, for they think that the members in the vicinity of the meeting should throw open their houses and barns and do their utmost to give all some kind of shelter under which to sleep. This has long been a custom among our people, and one we would not like to see abolished as long as the present system of holding the meeting is continued. We do not want to see the time come when members, in the vicinity of the A. M., will charge members, for sleeping in their houses and barns. We have nothing to say against outsiders for doing so, for they are not under the same obligations that belong to members of the one common faith. During the throng at Jerusalem the members had all things common, and did their utmost to lodge and entertain the people. This kindred feeling should characterize us at our Annual Meetings—the members should throw open their houses and barns and shelter what people they can, free. This will give many of the poor a chance to attend and enjoy the meeting, besides this charitable way of lodging the people tends to develop charity and strengthen the brotherly feeling that should pervade our brotherhood. It does not look brotherly for members to call for an A. M.,

and then charge the members for sleeping in their houses and barns. If those lodged, feel like paying, all right—that looks very Christian-like—but to charge them does not have a good tendency.

For our own part we have no reason to complain, having never been mistreated in this respect, but we speak for the good of future meetings, seeing that the present tendency is in this direction, and we want to see it avoided as much as possible while the present system of holding the meeting is continued. We cast no reflection on any past meetings, knowing that looking back is not a good way of guarding the future.

The water supply at these meetings needs considerable foresight. The lack of drinking water at Ashland would have been felt seriously had the weather been warm and dry. We came near making a similar mistake at Lunenburg, hence had to haul to make up the deficiency. In addition to water required for horses, there should be not less than two very strong wells. One should be exclusively for the use of the cooking and eating departments, so arranged that others could not get to it, for people should not crowd around the cooking department. The other well should be not too far from the council tent, and supplied with a medium sized tank into which fresh water is constantly pumped by a wind-mill. To this tank a number of dippers should be made fast that the people may come and drink at pleasure. These wells, if not already dug, should be dug in the Fall, and the water repeatedly pumped out during the Winter and Spring. This gives opportunity to test the strength of the water supply besides getting the water in proper condition for agreeable use. A well that can be pumped empty inside of seven hours will not do to depend on for A. M. purposes. We would not like to risk a well that could be exhausted inside of twelve hours. To have the water give out in the midst of the meeting renders things very embarrassing.

The baggage department at our A. M., is getting to be quite burdensome. It was very much crowded at Ashland. We experienced the same thing at Lanark last Spring. A room for this purpose should be not less than 12x30 feet, and have in it at least three expert hands who know how to arrange and handle things systematically.

An editors' tent, or place of doing business, becoming a necessity, for hundreds of people desire to meet the editors and settle their accounts with them. We do not believe in making this room a place of general traffic where people are urged, even against their will to purchase things they do not want. It should be a quietly conducted affair where patrons and editors can meet and do business undisturbed. A room 12x15 will be sufficient.

The use of Tents at our Annual Meetings is still, in my mind, of doubtful propriety. If it rains they leak. If the wind blows they are liable to fall. If the sun shines warm, then it is too sultry under the tent. So taking it, all

in all, a tent is hardly to be depended upon. Our Committee of Arrangements in Illinois came to the conclusion that if we had used lumber instead of canvas, it would have been better for the meeting. In case of rain it would shed the water better than canvas, and not be so liable to blow down in windy weather. Should the weather be hot, it would be much more pleasant. The lumber could have been sold at a small discount so that the loss on it would have been less than what we paid for the use of tents. We commend this suggestion to the serious consideration of those who will have charge of the next A. M. arrangements.

Too much time is taken up at our Annual Meetings in making announcements, and the business of the meeting sometimes considerably prolonged. There is a constant demand for calling out the names of brethren to learn whether they are present. Those having charge of these meetings should make it a rule to make no announcements unless absolutely necessary for the good or proper information of the assembly. If a brother wants to find his uncle, cousin or some one else whom he thinks may be present, let him hunt for him. If possible all announcements should be held till just before adjournment. This thing of making railroad announcements in the council tent is a very unsatisfactory way of imparting information, especially when two or three hundred want to ask questions about their individual tickets. The better way is to have a properly authorized person in a little office building on the ground to attend to all railroad matters and refer the people to him.

We believe it would be more convenient if the editors' table was near the moderator, so we could keep a better run of the business before the meeting, on account of reporting it more correctly in our papers. This table should be so arranged that none but editors could occupy it. Otherwise too many gather around the table and often fall into a low conversation that not only disturbs the meeting but sets a bad example. The reporter, by all means, should be near the moderator and reading clerk.

At Ashland the platform for the Standing Committee and Delegates was at least one foot too high. It should have been as low, if not a little lower, than any other part in the tent, so as to permit those standing and speaking on one side of the platform to be plainly seen by those sitting on the others. This, however, is a common mistake at our Annual Meetings. It is supposed that the Committee should be a little elevated, but for the convenience it should be just the reverse.

It is hoped that no one will think that our object is to criticize meetings and arrangements in the past; we are looking to the future with a view of aiding those who may have charge of the meetings hereafter. Next week, if spared, we will enter the dining department and examine it in detail. We have some improvements to suggest, and may wind up with a

plan that if adopted would render our Annual Meeting more pleasant, and everything more agreeable to all present, letting the meeting last as long as might be thought proper.

J. H. M.

ANNUAL MEETING COMMITTEES.

THIS should have appeared last week, but for the want of room on the editorial pages it was crowded out:

Bar Creek, Ohio.—R. H. Miller, D. Brower, J. P. Ebersole, J. Rife, I. J. Rosenberger.

Wolf Creek Church, Ohio. Same as above. Bar Creek Church, Ohio, again.—D. P. Saylor, D. Long, C. G. Lint.

North Manchester Church, Ind.—J. Rife, G. W. Cripe, J. W. Miller.

Church in New Jersey.—D. P. Saylor, R. H. Miller, C. Bucher, J. Wise, J. Quinter.

Cold Water Church, Iowa.—J. Thomas, R. Badger, M. Sisler.

Waddam's Grove, Ill.—R. H. Miller, J. Wise, D. Vaniman.

Ashland City Church, Ohio.—J. Wise, E. Eby, J. Kauffman, I. J. Rosenberger.

Middlefork Church, Ind.—R. H. Miller, D. Bowman, G. Hoover.

Conemough Church, Pa.—J. Wise, C. G. Lint, L. Kimmel, J. W. Brumbaugh, James Quinter.

Berlin, Pa. (*Progressive Christian*). E. Eby, J. Wise, C. Bucher, D. Long, Jos. Kauffman.

Stillwater, Ohio (*Vindicator*).—D. Long, C. G. Lint.

For the names of these committees we are indebted to Bro. D. L. Miller. J. H. M.

We regret that by a failure in our paper supply, we are forced to print part of this edition on a smaller paper, which prevents us from presenting it to our readers, in its usual attractive form. It is hoped that this will not again occur in the future.

KING JAMES' Translation of the Bible was made and given to the public 270 years ago.

STEIN AND RAY DEBATE.

THIS work of 432 pages, neatly printed and substantially bound is now offered to the public. We have given it a careful review, and regard brother Stein's part of the work as among the ablest ever brought out in defense of the doctrine of Christ. The arguments are clear, forcible and convincing. Every brother should have a copy of the work, and study the points presented by Bro. Stein. Dr. Ray's "wit's end" and "hard speeches" can be passed by, if desired; as it is wearisome to pick over such a vast amount of chaff, in order to find few grains of wheat. "Well why put it into the book?" asks one. For the very reason that the devil's words are put into the Bible. Gen. 3: 1, 4. Job 1: 9, 10, 11, and 2: Matt. 4: 3, 6, 9. If God permitted the very words of the devil to be put

Our Bible Class.

EDITOR.

J. S. MOHLER.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one explain Genesis 4:15—"And the Lord said unto him, therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark He set on him?
ROBERT T. CROOK.

Please explain, whether the part of the Lord's Prayer, "Thy Kingdom come; thy will be done in earth as it is in heaven," was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet?
ANNA GUGLEY.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 41d.

Does Gen. 4 infer that Cain and Abel were the first-born of all living? If so, who was his wife?
MARY C. NORMAN.

Will some one please explain the fifth verse in the second chapter of Acts which reads as follows: "And there were dwelling at Jerusalem Jews, devout men of every nation under heaven." Were those "devout men from every nation" all Jews, or not?
ROBERT T. CROOK.

THE NEW BIRTH.

Dear and much respected brother, please give through R. A. T. W. a full exposition of St. John 3:3 especially when and how the spirit birth takes place.
J. R. MILLER.

THE verse referred to reads, "Jesus answered, verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter the kingdom of God." To give the "modus operandi" complete, in reference to the birth of the spirit is, in our opinion, a little more than any one can do. Christ refers to this mystery in the 8th verse as follows: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." Things exist as facts, yet, in our finite minds, may not be able to comprehend the facts in all their relations. It is thus in this birth of the spirit. The best we can do is to approximate such mystery as near as we can by the light afforded us. This we will attempt to do in the above query.

One of the difficulties connected with the above query is: Does the birth of the spirit depend on the birth of the water? Are they inseparable? Another of the difficulties is: Does the birth of the spirit depend wholly on being born of water? From the reading of the verse containing the query, we get the idea that the birth by water, precedes the birth of the spirit; and that both are united. Christ doubtless had in view the visible entrance into the church or kingdom of God the penitent believer, by baptism. But Christ does not mean that no work or preparation is necessary before baptism. This is referred to by John the Baptist, who reproved the Pharisees for demanding baptism on the ground that they were the seed of Abraham, and told them to bring forth "fruits meet for repentance."

FIRST. Conviction of sin is the first thing necessary in the work of regeneration. "Awake thou that sleepest. Arise from the dead and Christ will give thee light." When the Pentecostians said, "Men and brethren,

what must we do?" they were convicted of sin.

SECOND. Repentance is the next step in order. By repentance, we understand that we cease to do evil, and learn to do well. It is, of course, understood that faith or belief precedes the whole work, and as we advance onward, faith is becoming stronger,—prompting us to a proper discharge of all our Christian duties. Having these prerequisites we are proper subjects for Christian baptism. Conception, naturally precedes birth, thus the Word of God is conceived in the heart of the penitent before baptism, but the "bringing forth," "being born of God," is only made visible through the rite of baptism. Baptism, or birth by water, is not only the visible entrance into the church. While it means this, it also means more. "Bringing forth," naturally not only means an addition of one to the human family, but it also means a more active life, and a final, full development of all the attributes of our organism. After birth of water, and of the spirit, we are delivered as servants from the bond-maid and become children to the free woman. The object born, is the spirit. We are renewed in the spirit of our minds.

The water is simply an element used to aid in and declare this birth. To say that because we conceive the word in our hearts prior to baptism; therefore baptism is not necessary, as a means to the new birth would be violence to the truths of the Gospel. As well might we say, when a child is conceived it is not necessary to be born, in order to become a living, active member of society. One will say, "This is mysterious!" True! Is not the bread and wine of communion equally mysterious? Who can tell how the material affects the spiritual? It is by faith that we must receive baptism, as well as the emblems of communion. It is God's ordained means of grace. It is no more difficult for God to add his blessing in obedience to the rite of baptism, than to give sight to one by washing at the pool of Siloam.

As to the second difficulty, whether the birth of the spirit depends wholly on the birth by water, we would say that this difficulty has, to some extent, been met in trying to explain the first. But, to be more explicit, we answer positively, no. If the birth of the spirit depended wholly on the water, then conviction of sin, repentance, and faith would not be necessary as prerequisites to baptism, and all we needed would be to baptize with water, as all the virtue consisted in the water. This would be rank Catholicism—baptismal salvation—a water birth only.

The German text reads plainer than the English, as follows: "Aus dem Wasser und Geist; translated, "Out of the water and spirit." The original reads: *Ex hylotis, pneumatosis*. "Ex"—"out of," *hylotis*—"water," *Pneumatosis*—"spirit." Hence, "out of water, and out of the spirit."

It is rather difficult for any thing to be brought out of water unless it be first in the water. We make this observation to show that baptismal water is referred to. Some are inclined to deny this, and say that literal water has nothing to do in the new birth. Some will say that if this is true, then every one who is not baptized will be lost. This depends on circumstances. God is not a tyrant. If per-

sons have the opportunity to be baptized, and will not, whose fault is it if they are lost? Surely their own. If on the other hand they would be willing to receive baptism, and cannot on account of some physical cause, like the thief on the cross, then God accepts their will in lieu of the deed, and saves them. With God all things are possible. The rule is, to repent, exercise faith, and be baptized, and the rule we should always preach and obey, and when we cannot obey the rule, then only the exception becomes valid; for all rules have their exceptions.

J. S. M.

THE DOCTRINE OF BAPTISMS.

Please explain Heb. 6:1, 2. We read we should leave the principles of the doctrine of Christ, we should go unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, seeing he uses the plural number? In the German the reading is different: "Von der Taufe, und der Lehre." Here we have but one doctrine and one baptism. How are we to resolve the latter?
J. H. MILLER.

EVIDENTLY the principles of the doctrine of Christ, has reference to the first principle; for these once learned need not to be relearned. However, this does not mean that we should forget the first principles. Principles of a divine character should never be forgotten; but those named by the apostle are not designed for Christian practice in the church. The word "baptisms" has reference to the Jewish washing, whether of cups, and vessels, or persons. *Baptismos* and *baptisma* are not precisely alike. The former occurs in Heb. 6:2, and has in it the act, the mode and the thing taught, while the latter does not include so much. *Baptismos* is plural and has reference to the Jewish washings. *Baptisma* is singular, and refers to Christian baptism. See Eph. 4:6. The German word *Taufe*, we think, is as near as can be reached in that language, and does not take precedence over the Greek. Let us also bear in mind that it is the doctrine or teachings of baptisms that the Jews were required to leave and go on unto perfection.

M. M. E.

WHO WAS THE MINISTER?

Will some one please explain the 20th verse of the 4th chapter of Luke, which reads as follows: "And he closed the book, and he gave it again to the minister, and sat down, and the eyes of all of them that were in the synagogues were fastened on him." Who was that minister he gave it to?
LEAH SHAFER.

IN Acts 15:21 we read that Moses had in old times them that preach him, being read in the synagogues every Sabbath day. Moses was especially instructed to teach the obligations of the law to the rising generations. Synagogues were built for that purpose, and in the Sabbath day the Jews would meet there to hear the law read and expounded. To do this, ministers or teachers were necessary. On the occasion referred to in the query, the Jews had met for that purpose; and inasmuch as Christ had been teaching in their synagogues, and his teaching had been very acceptable thus far; they gave him the book of the prophet Isaiah, and when he had read a certain portion of it, he handed back the book again to the minister, who usually officiated in the capacity of teacher, being a minister of the laws of Moses.

J. S. M.

Correspondence.

From the Primitive.

Epistohary.

To Brother Isaiah Horner:—

Your kind epistle is at hand, and shall receive a prompt reply. I will answer you through the papers, as many more like you may be in the same situation, and by this means get information. In regard to your letter and draft sent two years ago, I have looked all the names over but can't find yours, so I have not received it. I suppose your letter was sent when so many brethren and sisters sent money in private letters to me for brother Hansen, the poor, and the mission, not knowing, I suppose, that to send money in common letters is unlawful in Denmark. The postal department found out the letters contained money, so I had to open all letters received, and those containing money were all confiscated. In order to avoid this I finally concluded to return all letters to M. M. Eshelman. I returned many, but only a few reached him. The rest were stolen. Perhaps yours was among them, I do not know. But if you sent it as a draft, you may call on your banker, and find out if he yet holds the money, or if it has been paid out in Denmark. If it has not been paid out to some one in my name, you may recover it. All those letters I received I answered, but do not remember yours. It is a comfort to us to receive kind letters from any brother or sister.

Now to your question: My wants are now attended to in a good way. I can say those brethren appointed to attend to our wants have always done all they could, but if the treasury is empty they cannot fill it themselves.

Yes, dear brother, peace and love reign so far supreme in the church here. We have too much to do to have time to bite one another. Our meetings are as warm as ever. Brother Hansen lives near Hjørring, and works in a tailor shop. He is very poor, but is getting along better at present. It is, spiritually, as usual, but as yet he has never been chosen to office in the church.

The church moves slowly but steadily along, enlarging its borders and increasing its numbers yearly. Opposition is strong at present, as we are at war with the clergy, but then we receive more attention from the common people, and that is just what we want. It is to the poor that the Gospel must be preached. They are more likely to embrace it.

You write about troubles in America, arising from disorderly members and officials. Dear brother, I know too much about it, but I am comforted by the thought that it is necessary that there be heresies among you, that the honest may be revealed. The church was never free from such and never will be. Among the twelve was a traitor. He, too, filled the place assigned him. Redemption and Christianity could not spare him. He was productive of good for the saints. All such members are of service to the church, and the Lord will turn their wickedness to good for the saints. These are facts and Gospel truths, hence none should be alarmed by approaching uprisings and coming divisions. Let it come; not one, not even

the least of God's children, will be hurt by it; no they will even be profited. The Brotherhood, no doubt, needs a cleansing out of corrupt matter. It will come when it is ripe. Follow the footsteps of Cora and Dothan, and finally receive a like reward. But, my dear brother, it is an important matter for us to be gentle—to be gold, not straw. If gold, we will remain after the fire has past and be all the brighter; but if straw, it were better we were never born.

Dear brethren, let us examine ourselves and see how we stand. If we stand true to Jesus nothing shall move us, and none will be able to harm us. As for me, I am in for the old order in dress, and because it meets the requirements of the Gospel, and because it is as good as any dress in which I can look unlike the world. And if God's children, should be of one mind in all things else, why not in this? I hope to end my days under a broad brimmed hat and a round straight coat, even if all else should abandon it. I have taken it up freely without compulsion, and promised myself to use it while here below. I love it as a church order, because I was a vain, fashionable Christian once, and know from experience, what fiery leads to. And I know that if the church ceases to work for it in love, before our year is past, we will be driving at a fearful rate into the swamp of folly and worldliness. The churches here are much of the same opinion. But God be praised, we never yet needed to cut any cff for pride, nor ever needed to preach one sermon on *fashion*. We try to go by the rule, "Let the church do her own work." Our station is to be a servant for all. If a preacher will do this he will be loved by all, and never be called a tyrant. If he goes beyond that, he will some day regret it. But I am happy to know that America abounds with faithful members. I am happy to know that the Lord will carry on their wars. As you write holiness is what is needed, this need is not filled by knowing our wants. Nor will it suffice to tell one another about faults and demand dues from one another, like the watercress servant.

We love him because he first loved us. Love is the root of holiness. Therefore, dear brother, look steadily into God's love for you; drink deep daily of the fountain filled with the blood of the Lamb; drink until you are full, and eagerly ask the Lord, "What shall I do?" until the Divine answer sounds as sweet music in your ears, "If you love me, keep my commandments." May God bless you and all his children to do so. Amen. Pray for us.

Yours in love,

C. Hoxe.

Frederickshaven, Denmark, May 17, 1881.

Refreshing—1 Cor. 16: 18.

To M. M. Eshelman:—

Dear brother in the Lord: By this I mean much more than Christian courtesy requires towards all of the household of faith. Personally unknown and yet well known. Since I read your "Vital Piety" your inner man seems to be no stranger to me, so much so that I cannot help feeling a deeper love for you than we owe to every member of

the body. I cherish a love to you that lives and moves in a higher and purer atmosphere than is dwelt in by many professed brethren. Your humble honest confession of wrong done in a moment of weakness, has endeared you to us all here. O that we would be willing to confess our sins, then the blood of Jesus would cleanse us from all sin. We know one congregation rent and torn asunder, love almost extinct, because there is such a reluctance to confess the wrong. When we are overtaken in a fault, let us get down on our knees in the dust, humble ourselves before God, and he will exalt us in due season. We love to read what you say and appreciate your self denying labor of love. When you speak of racking mental toil and anxiety, we know you speak the truth. But after all you would not exchange places with the brother who has wealth, ease and absence of care and no cross to endure. Rest will come by and by, labor will end and your crown will be no less bright, your song of triumph no less sweet, its strains no less divine, no less redolent with the fragrance of eternal love, because you have sweated and toiled and watched in the vineyard. There is a glorious crowning, golden harp strings, the victor's palm—

Thou'lt and strung for endless years,
And formed by power divine

To sound in God the Father's ears
No other name but "Thine."

The thrilling words, "Well done," from the returning King will repay you a thousandfold for all your sufferings here. The most exalted imagination cannot realize the joy of seeing him as he is; to add to this beautiful vision of the King in his beauty, the joy of seeing in real substantial corporeal form, shining as the sun in the Father's kingdom, the sufferers for the Gospel's sake in all ages, who have given all for Christ. In this society of spiritually perfected men you will never be pained, annoyed, or grieved with ease and flesh-loving professors. When the net is drawn at the end of the season or age, the bad we cast away. What a multitude of bad fish have passed their way into the net since it was first cast into the sea of the nations. But when the good will be gathered into vessels, the Bride will be married to the Lamb, and not one of the flesh-loving, wealth-loving ease-seeking professors will compose the King's daughter, all glorious within; not one of the flesh crucified, suffering saints will be forgotten when the day of espousals comes. When we suffer toil and are ready to faint beneath the cross, then as the angel strengthened the suffering Man of Griefs condemned for us, as the exceeding precious promises breathe strength into our souls, like the sweet odors from the spicy groves of "Araby the blest" waited to those who sail in Indian seas. Sweet consolation! assurance, blessed hope, joy in the Holy Spirit are waited to us across the gulf of time from the crystal sea, the Jasper throne.

The amen, the alleluia, the voice of the redeemed multitude, as the voice of many waters, of mighty thunderings, all saying, "The Lord God Omnipotent reigns." The gladness, the joy, the marriage of the Lamb, the fine linen clean and white, garments of wrought gold, the King's presence, these are all true sayings

of God. No poet's dream of rapt imagination, but a faint picture of what it shall be to be there.

Then look again at the nature of your work. A co-worker with God in reconciling the world unto himself; the works of art, genius and the most brilliant achievements of the loftiest intellect must in time be as though they were not, but a soul converted from the error of his way is saved from death, and the remembrance of the instrumentality will never pass away. You labor with God to reconcile all things to himself, and to bring heaven and earth into union. You seek to eliminate evil, and to make good triumph you have tasted the divine love; it has conquered the natural enmity of your heart, and under its all-controlling power you labor to save those for whom the Prince of Glory died. Believing that Jesus died for all, you find your work to be a mission of love. You can tell sinners, "Was ever love like his?" With one hand you point to the cross and preach the Lamb for sinners slain; with the other hand you point to the crown of life, the immortality won by the great Life Giver as the inheritance of all who renounce the flesh, the world, its friendship and all that is in it. Soon he will appear and dry our tears, and in full glory shine and break the cruel chains of death.

To be one with Christ here is to share his love, his sympathy, to fill up what is behind the afflictions of Christ in your flesh for the body's sake, the church. Jesus died to restore the human family to the love of God, to bring fallen man again into the embrace of infinite love. With this God inspired power of the Gospel you can toil on and hope to the end. Like the little child, you may stumble and hurt yourself, but you are held up by a Father's hand, and nothing can separate you from his love, so long as you abide in Jesus' love. Watch with Jesus the little hour, contend for the gospel a little longer, endure the storm a little longer; the morning comes, and then the eternal sunshine of our Father's home.

JAS. EVANS.

From C. H. Balsbaugh.—Sinners do not imagine that their very sin declares their divine origin and the grandeur of their immortality. But so it is—sin would not be sin were not the responsibility and eternity of God in us. The greatest sin that man can commit has at least a Divine want and a Divine element. Jesus had never been crucified would not man be great enough to need such a propitiation, and mean enough to procure it. Before Incarnate Deity can become an offering for man, we must be like enough to God to justify it, and sinful enough to compass His crucifixion. It is because the world is too little to fill the great void in the soul caused by the loss of God, that the inner rans hither and thither for enjoyment, and finds nothing but emptiness and ashes. The soul that endures God is satisfied, and needs not roam abroad for company or comfort. To be God pronounced is salvation; and perfect peace and rest in God makes all the world ours. The saint has a blood washed, Heaven endorsed title-deed to all the estate of Jehovah. Matt 5:3; Rom. 8:17, 1 Cor. 3:21, 22, 23, Rev. 21:7. For this

we were created; its forfeiture is sin, and eternal bankruptcy is hell.

Our life must be like money current with the merchant, every penny, the least coin of word or act, must bear the image and superscription of Jesus. Gal. 2:20, and Psalms. 1:21 must become living, loving, ecstatic realities. To sin is to fill the golden cup of immortality from the river of hell. We do as we list, because the grandeur and majesty and sovereignty of infinite will in us. Because we are gods in constitution, we want to be gods in independence. This turns angels into devils, and men into fit companions of the fallen, hell-chained principalities. Enoch walked with God. This is the all of Heaven, here and hereafter. Sin means walking with the devil, and the lake of fire is the necessary outcome of sin. That burning, torseing, tormenting Gehenna is carried in every sinner's bosom. Every sin adds a coal, but the River of Life can flood it all, and quench every hell on earth.

From John Zook.—Permit me to say through your columns to the readers of your paper something about our Love-feast. It commenced on the 7th at 2 o'clock, and on the 8th had preaching at 9 A. M. and 7 P. M. We began with one of old that "it was good for us to be there," for we do think and feel that it was a fast indeed, for we felt that Jesus was there, because the brethren held forth the Eternal Truth in its simplicity and with such power that it opened the fountains of tears of many in the congregation,—that saints were made to rejoice and sinners, we believe to tremble and almost cry out, "What must I do to be saved?" Therefore we ask all the brethren and sisters everywhere to rejoice with us, and pray for us so that we may hold out faithful, and in the end obtain that crown which was delivered unto the saints, is the prayer of your servant. Our ministers present were Daniel Irving, Charles J. P. Lerew, from Adams Co., Pa., and Daniel and Adam Shroyer of Sugar Valley, Clinton Co., Pa., and on the second day were enforced by brother Charles Royer, of Union Co., Pa. We hope and pray that they may be bountifully rewarded for their labors while with us. As the weather was somewhat wet and rainy, the attendance was not large; but we had very good order.—*West Creek Church, Pa.*

From Geo W. Gish.—Our Love feast is past, and we may say we had a feast, indeed,—one no doubt to be long remembered by the dear brethren and sisters of the Panther Creek church; and we bless God that we had reason to go down to the waterside where prayer was wont to be made: then followed the baptism of two young sisters who made up their minds to walk with the people of God. May the blessings of God be with them, that they may hold out faithful with all the children of God, is my prayer. What joy there is on such occasions among the saints. The strange brethren that were with us were brother E. Helmar, C. Holsinger, K. Hickman, and John V. Sazely, which did the preaching, and thank God it was well done. Another reason that we could rejoice was, one of our long-absent sisters, who was here before the brethren ever

preached in this county, was present to commune with those she loved, namely, sister Sally Moore (mother of J. H. Moore) who, with five other members, was the cause of calling the Brethren here to preach nearly thirty years ago, when we united with that little band to walk in newness of life. I just wished we could have our dear child en, some of whom are on the Pacific coast, some elsewhere, at the Communion meeting, to join with us, and to sit under the sound of the dear brethren that dealt out the word to us with power. We were so sorry that brother E. Helmar could not remain with us any longer, it being the first time he ever was with us; and not only the members regretted to see him leave, but the Methodists and Baptists said, "Why did he not stay longer, for we so much like his way of dealing out the Word?" I must stop, lest I become wearisome. Will say to the dear brethren, come again.—*Roscoe, Ill.*

From C. Lesh.—Brother P. R. Wrightsman, of Kansas, stopped with us on his return from Annual Meeting, and preached three sermons in the Lutheran church for the people of Flora. The house was crowded; had good attention, good preaching, and one addition. To God we give the honor and the glory, thanking our brother for his love to us, and say to him, come again.—*Flora, Carroll Co., Ind.*

From D. E. Erubaker.—Our Sunday-school is largely attended, with much interest. Work on our meeting-house is being pushed along fairly now. Last Saturday at our quarterly council meeting, two precious souls were added to the fold of Christ, by baptism. Have a very fine growing season so far.—*Peoria City, Iowa.*

From Jacob Hilderbrand.—Four more were baptized—two young persons on Sunday previous to our Communion. On June 15th, the day of our Communion in the evening before services, an aged lady in her eightieth year went down into the water and was baptized. Another aged person the next morning could not leave the place of meeting until she too was baptized. Our district, at present, numbers three hundred and fifty-four members. One half of the people staid out doors for want of room. Brother Daniel Shively from Milford, Ind., officiated in the Communion services. A number of ministers were present, whom we feel to remember in our prayers for their services of love in the cause of our once crucified Lord and Savior. Our church seems well pleased with the result of our last Annual Meeting, and feels to thank God. Take courage and go on, remembering the gates of hell shall not prevail against the church. God bless the faithful standards of our beloved Brotherhood. May they live long to guide the church by the hand of God.—*Walton, Ind.*

When that illustrious man, Chief Justice Jay, was dying, he was asked if he had any farewell address to leave his children. He replied, "They have the Bible."

Health and Temperance.

E. I. BOSSERMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

HOW I GOT SICK.

ABOUT eight miles north-west of our village you will find as nice and productive a farm as usually seen in this country. Its fence, buildings, etc. in good repair, as that of a systematic farmer. It was there I was born and brought up. Was acquainted with farm life, as I took an active part in the practical portion of the business incidental to the occupation of the farmer. Laboring hard, and generally healthy, feeds of all kinds were relished, of which our table was always blessed with a plenty, and being comparatively ignorant of the laws governing life and health, I ate indiscriminately, and of the richest foods. About fourteen years ago I moved to town and went into business. My habits were now somewhat changed, being sedentary, yet so far as my dietaries were concerned, there was no material change. Park with all its greasiness or fattiness and attendant (?) sweetness was a principal dish. Pepper, spices, and other condiments were ever welcomed, as you know they keep up a burning sensation in the stomach, ever reaching one of what he ate the meal before. Hot teas or coffees were also among the indispensables. This, in connection with the regularity of eating, was enough to make a wise man begin to question whether his health was on the wane or ascending. Fruits, the great bounties of heaven scarcely ever found their way on the table save in delicious (?) preserves. I thought apples, pears, peaches, grapes, etc. were only to be eaten between meals. I thus lived as I thought, and ate accordingly. After eating a meal and about the time the food was digested and the stomach ready to fold up and go to sleep, some fruit would not be amiss, and of course was eaten. Fats or meats were sought and in their season, anything palatable. By this indiscretion, eating all hours, my stomach had to do more work proportionally than the body. Is it any wonder it became tired and finally worn out?

Can you be so fed to the porkers and when food is killed them. What must be produced, enough to kill the life of it, and then be allowed to make it lively, which of course must be encouraging to health.

Thus, giving but little attention as to what I ate, and of late, my health gave way, and under the pressure of business, I felt the load and the pressure of those habits of eating and drinking the body gave way, the mind disturbed and life seemed a burden. I soon became nervous, and in its train many other ailments followed which rendered life miserable.

After a course of thirty-four I consulted a physician, and put me on the road to health. Today I am as well as a man of thirty-eight and feel as fresh and feel myself a new creature, and a new mode of living, and attending to the right ways of living and observing strictly the laws governing life and health. Next how I got well. D.

THE MOMENT OF PERIL.

ALDERGYMAN'S son, one Saturday afternoon last winter, was amusing himself with his velocipede. He was carelessly dashing along at full speed, intending to cross the railway track, when a train came thundering over the road. There was but one course for him to pursue. He could not stop the impetus of his vehicle; to attempt it would be certain death. So he dashed across within reaching distance of the engine. The slightest jolt of his wheel, a pabble in his way, a little unsteadiness of his own, and his doom was sealed. Do you suppose any sum of money would induce him again to run such a risk?

A boy was sliding down hill, and in the excitement and enjoyment of the sport, he forgot to watch for danger. His path ran over the railroad track, and as he was almost upon it, he saw a slowly-moving freight train passing along. To stop was impossible, and he dashed on, just passing between two heavy laden cars. The slow rate of motion at which they were moving was all that saved him. But he will never go down that hill so recklessly again. It will serve as a warning to other boys also, who witnessed his peril.

What a pity that they will not take warning by the great danger: the sadler fate, of so many men and boys about them. I see lads every day in this town standing on the steps of the billiard saloon and the tobacconist's shop, who are drawing near to a more fearful doom than either of these lads. They are suffering themselves to be drawn into a maelstrom, from which there will be no retreat. They are preparing for a plunge into a fearful gulf of intemperance, where body and soul will both be swallowed up. Look over into this gulf. Listen to the fearful cries that come up, and can you, dare you, risk the plunge? The moment of deepest peril for you, is the one when you take up your first glass. (B)

COURTESY.

COURTESY is not courtliness, for courtliness carries the idea of mere mannerism, and courtesy carries the idea of good feeling. Courtesy is a manner put on—is something external, the way of making a bow, of taking a step, of carrying the hands, and the gentle posture of the body, while courtesy is of the heart, and springs from real kindness of soul, seen in tenderness, sympathy and love. (B)

MR. GOUGH IN A TIGHT PLACE.

IN relating his experience in public speaking, John B. Gough, after facing over eight thousand audiences, acknowledges, that on one occasion and one only, he encountered an embarrassment which he could not overcome. And as he tells on himself, we reprint the story for the benefit of others who may be similarly situated:

I was engaged to address a large number of children in the afternoon, the meeting to be held on the lawn back of the Baptist church in Providence, R. I. In the forenoon a friend met me and said,—

"I have some first-rate cigars. Will you have a few?"

"No, I thank you."

"Do take half a dozen."

"I have nowhere to put them."

"You can put half a dozen in your pocket."

I wore a cap on those days, and I put the cigars into it, and at the appointed time I went to the meeting. I ascended the platform and faced an audience of more than two thousand children. As it was out of doors, I kept my cap on for fear of taking cold, and I forgot all about the cigars. Toward the close of my speech I became more in earnest, and after warning the boys against bad company, bad habits and the saloons, I said,—

"Now, boys, let us give three rousing cheers for temperance and for cold water. Now, then, three cheers. Hurrah!"

And taking off my cap I waved it most vigorously, when—away went the cigars right into the midst of the audience.

The remaining cheers were very faint, and were nearly drowned in the laughter of the crowd. I was mortified and ashamed, and should have been relieved could I have sunk through the platform out of sight. My feelings were still more aggravated by a boy coming up to the steps of the platform with one of those dreadful cigars, saying, "Here's one of your cigars, Mr. Gough."

Salute's efforts at rebuking sin were never very highly appreciated, and men half fuddled with tobacco, do not make the most effective temperance speakers.

New York City has nearly 4,000 dram-shops kept by women, of whom 1,104 are German and 2,549 are Irish; one on it is said is a native American.

Dr. Dio Lewis has looked up the matter and finds that no tobacco-using student has graduated at the head of his class in Harvard College for the last half century.

An edict has just been published in Unterballen, a town in one of the Swiss cantons, forbidding any person under 15 years of age to smoke either in public or private.

The wife of a well-known Chicago artist has brought a suit against a saloon keeper for \$25,000 damages for running her husband's constitutional prospects, and is injuring his health, by supplying him with whiskey.

SECRETARY Lincoln inherits some of his father's good sense, if we judge from his order forbidding the use of tobacco by the cadets of West Point. The cadets at the Naval Academy at Annapolis have received a similar order.

THE whole science of hygiene may be included in the one word CLEANLINESS. The removal of refuse of all kinds, solid, liquid and gaseous, is embraced within it, and pure air and water become a necessary result of the operation. It is a trite saying, "Nature abhors a vacuum," or more correctly it may be said, Nature always supplants her superior dust, so that air and generally far purer air and water, to take their places.

Matrimonial.

NEGLY-AMSELEY.—At the residence of the undersigned, on the 13th of June, 1881, Mr. Joseph B. Negly and Mrs. Mary Amseley, all of Fulton county, Ill. JACOB NEGLY.

Fallen Asleep.

Blessed are the dead which die to the Lord.—Rev. 14: 13.

FELLOWS.—Near Wawaka, Ind., June 4, 1881, Benjamin W., eldest son of Calvin and Julia Fellows, aged 11 years, 1 month, and 18 days. Funeral discourse at the Spengel school house from 1st Peter 1: 23, 24. Dr. J. STURGIS.

DRENNEN.—May 28, at Mount Zion, Ind., Angeline, daughter of Bro T. W. Drennen, aged 2 years, 11 months and 15 days.

Angeline was born June 13, 1870. She was a most remarkable child for her age, and in her loss we are much cast down. Funeral services on May 29 by Bro. Sala and Ketterman.

T. W. DRENNEN.

MILLER.—At Durham Station, Marion Co., Iowa, May 18, Nathan Miller, son-in-law of Bro. Jacob and Sintha Shupe.

Deceased was chosen to the ministry last October and leaves a wife and seven children to mourn their loss. Funeral services by the writer from Rev. 14: 12, 13. JONATHAN BEARD.

MACKBRIDE.—On May 25, Bro. Charles Mackbride, (near Olivet, Mahaska Co., Iowa) aged over 79 years.

He leaves a widowed sister and three children to mourn their loss. Funeral services by the writer from 2 Cor. 5: 19. JONATHAN BEARD.

TENNIS.—On May 27th, Louisiana Tennis, wife of Samuel Tennis, aged 47 years.

Deceased was a member of the Coal Creek church, Fulton Co., Ill. She leaves a husband and a large family to mourn their loss. Funeral services by Bro. David Zuck and the writer, from Job 19: 23, 25. JACOB NEGLY.

MILLER.—In Beatrice, Gage Co., Neb., June 10, 1881, sister Lucy Miller, wife of friend Daniel Miller, aged 58 years, 3 months and 14 days.

Deceased formerly lived in Franklin Grove, Ill. She united with the church just a few days previous to her death, being carried into the water on a chair in order to be baptized. Her disease was quick consumption. Funeral services by J. Kelso, from 2 Cor. 7: 10. F. J. PRICE.

MILLER.—In the Waterloo college, Blackhawk Co., Iowa, June 18, Bro. James A. Miller, aged 72 years, 7 months and 10 days.

He was confined to his bed only four weeks, during which time he called for the elders to do for him according to the instruction of St. James, and also to have a Communion service, which was attended to by the writer and others.

J. A. MURRAY.

BURMAN.—In the Roann congregation, Wabash Co., Ind., June 15, 1881, Bro. Jacob Burman, aged 64 years, 3 months and 10 days. Services by brethren David and Benjamin Neff, from John 5: 24. JOSEPH JOHN.

FRITZ.—In Diller, Jefferson Co., Neb., in the hands of the Beatrice church, May 25, 1881, sister Minerva, wife of Bro. John Fritz, aged 57 years, 7 months and 20 days.

Our dear sister came here with her husband from Keokuk Co., Iowa. She was but a short

time with us, yet was loved and respected by all who knew her. She was sick only one week, and that was a week of suffering, but she bore it patiently. She wanted to see them but could not see all, as one was in Leadville, Col., two girls in Iowa and one here. Three have not yet made peace with their God as they should.

The last hour she was unconscious of all around her. She was continually engaged in prayer to God for all, and so kept on, until she expired without a struggle or a groan.

This sad and unexpected occurrence cast a gloom over the entire community, which, we hope will not pass away without leaving traces of God's mysterious working for the good of mankind and the glory of his name. She was a good wife and a kind mother, and we hope our loss will be her eternal gain. Funeral services by Bro. Wm. Bratt, from Rev. 14: 18. ELLIS ZOOK.

IN MEMORIAM.

In the Knob Creek church, Washington Co., Tenn., on the 7th of May, 1881, Elder Austin Hylton. He died of old age, being 57 years, 1 month and 10 days old.

He was confined to his home for upwards of two years, and to his bed, utterly helpless, for fifteen months. He bore his confinement with patience, though he frequently expressed a desire to go to rest, wandering why others, who were young and useful, were called away and he left.

Father Hylton lived a consistent member of the church (of the Brethren) for 55 years. Two or three years after uniting with the church, he was chosen to the eldership, but was unwilling to be ordained unless Bro. Christy Bowman was also ordained, which the church did, he having the necessary qualifications.

He was the father of ten children, six of whom are now living and all are members of the church but one. At his death he had 40 grand-children and 24 great grand-children.

The funeral attendance was very large, and the occasion was improved by brethren Joseph Bowman and Christian Diehl, from Rev. 20: 12.

Bro. Bowman, in his remarks, put the usual interrogation: "Who will be next?" But alas! how early and unexpected the call came. Within five minutes of two weeks after the death of Hylton, the monster, death, visited the same household and grasped from the bosom of a pious family, a noble boy—George E., son of E. L. Geo. C. and Anna Bowman, and a grand-son of father Hylton.

On the evening of Thursday, May 12th, Georgia was riding on a saw stool conveyed on a wagon, when suddenly the wagon was upset, and in some unknown manner his left leg was broken below the knee, and the ankle crushed. The wound was so severe that amputation was necessary. This was performed on Monday following, by the most skillful physicians in reach, but he only survived until Saturday, the 21st.

Georgia was in his tenth year since last New Year's day. He was remarkably quiet, sober, and innocent in disposition. Was never known to have an ill feeling towards any one but was a single instance, which he seemed to regret with a single eye of one of mature age. He loved his books, his play-mates and the Good Man, as he was accustomed to say.

He loved his entire sister, with undiminished courage. He seemed unwilling to have his leg taken off, but when his father told him that his little brothers would be glad if he could live, and that it was the only way, he readily consented, and bore it without a single murmur.

He frequently spoke of death, and just a little while before it came, his father asked him if he

was afraid to die. "No, I am glad to die," was the prompt reply. He was conscious to the last and spoke within five minutes of death.

If our Heavenly Father uses means outside of his Word to draw his creatures to him, surely Georgia is performing his mission, for he lives in the hearts of his playmates, who, in order to be good, will emulate his example. He made special request of several of his brothers to be good and to let him there. Long will those who were more intimately acquainted with him, brood in dove-like loveliness on the life, unfortunate death, but now enraptured soul of Georgia Bowman.

He left behind a father and mother, seven brothers and a sister to mourn his loss. T. C. G.

Announcements.

LOVE-FEAST NOTICES.

July 3 and 4, at 1 P. M., in Grundy church, Grundy Co., Iowa.

Sept. 3 and 4, in Mound church, Bates Co., Mo.

Sept. 8, at 2 P. M., Whitesville church, Andrew Co., Mo.

DISTRICT-MEETINGS.

Sept. 9, Northern District of Missouri, Whitesville church, Andrew Co., Mo. Those coming by rail should stop off at Rosendale.

A BUFFALO rag-picker, who was living in splendid poverty, was found to have \$4,000 in his possession.

It is reported that 50,000 colored people from Louisiana and other Southern States are preparing to emigrate to New Mexico during the coming summer.

Four children playing in a farmer's barn, near Plain City, Pa., during the absence of their parents set fire to a pile of straw, and not being able to escape easily, where all burned to death.

The electric railway recently opened in the vicinity of Berlin has proved so satisfactory that another is projected, to run to another district of suburbs. The cost of construction is about \$500,000 per mile.

Through an attempt to light a lamp with kerosene, Mrs. Egler, of Pittsburg, was fatally injured, her husband rendered insane, and her little daughter burned to death. Seven frame buildings were consumed, and a fireman was badly scorched.

The boiler of an Illinois Central engine exploded when near Monee, Ill. The bell was found in a heap of oats two hundred and fifty feet from the track, and an ornamental brass bell was found one mile away. Three men were on the engine, but no one was badly hurt.

A NEW source of water supply in the vast desert mountain ranges of California and Arizona is worthy of note. No rain falls over a wide area. It is covered with cactus plants of every variety, and they are juicy. Millions of land tortoises feed on these plants and Indians make soup of them. Inside of each is an anatomical tank, that holds about a pint of water. Many are cut open to get at this tank. The water is palatable. In this way meat and drink are supplied, and the dry cactus makes excellent fuel. The law of compensation is here forcibly illustrated.

BRETHREN AT WORK.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, July 12, 1881.

No. 26.

Editorial Items.

While Fast in Denmark one more was baptized.

Bro. Levi Thistle has recovered from his severe affliction.

Bro. D. M. Miller returned from Minnesota last week.

There has been no war at one time within ten million miles of the earth.

It is said there was no paper printed last week. See elsewhere.

Bro. James R. Gish, of Roanoke, Ill., writes that he is growing slowly, but will not likely be able to do any printing for some time.

Bro. Tieder left for the East last week. He spends most of his time traveling.

Our pastor was lately baptized at Mt. Vernon, Ill., by John Metzger did the work.

Bro. D. F. Hays is now in Ohio. He may return to Rockford about the middle of July.

Our printer was issued on a half sheet last week. He says he got nevertheless.

Our weather is very warm just now. The thermometer has reached 93° in the shade.

Bro. Daniel Bright, of Bethlehem, Pa., spent a few days here last week. He was traveling for his health.

On Fourth of July was this year a sad one. The nation mourning because of the attempted assassination.

"Chimes until September" is the announcement from the office of the New York churches. The devil keeps us low.

There was seen in the northern leaves, I am, in some places attracted considerable attention. It is rapidly going towards the sun.

At the Love-feast in Yellow Creek, Ill., Bro. David L. is ordained to the eldership, and Bro. Samuel Schneider elected to the ministry.

Bro. Overy Green, who worked in the office several years, is moving for the present New Testament. He seems to be meeting with good success.

While Mr. Gifford heard that her son was shot, he said: "It is too bad; I did not think any one would have been foolish enough to shoot my boy."

We are prepared to print catalogues, circulars, letters, etc., on anything in the line of job-work. You can address us by letter and learn our rates.

Bro. I. W. Jenkins, one of the first teachers connected with the college during its first year, returns to the good old Fall. He is considered a first-class teacher.

Draw attention to the notice elsewhere in regard to the meeting at the Big Church, Summit Creek congregation, Rockford Co., Ind., July 23, to consult in regard to the college the next A. M. The notice should have been sent sooner, but it came too late for the last issue.

Prof. Sanborn, of the College, is spending his vacation on the coast at North Carolina. He goes there in the interest of science.

We are compelled to use small paper this week, hence send the paper out without stitching. We will have our other papers on hand soon.

This Brethren at Work, Adams Co., Illinois, expects to have their new meeting-house ready for the opening services about the first of September next.

Bro. S. Z. Sharp will travel during his vacation in the interest of the Gospel Library Association. He has selected the Miami Valley for his field of labor.

It is said that two hundred thousand copies of the Chinese Bible, published in Foo Chow, by the British Bible Society, have been distributed within the last four years.

SEVERAL Wealthy A. Clarke is now working on the Report in the Domestic office, Huntington, Pa. She says she finds many new and pleasant attractions at her old home.

Bro. John Metzger has lately been doing some good work in St. Louis. Eight were baptized. This is certainly a fair beginning. We hope the well-begun work will continue.

Bro. Finkbeiner, accompanied by D. L. Miller, wife and father, left last Tuesday for Colorado, expecting to be absent several weeks. We wish them a prosperous and pleasant journey.

At their last meeting, the Ashland College board of directors decided that they would stand by their president in maintaining and defending the established order of the church in dress, etc.

Bro. S. Z. Sharp has been employed as one of the teachers for next year in the Mt. Morris College. It is hoped that his operations will be both pleasant and profitable here. His work will commence with the Fall term.

EXCEPT as if the paper is not so interesting as usual, this week. Most of our time had to be spent in the press room, helping to arrange for putting in the new tables. We will soon have things all right for rapid and pleasant work.

We have just heard from Bro. J. W. Stead. He wrote from London, England, June 7th, saying he had a pleasant voyage and was well. He also states that it may be a few weeks before he can get his correspondence in regular order for the paper.

The great comet of 1843, which was 180,000,000 of miles in length, which came in close contact with the earth, and deflected the magnetic needle, is to make a reappearance this year if any may believe the predictions of the not eminent astronomers.

Bro. Allen Boyer and wife, of Lena, Ill., are on a visit through Iowa and Kansas. They travel by private conveyance, and expect to spend a few months among the isolated churches in the West. Hope they will have a pleasant trip and do much good.

Bro. J. S. Floyd who is teaching in the east, expects to be with the Brethren at Augusta Co., Va., the first of July, the 12th and some days following in Rockingham Co., the 24th at Falmouth, Fremont Co., Iowa, and arrive at home in Colorado, the 30th or 31st of July.

The number of dissenters from the Greek church in Russia is estimated at 14,000,000.

THE MORAVIAN missionaries who have been trying to make proselytes in Germany are to be expelled from the country.

A SUBSCRIBER in California wishes to know why another paper, printed the same day as ours, reaches them five days sooner. It is because that paper is mailed one week in advance of its date. The BRETHREN AT WORK is mailed on the day of its publication, or date.

Bro. S. H. Bashor has requested us to say that he is the author of the nameless, little tract, entitled the "Voice of Seven Thousand." He wrote it while yet editor of the Gospel Banner and sent it to the Progressives, not venturing to publish it in his own paper.

ONE of the cantons of Switzerland has passed a law forbidding children less than fifteen years old from smoking cigars or tobacco either at home or in the streets. That is just what the people of this country want to do, only the age should be twenty-one instead of fifteen.

Bro. R. H. Miller, of the Ashland College, spent a few days with us, week before last, and preached one sermon in the College Chapel. His visit was highly appreciated, as well as the sermon preached for us. On his way home we were in his company as far as Chicago.

THE great Pyramid of Egypt covers 11 acres of ground, is about 160 feet high.—The Advocate.

If our brother will look up the record, he will likely find that the great Pyramid of Egypt covers 13 acres of ground and is about 483 feet high.

As a proof that the right kind of education does not "pull up" we remark that one of the students, after delivering his graduating oration in the morning, was in the afternoon found in our press-room, with hat, coat and vest off, turning the press. We told him that was practical education.

OFFICIAL statistics show that in Italy only one out of five of the men know how to read, and of the women and girls only one out of eight. A much less proportion know how to write. Yet Italy is the home of the oldest Christian civilization, but it is where Rome has held the influence, for these many years.

LEWIS A. EDWARDS, of Maguire, Washington Co., Arkansas, writes that Miss Lavina Jones, of the Round Mountain S. S., committed to memory, in one week, the whole book of Mark, consisting of 678 verses, and reported the same in open school. He wants to know if this feat of memory has ever been recalled.

RECENTLY, while on a visit to Lena, Ill., we called at the Star office to see Mr. Lewis, who, at one time lived in Lunenburg and edited the Carroll County Gazette. We were pleased to find him in new quarters and his room neat, clean and orderly. Why should a printing-office not be tidy and beautiful? Editors and compositors are hard workers, and deserve pleasant rooms in which to labor.

Bro. H. C. Lucas, of Macomb, Ill., is engaged in teaching short-hand. This is a good work, and he who is apt in this kind of labor, is useful to his fellow-men. By sending six cents to him, you will receive a large sixteen-page paper, containing short-hand alphabets and samples of writing, together with much other useful information. We shall be pleased to learn that our brother is doing good by teaching phonography.

Religious Essays.

For the Brethren at Work.

UNITY OF LIFE.

Psalms 39: 4.

BY ALICE M. TROSTLE.

Oh Lord, make me to know mine end,

The measure of my days;

That I may know how frail I am,

Teach me to know thy ways.

Oh Lord, teach me how short life is—

How sure death comes to all;

Teach me to live a holy life:

Prepare me for thy call.

Help me to feel how vain life is;

How soon we pass away;

That life is but a vapor here,

Then vanishes away.

Then hear my prayer, oh Lord;

Give ear unto my cry.

Teach me the wisdom of thy ways;

In peace then let me die.

Then let me fly on wings of love,

Up to that great white throne;

There I may bow at Jesus' feet,

There find a heavenly home.

Mt. Morris, Ill.

For the Brethren at Work.

GOING HOME.

BY M. D. HENRICKS.

I'm a poor way-faring stranger

Travelling through this world of woe.

There's no sickness, toil or danger,

In that bright world to which I go.

I'm going there to see my father;

I'm going there no more to roam;

I'm just going over Jordan;

I'm just going over home.

I know dark clouds will hover round me;

I know the way is rough and steep,

Yet beautiful fields lie just before me,

Where God's redeemed their vigils keep.

I'm going there to see my mother;

She said she'd meet me when I come.

I'm just going over Jordan;

I'm just going over home.

I'll soon be free from every trial;

My body borne to the church-yard;

I'll drop the cross of self-denial,

And enter on my great reward.

I'm going there to see my brethren

Who've gone before me one by one.

I'm just going over Jordan;

I'm just going over home.

I want to wear a crown of glory,

When I get home to that good land.

I want to sing redemption's story,

In concert with that heavenly band.

I'm going there to see my children;

I know they're near my Father's throne.

I'm just going over Jordan;

I'm just going over home.

Learn to rebuke and check the distracting tongue by showing that you do not listen to it with pleasure.

For the Brethren at Work.

FIRST NIGHT AT SEA AND VOYAGE TO RIO.

BY ADDISON HARPER.

MANY years ago there was built in

Philadelphia a ship of war, named the Vandalia. A crew was shipped

for a voyage of three years. This is something exciting in the idea, over the

vast ocean. My young mind was captivated, and I became one of her crew.

With what anxiety did I wait for the anchor to be raised and for the ship to

sail on her voyage! At last the well come time arrived. The orders were

given to weigh anchor; the pilot on board, soon her white sails were spread

to a top gallant breeze. She moved off as a thing of life. How majestically

she plowed the Delaware! It was her first voyage. The captain watched her

as she smoothly glided along, and so did the crew—all were anxious to know

how fast she could sail. Orders were given to cast the log, that is, to measure

how fast she is sailing. "Eleven miles," was the answer. You could see the

countenances of the crew lightening as the sentiment went the rounds: "She is

a noble craft." Orders were given to set the royals and weather studding-

sails. The order was obeyed. "Cast the log," commands the captain. The

order is obeyed. "How fast is she going?" "Thirteen and a half miles."

"Three cheers for our noble ship," was responded with a hearty good will by

captain and crew

Soon we passed outside of Cape May.

Our pilot handed the speaking trumpet to Captain Galliher, as noble a seaman

as ever sailed the vast ocean. Our ship heading to South America, the pilot in

his boat to Cape May, and many eyes took a last longing gaze on the land as

it passed from their vision. To-day as I write, it is as fresh in my memory as in

days of yore. Ere long the wind increased into a gale, the waves dashing

against the side of the vessel, and night was approaching, the wind increasing,

the crew engaged in making the ship snug for the storm. Ah the night that

followed will ever be remembered by me as long as memory lasts. I soon

became sea-sick, like unto death.

The winds whistling and moaning through the rigging, the ship was tossed to and fro; as she plowed the vast

deep, the rolling waves dashed over the

side of the ship. Thinking I would be safe, I was disappointed, for soon a

heavy wave dashed over the side of the vessel, and washed me from under the

gun to the lee side of the ship. Thus I passed the first night at sea. During

the night the wind calmed, the day dawned, the sun arose as if from the

great deep. I gazed with intense anxiety toward the land of my birth. I

thought of the many miles between my fond parents and me: are they offering

up a prayer for their prodigal son—"O where is he drifting to? Will he sink

in the deep ocean? or be dashed on some coral reef? or be stranded upon some

lone shore? God only knows, whose eye penetrates the vastness of his creation."

During the day all hands were called aft, for the purpose of knowing how

many of the crew were willing to stop the allowance of ardent spirits allowed

by the government, or take one dollar and eighty cents a month in its stead.

Here was a crisis, it seems to me my future for weal or woe depended on my

choice. I firmly said, stop my liquor. The purser's name was Purdy. I well

remember the questions asked by him: "Is this your first voyage?"

My answer was "Yes, sir."

"You may be saved; stand by that resolution."

"I will, sir."

"Where are you from?"

"Virginia."

"Are your father and mother living?"

"They are."

"Do they know where you are?"

"No, sir."

As the tears rose in his eyes, he remarked, "How sad they must be." He

proved my friend ever after. And now my dear reader, a word to you. I am

relating scenes as they actually transpired. How often have I weighed and

pondered in my mind the words of Mr. Purdy:—"You may be saved."

It seemed scarcely possible, looking at my surroundings, that I could possibly

pass through the storm and not sink to rise no more. The words often loomed

up in my mind: "You may be saved," and yet what a journey was before me,

and is still before me. How many coral reefs, how many breakers, how many

quick sands yet to encounter, and yet not eternally saved! My mind soared

aloft; faith bids me press onward. Hope, the offspring of faith, says you

will moor ship ere long, beyond the

beautiful river in the land of the blessed. But to my narrative. I was in a new position of life; I was to learn the duties of a sailor. I was curious to learn the art of navigation. How often would I watch the man at the helm, guided by the compass giving direction to the ship as she dashed through the great deep to her port of destination. I wondered, how is all this! How is it! The needle in that compass always pointed north, and man out on this great expanse of water can steer by that compass and have full confidence in reaching his port of destination. Mystery! Mystery! And so it rested for the time, but not to rest forever; these thoughts were to return again. I heard the officers talking about the ships making leeway. I was anxious to know what *leeway* meant, and I learned the fact: currents striking against the weather side of the ship would drift the ship away to leeward, and although the head of the ship might be looking due north, yet if no calculations were made for leeway, and the head of the ship so altered as to meet the drifting to leeward, they know very well they could not expect to land safely in the destined harbor.

Again at 12 o'clock I saw one of the officers taking an instrument called a *quadrant*. I saw him looking in the instrument, and I wondered what this meant. He was pointing it towards the sun. The officer's name was Farrigut, afterwards Admiral (or Commodore Farrigut.) He has passed from this earth to the spirit land. Peace be to his ashes; for he was a noble man. I was anxious to know what he was doing. I inquired, "Will you be so kind as to tell me why you are pointing that instrument toward the sun?" He answered, very pleasantly, "To know where we are." "And can you tell by looking in that instrument where we are, away out here entirely out of sight of land?" The answer was, "Certainly." It was all mystery to me. To-day as I write, and as age has advanced, and experience with it, I can see Admiral Farrigut pointing the quadrant to the sun, and ascertaining on what part of the ocean the ship was sailing, and how far from land. I want a solution of this problem. Why can this be done? The scientists tell me "that is very easy. It is a mere question of calculation." I admit that, but

that does not solve the problem. Suppose the sun is behind time; how then? "Oh that would alter the case. I would be left to mere conjecture." Then you are relying upon the certainty of no variation in the sun. "Yes." Well who directs the sun? "Nature and nature's laws," (says the scientist.) But can there be a law without a lawgiver. That seems reasonable. "There cannot," answers the scientist. I will return to my voyage from Cape May to the harbor in Rio Janeiro in South America. I shall ever remember the time, which has made an indelible impression on my mind.

The wind was blowing from the north-west. Our ship was heading her course. The crew was engaged in the various pastimes common on board of a ship when sailing under a strong breeze. The officers of the deck were standing on an after gun, looking to the windward, all seemed well; no danger apprehended. The captain of the ship came from the cabin taking a survey of the surroundings; his experienced eye saw danger, and seizing the speaking trumpet from the officer, the orders went forth and aft, "All hands reef top-sails. Here was a sudden change. What can all this mean? Has the captain gone crazy? But orders must be obeyed. The ship was soon in a condition to meet the storm that was rapidly approaching. The captain's practiced eye saw a small cloud moving with great velocity from the windward, and knew there was no time to be lost. The storm was terrible; but the good old ship rose upon the top of the waves running mountain high, and sank and rose again. Braving the tempest, and saving the crew from a watery grave, the captain as soon as the storm had abated, handed the trumpet to the officer, remarking, "Keep a good lookout to the windward." I have often thought of the advice of the experienced mariner, he who had sailed over the great ocean time and again, whose experience had made him master of his profession. I can at this time see him in my memory handing the trumpet to the Lieutenant, saying, "Keep a good lookout to the windward."

My dear reader, we are sailing on the vast ocean of time, tempest-tossed and tempest-driven. The sky may be bright. We may be gliding along smoothly—all may seem well, but how

easily we may be deceived; how many temptations surround us! In a moment our bright hopes may be turned to gloom and darkness. Let us ever remember the experienced sailor's advice: "Keep a good lookout to the windward."

We were approaching the equinoctial line. The question went the rounds: "Will we have Neptune to come on board when we get under the line?" The long-expected time came; it was a beautiful morning, the sun was shining brilliantly, the sea, smooth with scarcely a ripple upon the surface; the ship moving slowly when the orders were given to lay the ship to, when a boat was lowered and Neptune with his trident got into the boat and was rowed ahead of the ship. Neptune was an old sailor or who had often crossed the line, and braved many a storm. The captain stood on the bow of the ship. The ship's bell was tolling, the crew, all expectation and excitement, waiting the coming of Neptune, the boat is slowly approaching. Presently a voice comes rolling over the smooth sea: "What ship is that?" The captain answers: "U. S. ship — Vandalia." "Where bound?" "To Rio." "Have you on board any one that has never crossed the line?" "Yes." "Come on board." Neptune comes up the side of the ship. These to be initiated are arranged in line. The ceremony of shaving, etc. gone through with, all hands are called to splice the main brace, the yards are braced around, and the ship moves on towards the port of her destination.

Nothing of importance occurred as our noble ship pursued her course toward Cape Frueo. It was early in the morning as the lookout from the mast head proclaimed, "Land!" O all was excitement; for my part I longed to see the port of Rio. I had heard so much about this harbor,—of the oranges, pine-apples, etc., and I was expectant. The captain asked the lookout, where? "Right ahead." "What does it look like?" "A high mountain, rounded up like a sugar loaf." This is the entrance into the harbor of Rio. Our ship was heading right into the harbor. St. Lawrence was sailing master. Capt. Gallier complimented the Lieutenant very highly as a navigator. I wonder then: How can this be seventy-two days from land to land, having traversed the vast ocean by storm and tempest to leeward? But so nicely was the ship navigated

gated her course had not to be altered, but passes in between the forts at the entrance of the harbor, and moors ship in safety.

Dear reader, we are on our journey to the spirit land; we must soon anchor in some harbor; we can't stay here. We have an experienced navigator that has gone before us. He has left us the Gospel compass. By that we must steer, as we are sailing over the ocean of time; and when drifting to leeward, let us be sure to rectify our course before it is too late, so that when the angel of death casts in his sickle we can see by faith the beautiful land of the blessed.

For the Brethren at Work.

WHAT IS CHRISTIANITY?

BY C. H. BALSRAUGH.

THE question of questions. The words Christ, and Jesus, and Christian, are not found in the Old Testament. Yet all these are there in substance. *Radically* there is no difference between the law and the Gospel. The law fulfilled by Christ is to us Gospel—glad tidings. The law is Christ prefigured, the Gospel in the bud. The law saved nobody, and yet souls were saved. It was the vestibule that leads into the temple. It brought salvation because it held in germ the perfect revelation of God in the flesh. We are all saved by law, even the law that was written in stones, washings and sacrifices, blood of bulls and goats. Not a tittle or jot is abrogated, although in its primitive form it is wholly "done away." It all foreshadowed Christ, and in Christ is all consummated and perpetuated, and what is now Gospel is the righteousness of the law stored in a Person who made it imputable to all who believe. Without the righteousness of Christ we perish, and he has no righteousness to impute save what he obtained from obedience to law. The law He came to fulfill was law before Adam or Moses. The form is not the law but the law's expression. Man is the image of God, and one law must necessarily serve for both. "The Law of the Spirit of life in Christ Jesus," is the law of Eternity, the law of God, and not only from God. Forms vary because there is progress in the revelation God gives man of Himself. The Divine Incarnation is the finality of

God, and in Christ is not only the fact but the form of all true Christian progress. "Seven Thunders" and all similar emanations have quite overlooked this cardinal truth. Whoever is the author of that tract, he utterly misconceives and misrepresents the character of God and man and sin and redemption. With equal propriety he might insist on a text, "only one," that prohibits euchre and chess and croquet and gambling. Every living thing in heaven, earth, and hell, shames the thought. "Everything after its kind" is the law of the Universe, God included. The Divine Being is the ground of all his revelations in nature, symbol, Christ and Christian. We want no literal text to prove that the vine is not to bear blackberries, or the lily, acorns. A tree has no will, and therefore it cannot divide its life into opposite forms. Man is a free agent and can voluntarily let himself down from the life of spirit into the life of sense. But whatever his choice, he is inexorably bound by the law of the realm in which he moves. "What is born of the flesh is flesh, and what is born of the spirit is spirit." In the interest of what department lies the plea of "Seven Thunders"? If the principle herein stated is fundamental, the question answers itself. The plea is born of the flesh, and can be of service to none save those who "walk after the flesh, and not after the spirit." All life is self-demonstrative, and needs no texts to prove its genus or status. Any child learns this among its earliest observations. "Seven Thunders" puts Christianity below the level of beast and insect and plant. God gave his texts for other purposes. There is neither syllable nor letter in the New Testament forbidding a plain hat for sisters, nor any number of feathers and ribbons and fixtures on it. Why should there be? Will author of "Seven Thunders" give a reason? Is life such an indeterminate thing that it cannot come into details without the help of the alphabet? God needs the alphabet no less than we, but He knows how to use it. Will a rose not take its essential form unless some one writes a system of botany? Will the Divine infleshing not strip off "the lust of the eyes, and the lust of the flesh, and the pride of life," without having every sin-form labeled with an authoritative prohibition? The very simplest article that

man or woman can put upon their persons must be the outcome of a motive, and this is inevitably determined by the circumstances that define the person's relation to the cross and the world. What are the circumstances connected with the liberty for which the "Seven Thunders" so vehemently yet so weakly plead? If he is a man of observation, discretion, and conscience, will he dare to affirm that the principle of the cross and devotion to the Crucified lie at the root of the preference which he so zealously maintains? There is no intelligent, principle comprehending, self-understanding, Christ-appreciating man or woman in the Brotherhood that will for a moment associate the object of his plea with the self-abnegation of the life originated and sustained by the Cross. The "Seven Thunders" has its entire animus and purpose in the ingrained opposition of the flesh to the fellowship of the Crucified. Where Christ has a free outcome in the life there is no room left for the motive which alone can raise a question whether I may not do so and so, and venture this or that. Had the author of the "Thunders" consciously and deeply realized the great and awful truth that "to live is Christ," he would have shrunk from the very thought of pleading for a principle and a privilege that can live and reign only where the cross is disowned. One of these flesh-caterers stands on the Annual Conference Record in this wise: "I believe if it was right for old sisters to wear hats, it is right now." "I never did and never will advocate a peculiar cut of dress." Is this to pass for Christianity? This is deemed good enough to go abroad in our reports as the mind of God as expressed in the incarnation! Has that brother ever seen one of those old sister's hats? If he ever passes, or soon, from Harrisburg to Philadelphia via Lebanon Valley Railroad, and will stop off at Hummelstown, and call on my aunt Katie Berst, one and a half mile south of station, he can see one of these antiquities. The very sight of it would make our fashionable sisters faint. They would be shorn and shaven rather than wear it. These eager advocates of the flesh tatter their self-satisfactions as if the same thing was the same thing in reversed circumstances. Old-time hats were worn as world-separators: now as world-conformers.

The day may come when hats for sisters will again be the order of the day. But then fashion mongers will not want them. Those who plead for them now in public council, and in "Seven Thunders," will then denounce them. "Never advocate a peculiar out!" Will that brother point out the principle of his latitudinarianism and indefiniteness any where in the works or word of God? It has no existence save in the mind addled by "the lust of the eye and the pride of life." God never moves his hand and runs His shears at random. He works and cuts by rule. With him everything is "peculiar"; and if he can have his way in us, we will be a "peculiar people." How far? In what? Will the no peculiar-cut-brother answer? Where shall the exception begin, and how far extend? At what point shall the moulding of the life by Christ cease, and the world and the flesh become regnant? Shall to *live* mean *Christ* in its *totality*, or shall the *peculiarity* of sainthood dwindle into the promptings of the flesh and the allurements of the world? This takes in many abnormalities of the church, but not on the same practical ground. To smoke and chew are in essential principle as antagonistic to the cross as the most greedy, untrained fashion worship. But in *motive* there is nothing in common. Did sisters wear hats and other gawgaws as brethren use tobacco there would be but little stir about it. But they not only do not, but cannot. The very nature of the case forbids. The two evils start differently, because differently related to their objects. Here is a poser for "Seven Thunders", and the "no peculiar-cut" advocate. The primary relation of the smoker to tobacco is one of revulsion; that of the fashion follower to dress is one of fascination. The one repels; the other draws. The one becomes desire by habit; the other is desired independent of habit. Smoking and chewing, and dressing lustfully, are not in the same category, and not subject to the same condemnation.

What is Christianity? It is "Christ in us the hope of glory." It is "the very life of Emmanuel, possessing and employing the flesh for the high ends of God." It does not necessarily mean round coat, or straight coat; broad brim and low crown, or vice versa. Five hundred years ago these peculiarities

were not; and in a century hence there may not be a round coat or broad-rimmed hat on earth. But the Christian's exterior will be none the less peculiar and definite. What is faulty now may be insubordination then. The *motives* that took sisters out of the church twenty years ago to float in crinoline, now leads them to abhor that style of dress. It is under the law of the world, and therefore intolerable. Christ was in Eden as the Tree of Life, in the deluge as the Ark, in the manifoldness of the Mosaic ritual, in the sacerdotal robe of Aaron, in the baptism of John, in the Eucharist, and in Christian dress through all the centuries, but never in anything that did not express, either intrinsically, or by ordination, or by motive, His life as the Incarnation of God. Nothing of all this is applicable to the object sought in "Seven Thunders," or to any production in that line of thought.

THE "NAZARENES" OF SERBIA AND HUNGARY.

AT a recent meeting, Mijatovich, late minister of Finance for Serbia, bore a remarkable testimony to the piety of the religious sect of the Nazarenes among the Servians and in Hungary. He says that strangers are perfectly confounded with the evidence these simple men produce from the Bible in support of their tenets. The civil authorities, to whom the Nazarenes are obnoxious, *because of their refusal to serve as soldiers*, are unanimous in praising their honesty, loyalty and earnest Christianity. Some of them have been condemned to death for disobeying orders of the military authority to go to fight. The death penalty has been commuted to twenty years imprisonment with hard labor. The ex-minister has had occasion to visit them several times, and when leaving them he always thanked God that there are Servians who, whilst wearing chains for conscience' sake, rejoice. These Nazarene prisoners diligently read the Bible, and on all occasions proclaim that their chains are easy and that the darkness of their prison is light, whilst they have the Bible for their companion and Jesus for their Comforter. Dr. Ziemann wrote three years ago, from Belgrade, thus describing a visit paid by himself to these imprisoned Nazarenes at Belgrade:—"I was anxious to

see them, and the Governor accompanied me into the prison yard. They were out, and the Governor explained to me that they were sentenced to labor," but he used them mostly for new and garden work. They were sent for here. They came—clank, clank—heavy chains on their feet, clothed in ominous gray prison garb, led by an armed guard. Only two came; one is a patient in the Lazaretto. These two looked neither ill nor downcast—just the reverse—their faces had a calm, peaceful look. They did not complain, neither did they burst out with a show of their martyrdom. Reserved and exceedingly meek, they answered my questions simply, and confirming what I had heard already—that they would rather die than carry arms, 'because God had forbidden to murder.' The chains and the prison they could endure, but to disobey God they could not and dare not. Did they feel unhappy? There were tears in their eyes, 'but,' said the one, 'the Lord Jesus Christ had told his disciples before hand that they would have to suffer, and then, *eternal life!*' I asked if I could do anything for them; they looked long and steadily at each other, and then very timidly asked if I could obtain permission for them to read the Bible in their cells? I cannot tell what I felt like as I stood before those martyrs; I had come to show them much sympathy; but I assure you that I felt that I could bow down and thank them for the privilege of this interview. The Governor promised me that Bibles should be given to them, and that he also would gladly speak for them if a petition for pardon were sent to the Government. As far as prison rules allow, I made every arrangement to make their lot there as comfortable as possible." *The Herald of Peace* adds to the above: "On making inquiry, we find that the Servians, imprisoned several years ago for conscience' sake, are still (1881) undergoing punishment."—*London Friend*.

He that never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes of others.

A man had better be poisoned in his blood than in his principles.

COME TO JESUS.

BY J. M. N. LEOH.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

THESE are the words spoken by Jesus, to people who had seen most of his mighty works done in their cities and would not for all that repent and have their souls delivered from the curse awaiting them at the awful day of judgment. After he had upbraided them, and thanked his Father—the Lord of heaven and earth—because he had hid these things from the wise and prudent, and had revealed them unto babes, he changes his voice and invites all weary souls, not bodies, to come and find rest.

Poor, wretched sinner, here is something for you: If you have really seen how dangerous, uncertain your present condition is, and how you tried to find rest to your trembling soul by working on your own salvation, is it not better just at this moment to abandon such a labor, which exhausts all your mental power without making you wiser, and simply believe in Jesus, fully convinced that God is reconciled through the sacrifice of him on Calvary, when he died in your place? It may be that you have wished you were a creature that had no immortal soul within its body to live forever, either among the happy saved souls in heaven, or among the unhappy perished souls in hell; or it may be, you think you are quite safe, because you look upon yourself as an honest, respectable man or woman and find no occasion for a new birth in your case. Come, I will show you something you have never carefully noticed before.

Can you see a man in a great pit at the end of the way you are now traveling? Can you see he is surrounded by flames? Can you hear him crying for mercy? Listen to his words: "Father, Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my parching tongue; for I am tormented with this flame." Let us hear the answer: "For, remember," "thy lifetime." He must have been a cruel man, you say. No, I will tell you his story:—

He was once a rich, and for aught I know, a respectable man, clothed in purple and fine linen, and fared sumptuously every day, as he was able to pay for his clothes and meat himself; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. I never heard he got any crumbs, but the dogs came and licked his sores. His religion was that he trusted Abraham as his father. He died and was buried. This is all I know about him, and now you see him there. Your safety is shaken now; therefore give up your labor, and trust Jesus as a Savior mighty and willing to save you. If you only believe in Jesus he will fill your heart with a peace and joy which passeth all understanding, and make you so happy as you never have been before. You need not do any thing but simply rely on Jesus, and when you have found him, you are willing to keep all his commandments. Let him save you in nothing, or I am afraid you will never get saved at all. Come, poor sinner, while the gate of heaven is open; come

to-day, or it might be too late if you tarry till to-morrow. Come to this blessed Jesus who died on the cross, that he might deliver you from this sinful man's place, from eternal perdition.

WHO SHALL ROLL US AWAY THE STONE?

BY C. D. HYLTON.

VERY early in the morning of the first day of the week after the crucifixion of our Redeemer, Mary Magdalene and the other Mary went to the sepulchre that they might anoint the body of the Lord with sweet spices. They were evidently much fatigued owing to the circumstances which had just occurred. The question then arose: "Who shall roll us away the stone from the door of the sepulchre?" (for it was very great.) These women were well aware that the unbelieving Jews and Pilate had set a watch and caused the stone, that Joseph rolled to the door, to be sealed.

Now we have brought sweet spices to anoint our Lord's body; but who is to roll away that great stone that we may apply them to our Master? We can't do it without help, it is utterly impossible for us. But to their happy surprise on reaching the sepulchre, the stone was already rolled away and the angel of the Lord was seated upon it. His countenance was like lightning, and his raiment white as snow. And the angel answered and said unto the women, "Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay." The angel then gave them instructions what to do (preach the first resurrection sermon) and as they hurried to do what they were bidden, behold, Jesus met them, saying, All hail! What a glorious salutation this was to those holy women who had been weeping and lamenting over the death of him whom they expected to be King of the Jews.

In this narrative may be found a grand lesson both to saint and sinner. It teaches us there is something for us to do. First in order to be born again we must make a start in that direction as Mary Magdalene and the other Mary did, in order to reach the sepulchre.

Second, when we remember there is a great stone between us and our God, we must not stop and say the stone is too great. If these women had stopped they never would have known that the Lord rolled away the stone. We might represent these women as the sinners starting for the church, and the sepulchre as the church, the stone as the door through which we enter the church, the angel as God's minister, and the women leaving the sepulchre as saints.

On their way to the sepulchre, they went weeping as penitent sinners; but left rejoicing as saints.

There are thousands of sinners who start this road; but the remembrance of that "stone" makes them tremble and fall, and the sad result is they perish near the open door. God did not cause the search to quail and his angel to descend simply to roll back the stone for those women; but dear reader it was for you and I, and the whole world. The door is

open, the way passable, and Jesus says come, for all things are now ready. The plan of salvation is finished. "All power is given unto me in heaven and in earth." "I am the door." "Come unto me, all ye ends of the earth, and be ye saved."

"Come in joy and come in sorrow,
Come to Jesus as they friend,
Be not careful for the morrow,
He will keep thee to the end.
Only trust, believe and pray,
Jesus rolled the stone away."

Hylton, Va.

TWO WAYS OF READING.

A LITTLE boy came home one day from church service, from which his parents had been detained, and asked his father if he ever read the twenty-first chapter of Revelation.

"Oh, yes; often," said his father.

"But did you ever read it aloud to us here at home?"

"I think so."

"Well, father, I don't think I ever heard it. The minister read it to-day, and it was just as if he had taken a pencil and paper and pictured it right out before us."

So much is there in good reading. I have often wondered how Jesus read the old prophets, on the day he went into the meeting and took up the Scriptures and read them before the congregation. The eyes of every one were fastened upon Him, and all wondered at the gracious words that proceeded out of his mouth. If we could read the Bible as he did, what a power it would be in our houses. It is worth a mother's while to study elocution, to some extent, as well as to study deeply into the spirit of the word, if she would make her Bible reading effective on the hearts of her children. A monotonous way of reading takes much of the life out of the sweetest portions. A conversational tone and manner is much more instructive than the "Bible twang," which the good old Scotch grandmother held so sacred that she sharply reprimanded her laddie for using it when reading the newspaper.—*Advocate and Guardian*.

WHEEL-BARROW RELIGION.

RICHARD Baxter said a good thing when he said of some one who lived in his day, that they had a "wheel-barrow religion." They "went when they were shoved." I would be hard to find a better name for the religion of many who live now. Many people are like wheel-barrow, and no Paddy up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them, whether it is good or worthless. Whatever knowledge-feeling of duty they have, is proof of someone else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop, and are helpless and useless until they are lifted. When they move, it is up and down, backward and forward, never getting farther, or showing any life of their own.

Home and Family.

MARY C. NORMAN, SEABOARD, NENI.

EDITORS

For the Brethren at Work.

TO THE DESPONDING.

Have courage, wipe your weeping eyes.
A light still lingers in your breast;
Do not despair, hope never dies,
And man is always to be blessed;
Forget the misgivings of the past,
Anticipate no future grief;
Your sorrow shall not always last.
Your aching heart shall find relief,
Oh, throw away the bitter cup—
The bitter cup of deep despair;
Soar upon wings of hope, soar up,
Far up above the misty air.
In faith grasp Hope's extended hand,
And wear allegiance to her sway;
Rich pearls lie mixed with burning sand,
And roses bloom all 'long the weary way.
Have courage, downcast soul, cheer up,
There're blessings scattered everywhere.
Reach out and take enjoyment's cup,
And drown the voice of pain and care.
Dismiss your doubts, they grow but pain,
For doubts are traitors at the best;
Your wishes, dreams, are all in vain,
They give no hope, they give no rest.
Be patient, hopeful, and content,
However dark the way appears;
Think not of grief as punishment,
Drope your gloomy, dreamy fears.
Enjoy those blessings at your door,
Enjoy them to your soul's delight;
For blessings never are valued more,
Than after they have taken flight.

A FEW THOUGHTS ABOUT HOME.

A HAPPY home is, as we have said before, the most delightful, and the most to be desired above all treasures upon earth. Hence it should be our utmost desire to know how to make our homes both pleasant and happy. This great work should not be merely verbal, but it should be a practical work. It is one thing to teach, and quite another thing to put our teaching in practice. Our motto is, always practice what you preach. Then your teaching will be a power for good; others seeing our good works, may glorify our Father in heaven. This, says St. James, is a living faith; but faith without works is dead (James 2: 20). Let us first know how to perform our work aright, and then to go ahead, regardless of what man may say or do. God has given us a work to do, and also a rule whereby we may perform this work. Hence we are without excuse; home is where our work should begin, it is where God designed it should be; for all we are, or ever will be, is what was first formed at home. There is where our character is chiefly formed, where the natural affections are cherished, and where habits are formed. Hence the mother should understand her duty well, as a great responsibility rests upon her in regard to how she performs her work in the family circle. Mothers should study how to make their home attractive to their children by every lawful means in her power. She should use every opportunity to improve their minds in things that are noble and virtuous, and culti-

vate true affections for home. It should be remembered that a happy home does not consist of much land, fine clothes or richly furnished parlors; but where there is love and peace. For love is the great key note of all true happiness. The wife should always give the husband the prizing words of love as he goes forth to meet the trials and difficulties of business.

Husbands talk to your wives lovingly; for it is tone and temper, that makes life joyous or miserable. Mothers do not fret and scold at your children's faults; but reprove them when necessary with a gentle command. For calm, sweet words will do more than harsh ones. Always let pity and love rule, for a kind and loving mother is never forgotten by her children. Mothers teach your children to be brave and true, teach them to be pure in thought, deed, and action; teach them to engage in honorable work for self-support, tell them about Jesus, what he has done for them, teach them to pray, and pray with them. If you thus perform your home duties the result will be a beautiful husband, loving children, a gentle and kind mother, a pleasant and happy home, a type of our heavenly home; where none but those who are lovely can enter.

The heads of families must endeavor to maintain family-worship. This is an indispensable duty of Christian parents; and parents who neglect this duty criminally disregard the souls of their children and servants. Reading the Scriptures and offering up prayers every morning and evening, is one of the most effective means of maintaining peace and love in the family circle. Let this duty be engaged in, in the fear of God, and you may confidently expect his blessing; but we cannot expect the blessings of God without prayer. Therefore, let every effort be begun, continued, and ended with prayer. To God, the Only Wise, be glory through Jesus Christ! M. C. N.

CHARACTER.

A REFINED and elevated Christian character prepares us for Christian work. God does not send us out on difficult duties while easy and pressing ones are left at home undone. Faithful in a few things precedes rulership over many. We have no need to search other continents for work, while our own servants at home cannot read, nor fancy ourselves called to showy exploits, while a neighbor's child is ill for want of food, or a brother or sister unhelped in our own home; the careful gleaner will return home at nightfall, richly laden with the "golden grain." M. C. N.

HOW SHE PEELED THE ONIONS.

A "NICE young lady" shows nicer in any circumstances for having a common-sense education at home. If any girls still suppose that they cannot peel onions without shedding tears, they can learn something from the cook's account of the young lady who helped make caldoodle. A fashionable yachting-party were setting off for a Summer picnic. Says the cook:

She came on board as pretty as a daisy, and as sweet and fresh as an elegant get-up could

make her. There was a clattering aft, on the yacht, what they would have for dinner, and it was agreed, for in, that as it was chowder, each one was to do something towards the same.

"You have got to peel and chop up them onions," says a dandy kind of a fellow to the pretty girl.

"Agreed," said she, not wincing a bit, and they all laughed and pitied her. When the time came for fixing up things, kind of urged it, I brought that pretty girl a peck of the finest onions—real red-skin ones—you ever smelled.

"There is going to be a lot of crying," thinks I. "If that would be the only sorrow in her life!"

Says she to me, "Mr. Roberts, do you hand me a bucket of water," and I did, "Now," said she, "just you put them onions in that water," and I did it. Then she took off her white fingers a lot of rings and put them in her pocket, and asked for a knife, and the onions being in the water, she peeled and sliced them under water, and nary a tear came, nor nothing.

That's the way I learned how to peel onions and not cry over them.—Washington Commercial.

CONSPICUOUSNESS IN DRESS.

IF a lady's dress is especially conspicuous, it may be to the advantage of the dress, but it is to the disadvantage of the lady. The dress may be artistic in color, design, and arrangement; but the lady who wears it is evidently lacking good taste. The dress might do credit to it; make it if it were on a lay-figure in a show-window; but it brings discredit to its wearer when it calls chief attention to itself, and brings her into prominence only as its exhibitor. A lady is never well dressed when her dress is conspicuous, any more than a picture is well framed when its frame is more noticeable than the picture. This principle is applicable to truth as applicable to truth as to persons. That style is never a good style which calls attention away from the truth which it essays to present. Rhetoric and oratory are truly effective only when they are subordinate to the sentiment which they embody and emphasize.—S. S. Times.

FOLLOWING JESUS.—Two persons were walking together one very dark night, when one said to the other, who knew the road well, "I shall follow you so as to be right." He soon fell into a ditch and accused the other with his fall. The other replied: "Then you did not follow me exactly, for I have kept free." A side step had caused the fall. There is like danger in not following Christ fully. N.

A Russian soldier, on a very cold piercing night, was kept on duty all night, a poor working man, moved with pity, took off his coat and lent it to the soldier to keep him warm, adding that he should soon reach home, while the poor soldier would have to remain out all night. The cold was so intense that the soldier was found dead the next morning. Some time afterward the poor man was laid on his death-bed, and in a dream saw Jesus. "You have got my coat on," said the man. "Yes, it is the coat you lent me the cold night when I was on duty and you passed by, I was naked and you clothed me." N.

Brethren at Work.

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THIS MONTH will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unbecoming language, but present their views "with grace seasoned with salt."

Subscription price, \$1.50 per annum. Those sending eight notes and \$1.00 will receive an extra copy free. For each additional name the agent will be allowed ten per cent., which amount he will please retain and send to the balance.

Money sent by Post-Office Order, Registered Letters and Drafts properly addressed, will be at our risk.

Address all communications,

BRETHREN AT WORK,
 Mt. Morris, Ozle Co., Ill.

TO OUR READERS.

WEEK before last as we began to print the paper, the boiler gave out; so we put two men to the wheel, expecting to run that issue off by hand. All went along smoothly until about half of the papers were printed, when the press broke. The jorns were then taken to Oregon, six miles, and the rest of the papers printed there. This accounts for the delay of last issue. In the meantime we went to Chicago, purchased an eight horse power boiler, and now think we have something that will stand the test. It also took considerable work to mend the broken part of the press so that we are compelled to drop out one number of the paper, for which our readers will pardon us for the present, as it is the very best we can possibly do under the circumstances.

OFF FOR REST.

EDITORS were made of iron, steel and brass instead of flesh, blood, bones and spirit, they would need no rest; but they wear out, and that too, at an early age as a rule, especially when poverty is their lot. If they had wealth so that they could hire clerks to attend to their vast correspondence, and prepare, by dictation, the thousands of lines for the paper, they could pass along as do other men. But few indeed know the great strain upon the mind of the conscientious and careful editor. Such appreciate our statement that no other labor is so exhaustive—so wearing as literary labor. We have split rails, chopped cord wood, dug coal, plowed, sowed and reaped, taught school, and scribbled as an editor; and among them all, the editorial is the hardest.

We must have rest. We therefore pass the reins over to Bro. J. H. Moore, for the time being, and wig our way to the mountains of Colorado for a few months to seek that relief

which we so much need. There is a mighty work to do in behalf of pure Christianity; and we feel like remaining on earth a little while longer to engage in that work if the Lord will. Our heart's desire is, to stand on the parapet, and prevent some invader from coming into the fort at that particular point. There are lands that need sympathy and instruction, and we are willing, if able, to act our part with them. The Lord help us to do them good. Take away the good and pure from the church, and the church ceases to be a thing of God on earth. Turn corruption loose in the church, and the light of God is extinguished from among his people. A brick is as certainly a brick when covered with slime and filth as one that is clean and pure; but what good is it unless cleaned and put in the building? We are for cleaning it up and putting it in use.

Before this reaches our readers we shall be on our way to Colorado. We expect to see the saints there and rejoice with them in the knowledge of God, but cannot promise to work for them until refreshed in body. We shall abide among them a few months, the Lord willing; and hope to form many acquaintances which shall last through eternity.

And you, my dear good friends from the Atlantic to the Pacific, remember us at a throne of grace; and seek the Lord's help: for we are all so needy. We shall be pleased to have you write us. Your letters will be highly appreciated, while among the mountain wilds. Receiving letters will not add to an afflicted state—nay, they will rather give strength to our wasted system; but please do not ask us to answer unless on important business. It is the much writing that exhausts us—not the receiving of many. We hope to hear from many of you; for you know it is painful to be away from one's dear family—especially when there is all joy and peace in the family. We shall miss the dear good companion, and the lovely, obedient children who so often make us glad with their presence. We commit them to God's care, who is willing to protect and provide for them. Our address, for the present, is Longmont, Colorado.

And to our contributors permit me to say, your hearty co-operation with Bro. Moore is desired and respectfully solicited that he, with you, may make the B. at W., a very giant in defense of pure Christianity. Good news of the prosperity of Zion, and essays on doctrine and practical truths are needed; hence be diligent in supplying these for your paper.

Should Bro. Moore err, please do not let him know it via Berlin, Huntington, or Ashland, but run the news into Mt. Morris direct, as he will appreciate it the more. It is wrong to tell a man his fault in such a roundabout way; go to him directly, as the Scripture teach. In the light of recent events we think we are qualified to give some advice on this point.

We also trust that our agents will not relax their efforts in extending the circulation and usefulness of the paper. What about the 10,000? One brother has already found forty-

one new subscribers, and says he will not stop until he has one hundred. Are there fifty others of the same spirit? If so, the 10,000 will be reached, and then there will be joy all around.

And now may the God of peace and love, abide with you all. Do not become weary in well-doing, but by grace divine resolve to fight the good fight of faith, and win the crown.

M. M. E.

AGED MINISTERS.

THE following we clip from the *Church Union*. It treats a subject that many of our people can study with profit. It seems strange that age and experience commends a physician or lawyer but must be reversed when it comes to a religious teacher. We need more sound, sacred preaching and it requires age and experience to supply the demand. But to the article:

"It is often noted with surprise that while the gray lock of wisdom commends a physician or lawyer, a minister of the Gospel, after passing the age of fifty or sixty at most, is not usually desired by the churches.

While few seek young doctors or lawyers, and while their acceptability increases with years, even to the extreme of life, the case with ministers is exactly reversed, and we have scores of pious, able, and faithful Gospel preachers, just in their prime in all respects, crowded out of the pulpit by persons whose chief commendation seems to be youth.

These facts, and the evils flowing from them, are often noted. Probably they have never existed in any period or place to such an extent as now in the United States. I will note a few reasons for this preference of the Church 'without note or comment.'

The churches see a possibility of future greatness and distinction in young men. They see a chance of winning 'a star of the first magnitude.' People would rather worship a sun-dog rising than the king of the day himself setting. Young men usually have the most animation orunction. It may be the inspiration of personal ambition or vanity, but it is an element of acceptability.

The young are generally more agreeable to the young, and they are expected to exercise more toleration toward worldly amusements and follies. This is regarded as a very important consideration. Some times ministers grow ease-loving, pithless and indolent, with years, and only bring forth things that are old. Young ministers are less apt to be lazy and more apt to bring forth novelties and make sensations.

Those who control supplies learn that, as a rule, youth draws better than age, and they act accordingly.

Congregations dread to have an enfeebled or a disabled old pastor on their hands.

And finally, men of mature years look less hopefully at the prospect of the long predicted and boasted conquests of the many giant evils

that exists by present agents and agencies. Even men who do not at first attend to inspired prophecies, are compelled to learn by repeated conflicts with these evils, and they speak with less and less confidence of 'taking the world for Christ,' etc.

Young men indulge more in dreams and all sort of imaginary progress, conquests, and success. These brilliant harangues are pleasing and popular. Such are a few of the reasons for this strange preference."

In reading the history of the Waldenses we have frequently observed the kindness they manifested toward their aged ministers. They were inclined to listen to experienced counselors, and always entrusted the training of their young ministers to the aged and gifted elders. Among them age and experience were honorable.

J. B. M.

THE GRADUATING EXERCISES.

OUR last issue went to press a few days too soon to give anything in regard to the graduating exercises of the College, June 28th.

No time was spent in foolishness and making preparations for worldly displays. The students continued their regular course of studies and examination till Monday evening, and on Tuesday morning met in the Chapel for the Commencement and Graduating exercises. At 9:30, the large room was well filled with an interesting and appreciative audience. No displays whatever were seen in the room. Every thing was as orderly and simple as one of our common meetings. The Graduating class, —————, entered and took seats to the right of the stand.

Services were opened by singing and prayer — Bro. Eshelman officiating. After this Prof. Hughes took charge of the class. The first, a sister, read a well prepared essay. The remaining five delivered orations, the preparation of which would be a credit to any institution of learning. This part of the exercises occupied two hours. Prof. Hughes then delivered an excellent address on the practical part of education—urging the graduates to put to practice what they had learned, telling them that a small amount of practice was worth more than much education. He then presented the diplomas to the class. The whole scene was as solemn and impressive as some of our religious exercises; many in the audience could not restrain the tear.

After this, Eld. R. H. Miller, of Ashland College, delivered a short address that was well received. He then closed the exercises with prayer.

Thus ended the closing exercises of the first graduating class that has left the school since it came into the hands of the Brethren. One of our county papers says there was an "absence of the fathers and pomp usual on such occasions." Another one says, it was unlike any they ever before saw in the College—referring to the absence of an unnecessary display—demonstrating the old repeated assertion that Colleges

can be conducted in a simple quiet manner, void of unnecessary worldly display and foolishness.

Many of the pupils left in the afternoon for their homes. One of them said he would not take five hundred dollars for what he had learned in one year.

The school is now in an excellent condition financially and otherwise, with a better prospect before it than ever before. We learn that the discipline hereafter is to be even stricter than heretofore, and that special efforts will be made to keep the school in harmony with the teachings and practices of the general brotherhood, that members and others may send their children here where they will be surrounded with good influences, such as are calculated to make them useful men and women.

J. H. M.

THE ASSASSINATION.

THE whole country has been startled by the attempted assassination of President Garfield. Last Saturday morning as he and Secretary Blaine were walking in the B. & O. R. R. depot, in Washington, one Charles J. Guiteau, who was in the rear, fired two pistol shots at the President, the last taking effect above the right hip, near the kidneys. He fell to the floor, bleeding profusely. It was thought that the wound was fatal, but it is now Saturday and the President still lives with fair prospects of recovering. The entire nation was grief-stricken and many prayers were offered for the recovery of the Chief Ruler of the nation.

The loss of a good ruler is a sad period in the history of any nation; but when one falls by the hand of an assassin, it so enflames the people as to sometimes threaten the very existence of the Republic. In this case a feeling had been worked up by an element opposing the present administration, and the agitation became so strong that the mind of this frantic Guiteau thereby became inflamed to such an extent that he ventured to commit the horrible deed, and thus not only destroy a father a husband, but one whose duty it is to preside over the public affairs of the nation.

The assassin was born and raised within twenty miles of Mt. Morris, and was well known to many of our people. Though raised with pleasant surroundings, he became a fanatic and spent the most of his life as an eccentric lecturer, and was generally considered an unsafe man. Some of his brothers are men of excellent standing in the communities where they live, and are greatly mortified over the deed.

It is to be hoped that the country will not soon be called upon to hear the sad and distressing news as it passed over the wires last Saturday and Sunday. A few similar deeds at the seat of government would unavoidably plunge the nation into a horrible confusion from which it would never entirely recover.

J. H. M.

Eld. Hope lately baptized a little boy only thirteen years old. His faith was strong.

When last heard from, Bro. Eshelman was nearing the mountains of Colorado.

In a time of profound peace, and with an army of only 25,000 men, yet our government paid last year \$41,000,000 for military expenses, besides \$6,500,000 for Indian expenses, \$15,800,000 for naval expenses and \$50,200,000 for pensions. War and all its incidents are very expensive. What a jubilee it will be when men learn war no more.

"In the days of clay turnpikes in Ohio there was a gate keeper on a much traveled road who made it a point to answer promptly any calls for 'open gate,' and to receive toll. He had the habit of reading the Scriptures and praying in his family twice a day. He stated that for twenty-five years, the whole time of his service the call for the gate keeper had never once been made during the family worship. The writer of these lines often went through that gate and often heard that statement from the gate keeper."

While many are writing and talking and planning *how* to preach the Gospel—and *how* to find houses, our beloved brother John Metzger goes forth into the city and into the country and tells the old, old story in a plain, old fashioned manner, and the people believe, repent, and are baptized. Bro. John was not afraid to go among others who were preaching, but boldly stood up and preached Jesus. O for thousands of such workers! And while Bro. Metzger was sounding out the word of the Lord in St. Louis, Bro. D. M. Miller was rightly dividing the truth in the wood country of Minnesota, baptizing all who believed on the Lord. Let others go and do likewise and the Lord will be magnified by his people.

It is related that there was once in an English dockyard a great ship to be launched. The multitude had gathered to witness it. The blocks and wedges were knocked away, but the massive hull did not stir, and there was disappointment. Just then a little boy rushed forward and began to push with all his might. The crowd broke out into a laugh; but just then it began to move—the crowd applauded. Away went the ship into the water. The few pounds pushed by the lad were only needed to start it. He took hold and helped. We suppose that in every position of duty in which we are placed the forces are just so nicely poised that it requires only our little strength to overcome the last feather's weight of friction and set the sometimes vast things of God in full motion for grand results. Cowardice, or doubt might have kept that boy from pushing just at the right moment. But enthusiasm which throws itself into the scales upon the right side every time, and does what it is able, wins victories and does great deeds. Every possible opportunity is a call upon you to push. Do it, and be a hero, whether it be a great or a little thing.

ANNUAL MEETING

THE present plan of arranging the cooking and eating departments is the best system yet introduced. It is, perhaps, better and more systematic than the world itself has, yet it is susceptible of some valuable improvements. For the present I will speak of the proper way of carrying out the present plan.

The cooking and eating departments should be separately conducted. Between the departments there should be a long, wide counter, with places for bread underneath so that it can be taken out by the waiters in the eating department without entering the cooking room. The cooking department should be in charge of a cool-headed, energetic man, who knows how to conduct business systematically. For his assistants he should have a good cook, one person to make and handle the coffee and tea, a fireman, one to handle the milk and butter, one for the sugar and apple-butter, and a door keeper, making in all seven persons in the cooking department. Different parts of the counter should be appropriated to the men having charge of certain things. There should be a place for the meat, another for coffee and tea, another for milk and butter, and another for sugar and apple butter. The bread should be cut ready for the table and thrown under the counter.

Outside of the cooking department there should be three committees. One to look after the meat, another for the bread, tea, coffee, sugar, etc., and another for the milk, butter and apple-butter. These committees have nothing to do with matters inside of the cooking department, but it should be their duty to deliver these things to the manager of that department with all needed promptness.

We will now pass into the eating department, which should be about 64 feet wide and 160 feet long, divided into two parts by a ten foot aisle running lengthwise, having 32 feet on one side for the men, and 22 feet on the other for the women. The length of the building will admit of about 18 tables on each side, or 36 tables in all. To each of these tables there should be two waiters—one man and one woman. Each table should be numbered, having the odd numbers on the men's side, and the evens on the women's. The waiters should be numbered the same as the tables they have in charge, and made responsible for the proper care of the tables entrusted to them. In addition to the necessary dishes etc., each table should be supplied with a wash basin, a small tub, water bucket, two coffee-pots, and one for tea. The two waiters having a table in charge should consult in regard to the manner of dividing their work that they may fully understand each other. When the signal, for getting the tables in order, is given, each waiter will go to the counter for the provisions wanted. If meat is wanted, they go to that part of the counter where the meat is dealt out by the person having charge of it. If butter is needed, they go to the person at the

counter having charge of that. Thus the work goes on. All of this time the foreman of this room (who by the way should be a man who fully understands his business) has nothing to do but keep out of the way and look on, for if the waiters have been properly instructed they will see to it that their tables are in good order. When the foreman sees that the tables are prepared he will give one vigorous rap on the circular saw that should hang near the center of the aisle. This brings each door keeper (who should be the man waiting on the table) to his door. A glance at the tables will show that at the end of each one is a basket of bread, bucket of water, two pots of coffee and one of tea. Two raps on the saw and the doors are opened; the people enter and are counted as they pass in. If every thing is in order it will require about two minutes to seat one thousand persons; 30 minutes to eat and pass out, and ten minutes to prepare the next table. When all are done the dishes may be washed in the small tub, at the end of the table, for that purpose, and replaced on the table ready for the next meal. By thus arranging things 3,000 persons may be fed and the tables put in order in about two hours, thus giving the waiters a good chance to attend all the services.

It is best to have the same set of waiters serve through the entire meeting for it takes about one day to train them, and if they change every day it will be found difficult to handle the eating department as systematically as it should be conducted.

Care should be taken to keep people out of the aisle; in fact, no one but the waiters and manager have any business in there at any rate. Business conducted in this way will require but little commanding, as nearly every thing can be regulated by signals.

I would like to see at least one change in the above mentioned departments. Instead of having the cooking department at one end have it at the side. The aisle should be at the same side, thus making the tables longer—less tables and more waiters to the tables. The people would then enter from one side of the room only—the men at one end and the women at the other. This arrangement would save the waiters about two thirds of the amount of walking they now have to do, and enable them to prepare the tables in much less time.

At present there are no important changes required in regard to the manner of arranging the meal tickets. The price, however, is too low. It should be not less than 15 cents per meal and the person required to pay only for the meals eaten. We further think there should be an occasional change of food. At Annual Meetings we are compelled, in order to get enough to satisfy the body, to eat too much meat, which is not good for people who are not taking their regular amount of exercise. Considerable fruit and some vegetables should be used instead of meat. They would cost less and are better adapted to our wants at a time when we are not laboring.

I close this series of articles by again suggest-

ing the plan mentioned three years ago. That is, to select some central point, having good railroad and other necessary facilities, erect suitable buildings and there hold our Annual Meetings. It would then make no difference whether it rained or not, nor would the meeting in any way be disturbed by the wind. At such a point we could have good sleeping arrangements at very reasonable rates. We could pay for the meals eaten, stay as long as the business of the meeting required and be a burden to nobody. The whole arrangement should be in charge of one or two brethren who could take care of the property and keep everything pertaining thereto in proper condition. They should be men who know how to handle a meeting of this kind economically and systematically, for it will require rare skill and much executive ability to manage so much on a large scale. The meeting properly conducted would pay all expenses and afford a suitable salary for the one having it in charge.

J. H. M.

CHILDREN'S TRACTS.

FOR several years we have been thinking about preparing a series of small tracts for children; but the constant pressure of business seemed to prevent, until recently we simply set business aside and went to work on tracts. Several are now ready and for sale by the Western Book Exchange, of this place. Each tract contains 16 pages, and will be sold at the following low rates, 1 copy 3 cents, 5 copies 10 cents; 25 copies 40 cents; 50 copies 75 cents; 100 copies \$1.00. The children will like them and it will do you good to buy a lot and give them away. We shall continue publishing new ones until the series is complete.

M. M. E.

In one of his late lectures, Dr. J. P. Newman said: "Ridiculing is an easy thing. A man can ridicule his own mother if he has the heart to do it."

If a new rendering of a passage of Scriptures appears to agree with our doctrine, we are inclined to say it is good. If it does not support our doctrine then we say it is a bad translation, thus making our doctrine instead of the original Greek version the standard of authority.

A BILL has been introduced in the French legislature providing that any citizen who loses his life while saving life or property at a fire, any physician who dies while laboring in the hospitals in any time of epidemic, and any one who dies while endeavoring to save a fellow-being shall be regarded as a soldier slain on the battle-field and insure a double pension to his family. This is true statesmanship, which seeks to cultivate and encourage the sentiments and impulses which serve others at the sacrifice of self.—*Statesman*.

It is easy to take a man's part, but the trouble is to maintain it.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one explain Genesis 4:15—"And the Lord said unto him, therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark he set on him?

ROBERT T. CROOK.

Does Gen. 4 infer that Cain and Abel were the first-born of all living. If so, who was his wife?

MARY C. NEWMAN.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were these "devout men from every nation" all Jews, or not?

ROBERT T. CROOK.

THE HOLY GHOST BAPTISM.

I write for an explanation of the latter part of the fifth chapter of Acts, commencing at verse third.

WM. LONG.

THE portion of Scripture referred to above contains the sequel of Cornelius' conversion. Forty-third verse reads: "To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

The term "believeth," in the verse above, does not simply mean absent of the mind to the doctrine of Christ; but it means laying hold of the means of grace contained in the Gospel of Christ, by our obedience prompted for a living, abiding faith in the Son of God.

Forty-fourth verse reads: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word." From this verse we learn that the descent of the Holy Ghost was of such a character that its descent could be seen and heard, and his effects on those whom he entered were clearly manifest, in their speaking with tongues, and magnifying God as shown in 46th verse.

Forty-fifth verse, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." From this verse we further learn that the believing Jews had no idea that the Gentiles would be committed into the kingdom of Christ, on an equality with them. It also seems clear that the Jews would not have received them into their fraternity had it not been for the miraculous pouring out of the Holy Ghost.

The latter part of 46th and the 47 verses reads as follows: "Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?"

The reason Peter asks the question, "Can any man forbid water," etc., is because the giving of the Holy Ghost in this case was out of the usual order. The usual order was to receive baptism by water first, then the baptism of the Holy Ghost, as in the baptism of Christ, the Pentecostians, the Samaritans, etc. Peter saw at once that an objection to water baptism might be urged, on the ground that Cornelius and his household had already received the Holy Ghost, what need had they now of water

baptism? But to show the importance of baptism by water, he asks, "Can any man forbid water?" etc. As much as to say, "he cannot," even if the baptism of the Holy Ghost has come first. This does not invalidate the ordinance of baptism by water, for the same person. "And he commanded, and they were baptized." J. S. M.

THE LORD'S PRAYER.

Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done in earth as it is in heaven;"—was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet?

ANNA GUTHRIE.

THE idea that any part of the Lord's Prayer was fulfilled on the day of Pentecost, is an error. Christ gave us a form of prayer that will be valid while he has a kingdom on earth. When the kingdom of God came with power on the day of Pentecost, that kingdom was not fulfilled, but merely introduced, and has been in the world, and subjects have been gathered into it ever since, and will continue to be until the last one that is to be saved, is gathered in. Christ himself compares the kingdom of heaven to a man who delivered his goods to his servants, then took a journey into a far country. The heavens must retain him till the final restitution of all things. Christ will come again to gather in the subjects of his kingdom. Then his kingdom will be manifested in all its glory and splendor. It will be real, visible, and not merely spiritual as now. For the consummation of that glorious period and the ingathering of many souls into that kingdom we should pray, "Thy kingdom come." The kingdom of God began to form from the days of John the Baptist, and has been forming ever since; i. e., souls have been born into that kingdom, and in that sense the kingdom is coming; and in that sense we should pray for its greater extension, "Thy kingdom come."

"Thy will be done on earth as it is in heaven." This language is also as appropriate in prayer now as it ever was. God's will is implicitly obeyed in heaven: but it is not thus obeyed on earth. Men are doing their own wills. But the time will come when the knowledge of the Lord will cover the earth, as the waters cover the great deep; then God's will will be done on earth as it is done in heaven. Let us pray for the consummation of that glorious period. J. S. M.

From the Index Column.

AUTHOR OF THE BOOK OF MOR-MON.

1. Who was the true author of the "Book of Mormon?"

PILGRIM.

ANSWER.—The "Book of Mormon" is claimed by those who have investigated its author and origin critically to have been written by Solomon Spalding, who graduated at Dartmouth College in the year 1785. Spalding was a native of Ashford, Conn., and, two years after his graduation from college became a minister, preaching for several years. Then he retired from the pulpit and went into business at Cherry Valley, N. Y., and in 1809 came West and settled in Ohio. Three years later he went to Pittsburgh and thence removed to Amity, Pa., where after a residence of two

years, he died in 1816. He was the author of several novels, for which, however, he found no publisher, and his custom was to read these to his friends in manuscript. While he lived in Ohio he wrote quite a story to show that the Indians were the descendants of the lost tribes of Israel, a view then taken by many in accounting for the origin of the aborigines. This he named "Manuscript Found," and proposed to publish with it, as a preface or advertisement, a fictitious account of an early discovery in an Ohio Cave; and the work was announced in the year 1813. Mrs. Spalding published a statement, some years after her husband's death, declaring that in 1812 he placed the manuscript in a printing-office at Pittsburgh, with which Sidney Ridgdon, then a young man of nineteen or twenty, was connected, that Ridgdon copied the manuscript; and that his possession of a copy was known to all in the printing-office, and was frequently mentioned by himself. The original manuscript was returned to Mr. Spalding, and his widow kept it till after the publication of the "Book of Mormon," when she sent it to Connecticut, in Ohio, where she and her husband had lived, and where it was publicly compared with the Book of Mormon, at a meeting composed in part of persons who remembered Spalding's work. The manuscript came into Smith's hands, and was published through Smith and Ridgdon being early associated in the Mormon movement.

WHAT IS PUBLIC WORSHIP?

Some go to church just for a walk;
Some to stare and laugh and talk;
Some go there to meet a friend,
Some there idle time to spend;
Some for general observation,
Some for private speculation;
Some to seek or find a lover,
Some a courtship to discover;
Some go to see to use their eyes,
And newest fashions criticize.
Some to show their own smart dress,
Some their neighbors to assess.
Some to scan a robe or bouset,
Some to prize the trimming on it;
Some to learn the latest news,
That friends at home they may amuse.
Some to gossip false and true,
Safe hid with the sheltering pew;
Some go there to please the squire,
Some his daughters to admire;
Some the parson go to fawn;
Some to lounge and some to yawn.
Some to claim the parish doles;
Some for bread and some for coals;
Some because it's thought genteel;
Some to vaunt their pious zeal.
Some to show how sweet they sing,
Show how loud their voices ring.
Some the preacher go to hear,
His style and voice to praise or jeer;
Some forgiveness to implore,
Some their sins to vanish o'er.
Some to sit and doze and nod,
But few to kneel and worship God.

—Selected.

OCCASIONS of adversity do not make a man frail, but they show what he is.

Correspondence.

From the Rockies to the Alleghenies.

NUMBER VI.

FAYETTEVILLE, W. VA., June 20th, '81.

We left Wooster, Ohio, the evening of the 13th, and arrived at Pittsburgh, Pa., and went aboard one of those magnificent river boats that ply between Pittsburgh, Cincinnati, and Louisville. The boat left at 6 o'clock, and the ride down the Ohio river to Huntington, a distance of 306 miles, was a pleasant one. We took the train over the Chesapeake & Ohio R. R. at 1 o'clock A. M., arriving at Charleston, W. Va., about daybreak, and at the home of brother and sister Hays' for breakfast. It is needless to say we enjoyed the visit and kind reception.

Preached at night to an attentive congregation.

Charleston, the capital of W. Va., has improved some during the past eight years; but there is not that thrift and enterprise that characterizes the western towns. The capitol house is being enlarged and quite an extensive custom-house is in course of completion.

Friday the 24th, at 1 o'clock, we again boarded the train. Passing up the great Kanawha River Valley, we noticed that the harvesting of the golden grain had commenced Kanawha Falls and the "Hawke Nest" were passed; arriving at Cotton Hill, we descended in the train and soon commenced the ascent of one of those rugged mountain roads so common in that section of country.

A kind reception at the home of brother D. Harshberger, who met us at the station, caused us to forget the result of the general shaking up we experienced, and after a good night's rest, we resumed our journey, with brother H. as our pilot, a drive of six miles took us to the home of wife's parents, — a happy meeting after a separation of nearly eight years. Sunday the 26th in company with our brother-in-law, J. F. Sanger, we went to Mendon Fork to attend the regular appointment of the Brethren. It was a joy to our soul to meet with the dear members once again, many of whom we regarded as our children in the Gospel faith, as it was in this part of West Virginia we lived for some years and labored in the Master's cause. Familiar faces greeted me; but some of those that we gave the farewell parting hand in years gone by were absent, gone to rest from their labors. We expect to tarry here for a few weeks and shall say something more concerning the church and country here in our next.

A Call.

"Hearken unto me, all ye people of the Lord, and do what I declare unto you." If ye love truth then read "Daniel's Vision" in No. 24 of present volume B. at W., and learn to know of some of the abominations standing where they ought not. Also read the piece selected by M. C. N. in the same number and profit thereby; for the Word saith, "Be not unqually yoked together with unbelievers; for what fellowship hath righteousness with unright-

eousness?" And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty; for the fashion of the world shall pass away but the Word of the Lord will endure forever, and by it we shall be judged.

Mt. Morris, Ill.

A. B. RATHER.

Notice to the House-keepers of the Different Congregations of Northern District of Indiana.

By the consultation of a number of elders and others being present immediately after our return from Annual Meeting, it was agreed to call a meeting on the 29th of July, '81, to be held at the Big Grove Church in Solomon Creek congregation, Elkhart county, Indiana, two miles north of Milford Junction, to take in consideration the preliminaries of an arrangement of our Annual Meeting of 1882. It is urged that each congregation in said district be represented by one or more delegates.

Milford, Ind.

JOHN ARNOLD.

(Primitive and Preacher, please copy.)

Notes by the Way.

On the 2nd inst., wife and I boarded the train for Ashland, Ohio, to attend the Annual Meeting. On the morning of the 4th we landed safely at the place of the great gathering of loved ones.

I need not give a description of that tabernacle and surroundings. Others have done that in glowing language.

In the evening we were conveyed by my dear cousin and brother in Christ, George Snidler, to his hospitable home.

On the 5th attended Sabbath-school at Maple Grove. Had a good time. The Brethren have a good school at this place. Brother Alpheus Dickey is Superintendent, assisted by a corps of officers, who are all noble workers.

After Sunday-school we listened to an interesting sermon delivered by brother George W. Cripe. In the evening returned to Ashland and heard brother M. M. Eshelman deliver a good discourse in the Presbyterian church. Spent the week in the business of the A. M. until Friday evening, when the A. M. closed.

On Saturday morning 11th, left Ashland en route for home. Stopped off at Tiffin, Ohio, and attended a Love-feast in Green Spring congregation. Had a pleasant meeting with the Brethren at this place, but the spectators were very ill-behaved in the main.

On the 12th at 3 P. M. met at the Brethren's meeting-house at Sugar Grove near my brother's, David Wise. Had a happy time. Met many 11 friends and acquaintances.

Monday 13th, spent in visiting until 7 P. M., when we again boarded the train, and on

the 14th at 2 P. M. landed at Cerro Gordo, Ill. Stopped at the Love feast at this place. Had a good meeting. Met next morning at 9 A. M. Had an interesting farewell meeting. Spent the afternoon visiting among the members. Eld. John Metzger and sister Mary Henricks, (relict of our late lamented Joseph Henricks) were among those we visited. Had meeting in the evening in Cerro Gordo—a good meeting. Next morning boarded the train at 6:15; and at 2:40 P. M. landed at Moberly Grove. Found all well. Thank God.

Yours,

JOHN WISE.

From J. M. Ridenour.—Our Love-feast is past. It was indeed a season of enjoyment and consolation—a looking forward to the time when we can partake of the "great supper." Wm. Henberry and H. P. Strickler were present, and labored earnestly in the cause of Truth and to the demolishing of Satan's kingdom. May the good seed sown fall upon good soil and produce abundantly in the Master's kingdom. Six were added to the church by baptism. Hope they may prove faithful to the cause they have espoused and become earnest laborers in the Master's kingdom. We think good impressions have been made upon others. Oh may they soon turn in and be saved. We think the meeting had the effect upon the members in uniting them more in union, love, and fellowship.—Garrison, Iowa.

From J. D. Haughtelin.—I just returned from the Panther Creek Love-feast, (Iowa.) The attendance of members was quite large; but being a very busy time there were comparatively few spectators. We had a very pleasant, and hope, profitable meeting. Brother Yoder, of Shelby county and Musselman, of Cedar county, with ministers from adjoining churches did the ministerial work. Frequent and heavy rains make bad roads and backward farming. Health, good. Thank God.

From Daniel P. Shively.—Our church (Pipe Creek church, where the Walker and Miller discussion was held) is still progressing finely. We have increased our membership about one half since the discussion. Nine were baptized at our council meeting last Thursday, making thirteen for this Spring, and the church at this time is in love and union. Expect to hold a communion on the 11th of this month. The health in this community is good. We feel thankful to God for the blessings bestowed upon us.—Peru, Miami Co., Ind.

From David Brower.—I will inform the readers of the B. at W. that our Communion meeting is past, and no doubt will be remembered for a long time. We had very good meetings during the time. Members were much encouraged and edified. Sinners were warned to flee the wrath to come. Many tears were shed. The weather was very rainy, yet we had many hearers, and with many of them the order and attention was very good. There were no accessions by baptism and only two by letter, yet we think the Lord was with us during the meeting. We divided our area of the church which had been called "The

Willamette Valley Church" into two arms, naming the arm of the church in Linn county "Lebanon," and this arm of the church in which we reside, we have named the "Salem Church," including all the members in all the counties in this valley north of Linn county, and the elders of the Salem church having the oversight of both churches. We wish it to be understood that we have dropped the former name "Willamette Valley Church" entirely. During our meeting, we held a church here in the Salem church for two visiting and deacon brethren, and the lot fell upon Brother Samuel Forney and Joseph Kimmel. These brethren were installed into their office in the presence of the entire congregation, and the scene was a very solemn one indeed. Hope these Brethren will be faithful in their calling.

Yesterday morning after breakfast nearly all the members took their leave from us, giving us the parting hand; some going south, some north, some east, and some west. There were about fifty-five members present at our meeting. If the weather had been favorable we would have had more members and many more spectators. As it was, my lara was well filled a part of the time. The meeting was held at our residence.

On Sunday morning at 9 o'clock our Sunday-school met here in our barn, which was well conducted by our Superintendent, and made it very interesting indeed. The interest manifested by teacher and scholars is very commendable. The singing, the asking and answering questions, and the number of verses committed to memory and recited were heart-cheering. There being some six or eight nates present, they were formed into a class after the others were through; and my oldest son, who is a mute, read and explained some Scripture to them in the sign language, which made it very solemn. Upon the whole, we had a blessed time during our meeting.—*Salem, Oregon.*

From J. H. Miller.—Arrived home safely from Annual Meeting. We left on Monday, on a special train with some two hundred brethren. On that train were members from eighteen to eighty-nine years of age. A brother from North Manchester by the name of Henry Penrod nearly 60 years old, was sitting in the same seat with his father, who is 89 years old. He stood the trip remarkably well for a man of his age. It is said Indiana is ahead on the Danish Mission, and had, perhaps, as many members at Conference as any other State. And what State can say they had an older brother than the Hoosier State?—*Millford, Ind.*

From John Metzger.—I left my home June 17th, en route for St. Louis; stopped with elder A. S. Leer at Morrisville, Ill. Saturday morning the 18th I started for St. Louis, and arrived there at 11 A. M. Stopped with some friends. They soon told me that they had no place to hold meeting. I told them I thought there would be a door opened that we could have some meetings. Saturday evening we went to where the Salvation army had their meeting. The leading man of the meeting requested me to speak some. I spoke about ten minutes; tried by the help of the Lord to interest the people as best I could. At

the close of the meeting the leading man of the meeting came to me, and requested me to preach at that place on Sunday at 3 o'clock; I consented. Had a good, interesting meeting. On Monday afternoon we went to the river, and baptized four, two of the Salvation army converts, visited some friends, and preached to the people.

On Wednesday, the 22nd, Bro. Myers, a young man, and myself went to take a look at Lafayette Park. It is a delightful place. There are many large beds of flowers to be seen. After seeing all, we stepped on a street car, and went to see the court-house. We ascended the stairs until we got up in the dome, then went out on the porch. Here we could see all over the city. I had to think of Jesus; when he saw the wickedness in Jerusalem, he wept over the city. Christians should weep over St. Louis, seeing drunkards and all kinds of wickedness going on; yet there may be good, warm-hearted people in the city that are seeking Jesus. On the morning of the 23rd, we went to see the water-works; then took the street cars, and went to see the city cemetery. Saw where the rich and the poor are buried. Thousands of dollars are paid for fine and costly tomb-stones, and many fine vaults are built; but many of the poor have no vault or tomb stone.

On Thursday afternoon we went to the river again; four more were baptized, making eight in all, and one more applicant, with prospects for more.

Friday morning the 24th, left St. Louis en route for Jefferson county, Ill. Stopped at Mt. Vernon. Baptized one. Monday morning started, and arrived there at 8 P. M. Found all well. Thank the Lord.

LATER—June 28th.—We had our Communion meeting June 14th and 15th. It was a feast long to be remembered. The attendance was large and good order prevailed. We were well supplied with ministering brethren, elder John Wise and M. J. McClure, from Christian County, Ill., and the brethren from the adjoining churches were with us. The Word was preached with power. General health is good. At this time plenty of rain. Prospects very good for a good crop of all kinds except wheat;—will fall short this year.—*Cerro Gordo, Ill.*

From T. D. Lyon.—Met in the Urbana church, Ill., June 16th. Held a Communion meeting with the brethren and sisters. Had a good time, as the attendance was large and the order most excellent. The weather was all that could be desired. The next day attended a meeting of the sisters in the interests of the Orphan's Home. The sisters appointed as solicitors for the Home were the cause of much meeting. It was opened by singing by an 253 and prayer by Bro. John Barnhart, who has the "Home" at heart, which was manifested by the fervency of soul with which he pleaded the cause, and invoked the blessing of God upon the institution. Here we had to leave for home, as train time was fast approaching, and did not hear the sisters' report.—*Urbana, Ill.*

Our Communion is among the things of the past. James K. Gish and K. Heckman were the ministers from a distance. The attendance

was large, and the order most excellent, which speaks well for the community. Through the efforts of brother John V. Snavely we had the phrase "fruit of the vine," so we were made to know that we not only had unleavened bread, but an unleavened cup, to represent the broken body and shed blood of our crucified Redeemer. One was received into the church by baptism. A-tougher jigsaw. Amen.—*Hudson, Ill., June 23.*

From John Knisley.—As an item of news I will say we have very good health in our neighborhood, and good growing weather; harvest at hand. Last Sunday, the 25th inst., two more were added to our number by baptism. Then, the Lord. May they hold out to the end.—*Plymouth, Ind.*

From F. C. Myers.—Sisters are returning from the wild. On the 18th of this month, brother John Metzger came to this city to carry on the work of the Lord. On the 19th he preached the Word with great force. On the 20th we retired to the Mississippi river. While there we were made to rejoice by seeing four buried with Christ in baptism. On the 23rd we were made happier than before; we retired to the same place, and saw four more buried beneath the wave, to rise in newness of life. One of these was a young man whom I have known for a number of years. God bless and keep him from his iniquity. The interest is good. There are more applicants here waiting until the next time. We do not know what we would do if it were not for our dear brother Metzger; for he tells such an interesting story, and he is thought so much of. Pray for us, dear brethren and sisters.—*St. Louis, Mo.*

From John Knisley.—I wish to inform you, dear readers of the B. A. W., that since wife and I came back from Pennsylvania, which was on the 10th of December, 1880, we have received, by baptism, thirty-three members, and reclaimed three. We hope and pray that they will hold out to the end. Last Sunday, (June 18th) brother W. C. Teet, r., from Mt. Morris, Ill., preached a very good sermon for us. In the afternoon he talked to the Sunday-school. May God bless him.—*Plymouth, Ind.*

From J. S. Snowberger.—Health in this part of Nebraska is good. Crops are promising for a large yield, if nothing happens from now till harvest. On the 9th quite a hail-storm passed through the north-eastern part of York county, Nebraska, destroying all the crops where it passed through, demolishing windows and doing general damage. We had our council meeting on the 11th; visit reported, everything went off right, and all is peace and love. Think we can enjoy a love-feast in deed and in truth on the 18th, the Lord willing. Our love and many good wishes for the B. A. W. Hope it may be the means of doing much good.

The King of Dahomey, Western Africa, continues the custom of annually sacrificing some of his subjects. Last December several hundred of them were cruelly killed.

Health and Temperance.

S. T. BOSSERMAN. EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

HOW I GOT WELL.

BEING ignorant, to a great extent, of the law governing my being, I suffered for several years from that nauseating disease—dyspepsia, which greatly demoralized my very being by its touch. Being conscious that it was only the result arising from the transgression of the violation of law, and which consciousness I received from a noted physician I then turned my attention more fully to the philosophy of Christ which is in favor of law. I soon learned that much of human ailments and human suffering arose from living too far from Christ's law. And suffering from bodily disease insures spiritual hindrance, a great obstacle to a growth in a divine life so acceptable and desirous to every true child of God. Mental suffering follows physical suffering. And in the majority of cases to relieve the spiritual, the physical must first be remedied.

A visit to "Our Home" among the hills of Western New York resulted in placing me on a elevated plane to health. I learned that the law of Christ, would he have I suppose, must bring into service his reason, conscience, judgment, will, his passions, emotions, affections and intuitive perceptions. Each must place at the disposal of God a part of his Master. This was a lesson, a practical philosophy of Christ which illuminated my mind of such as it never was before. I became conscious of my violation of law, and then proceeded to use the best agencies and influences which are generally considered healthful, and by so doing Christ worked in me and I confidently relied upon him, having an inner consciousness that his philosophy obeyed strictly, would insure health. When Christ was upon earth he wielded a power over human diseases, healed the sick, restored the blind and lame, etc. And now that he is risen should his power on earth be less potent? I was made to feel that it was not, and with that faith in Christ I changed my method of living, and by a strict compliance to the laws of life and health and the laws of Christ I became restored in body, my mind has put on new vigor, and I find my affections, my desires and my whole life so changed that I yet shall or may become whole. I find it now more easily done, and far more nicely divine to say, "whether we eat or drink or whatever we do, we will do all to the honor and glory of God." I learned that to get well I must reduce my labors to a system, must not overtax the body nor the brain. Should have regular hours for all things. Should eat proper foods and at regular intervals, and instead of leaving my places of business and hurriedly eating a meal in ten minutes, thirty minutes should be brought into requisition; in short, my whole life, labor, and habit must be changed.

I accepted this change; though severe at first, it has made me a new man. I began by

rising at 5 A. M., retiring at 9 P. M., and changing from three meals to two per day. Foods—I discarded pork and lard entirely, using occasionally some beef, fresh fish or fowl. Graham or brown bread, cereals, fruits and vegetables a plenty. For drink, pure water, and but little of that while eating, allowing the salivarian glands to furnish liquid enough to moisten the food while masticating it.

Occupying thirty minutes to eat my meal and then when once done eating, allowed no food of any kind to enter the stomach until the next meal, thus giving my stomach a chance to rest. Spices, pepper, etc., were absent from the table. Plain, simple foods only used, and by this simple or plain method of living, I found disease giving way, and health returning, and to-day I know nothing of dyspepsia. By reducing my labors, both of a physical and mental nature, to a perfect system, I can perform as much and easier. By the change in my dietetics I have better appetite, eat with better relish, and by this strict compliance to law regulating my laboring, studying, eating, sleeping I find myself comparatively well, and as a result, good health, happiness follows. Those agencies worked silently but wrought great changes, and now I feel more and more under the guidance of the Holy Spirit and recognize Jesus as the Great Physician of soul and body and will endeavor to glorify God in the body and in the spirit, which can only be done successfully when the body is in healthful condition. B.

A FOOLISH CUSTOM.

ONE of the most absurd of all foolish customs is that of inviting a crowd of friends or strangers up to the bar "to take something at my expense." Some one has sensibly said:—

"Now, boys, if you want to be generous, and treat each other, why not select some other place besides the liquor shop? Suppose as you go by the post-office, you remark, 'I say my dear fellow, come in and take some stamps; stamps will cost no more than drinks all around. Or go to the clothier's and say, 'Boys come in and take a box of collars.' Why not treat to groceries by the pound as well as liquors by the glass? Or take your comrades to a cutler's and say, 'I'll stand a good pocket-knife all around.' This would be thought a strange way of showing friendship; but would it not be better than to offer to your friends a maddening, poisonous, deadly draught?"

A WORD OF CAUTION.

WE can scarcely take up a daily paper, without reading of the accidental drowning of incautious persons. Hence we are constrained to repeat what is said, over and over again during the Summer season, and seems to need constant reiteration: "Don't go into the water, when you are head-d." Within a few days, cases of drowning have been very frequent, and it would certainly seem that in most of the cases reasonable care would certainly have prevented fatality. On these extremely warm days there is a great

temptation to seek relief from the intense heat by a leap into the cool and refreshing water. While at best the relief is but temporary, the danger is too serious to be overlooked.

The best time in the day for bathing purposes is in the morning. If that is inconvenient, it may be prudent to bathe in the evening, provided that for an hour or so previous to entering the water the body has had sufficient rest for the blood to have cooled. Swimming however, especially for persons indulging in any exertion through the day, is not absolutely safe except in the morning.

At any time and under all circumstances it is absolutely dangerous to enter the water while the body is in a state of perspiration; nor does it alter the case much to take off the clothing and sit in the air in order to cool the body. A little patience with the weather, and a little common sense reflection on the part of those who enjoy swimming, would doubtless prevent many of the sad drowning accidents which occur during every Summer. — *Zion's Watchman.*

THE Rev. Dr. Tilghay in a recent sermon stated that if the grain used in the United States, in the year 1878, in the manufacture of alcoholic liquors, had been converted into flour, and baked into four-pound loaves, there would have been a sufficient number to have given one to every family in the country forty-seven weeks of the year.

A STRONGER TEMPERANCE sermon will never be preached than which an unfortunate woman of Cape Girardeau, Mo., recently delivered before her husband in a bar room. Setting a covered dish, which she had brought with her, upon the table, she said: "Presuming, husband, that you are too busy to come home to dinner, I have brought you yours," and departed. With a forced laugh he invited his friend to dine with him; but on removing the cover from the dish, found only a slip of paper, on which was written: "I hope you will enjoy your meal; it is the same your family have at home."

LET children have plenty of sleep. As sleep is the period for replenishing the system, for restoring the cells wasted by the nervous activity of the day,—the period when the processes of digestion reach their final result, by identifying the new nutriment with the system in the place of the waste of the tissues,—it follows that children need more sleep than grown persons. Many who might be plump, active and happy, if given sleep sufficient, are flaccid and sallow, weary and fretful, because they do not sleep enough to allow the demand of the system for nutrition to be supplied. Children often feel it very hard that they are sent to bed early, while the grown people sit up and enjoy themselves long after they are in bed. If any children chance to read this paragraph, to them we would say: You need more sleep than your parents, because you have to grow and they do not. You need to use a great deal of the food you eat in growing larger and stronger; if you consume it all in activity, you will not have enough to grow with. Therefore you ought to sleep a great deal. Let the body rest, if you would grow strong.

Matrimonial.

GUINN-RISNER.—At the residence of Mr. Joseph Guinn, in Mt. Morris, Illinois, July 3rd, 1881, by M. M. Eschelman, Mr. Geo. W. Guinn and Miss Annie S. Risner, all of Ogle Co., Ill.

YOUNG-CAS-EL.—On the 18th of June, at the residence of the bride's parents, by Henry A. Frier, Bro. Daniel P. Young to sister Rose R. Cassel, daughter of Bro. Abraham H. Cassel, both of the vicinity of Harleyville, Montgomery Co., Mo.

JAS. Y. HECKLER

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

KNODLE.—In Mt. Morris, Ill., July 2, 1881, Mrs. Barbara Knodle, aged 85 years, 10 months and 4 days.

The deceased was born in Pennsylvania; moved to Maryland, and in 1841 settled in Ogle Co., Ill., where she remained until her death. She was a member of the M. E. church for over forty years. Funeral discourse by M. M. Eschelman to an appreciative audience, July 3rd.

SHIDLER.—In the Saliminy church, Huntington Co., Ind., Jan. 29, 1881, Bro. Amos Shidler, aged 20 years, 10 months and 20 days. Funeral services in the Brethren's meeting-house at Lancaster on the 5th Sunday of May by the writer, assisted by H. Wyke and J. Eikenberry. Funeral was postponed on account of sickness of the widow, who, together with three children, is left, mourning the loss of one dearly loved.

J. W. SOUTHWOOD.

WALKER.—In the Maquoketa church, near Davenport, June 3, 1881, Bro. Thomas Walker, aged 52 years, 4 months and 16 days. Funeral occasion improved by Bro. John Zook, from Cedar Co., Iowa.

JOHN GABLE.

EMMERT.—In the Panther Creek church, June 18, 1881, sister Mary E. Emmert, daughter of Bro. Christian and sister Susan Long, aged 45 years and 11 months.

She leaves four children to mourn the loss of a kind mother. The church has lost a faithful member, but we mourn not as those who have no hope. As her life has been one of severe trials and afflictions, we hope it is her eternal gain.

Funeral services by the Brethren from John 6: 25 to a large assembly.

SAMUEL BADGER.

LINT.—In the Meyerdsdale congregation, Somerset Co., Pa., of consumption and dropsy, sister Elizabeth, wife of Bro. G. C. Lint and mother of Eld. C. G. Lint.

The following was read at her funeral by Bro. J. R. Lichty, June 27, at 10 A. M., which was very largely attended and very appropriately improved by Elder Jonathan Kelso and Joel Gnagy from Rev. 14: 13—

Elizabeth Hochstetler was born in what is now known as Greenville township, Somerset Co., Pa., April 11th, 1812, and was intermarried with G. C. Lint, March 8, 1832, when they settled down in what was then known as Myers' Mills, (now Meyerdsdale) where she spent the remainder of her life, which closed in peace, June 25, 1881, at 3:15 P. M., at the advanced age of 69 years, 3 months and 14 days, leaving her aged companion with whom she lived in holy wedlock over 40 years, and 8 children, with a large circle of friends to mourn their loss. She was the mother of 12 children, 5 sons and 7 daughters; 2 sons and 2 daughters preceded her in death.

She was received into the Brethren church in the Summer of 1834, baptized by Eld. Peter Coher, 47 years ago, and lived a consistent member of her faith. Saw all her children that came to man and womanhood, with her beloved companion (who formerly stood identified with the German Reformed church) baptized into the same faith with her.

She was confined 13 weeks, during all of which time she never gave a murmur, but with Christian resignation she bore it all. She was rational up to the time of her dissolution. Peace to her ashes.

A BROTHER.

NEWCOMER.—In the George's Church, in Fayette Co., Pa., Bro. Joseph Newcomer, aged 59 years, 3 months and 2 days. Disease, falling ill.

Bro. Joseph was subject to severe attacks of fits from his youth, yet was a noble-minded man, wise and not affected. His temper was of that innocent quiet kind, that is pleasing to all. He was a regular attendant upon the worship of the Living God; and was a consistent member of the church for over 35 years. He left a family of wife and 8 children to mourn their loss, which is his great and eternal gain.

The funeral services were largely attended; discourse to an appreciative audience by the Brethren from John 6: 28, 29.

JOS. I. COVER.

A Beloved Companion Gone.

To Bro. J. M. Eby of Nora Springs, Iowa:—

Your card of recent date, announcing the death of your beloved companion, filled my heart with sadness, my eyes with tears, and with beating voice I read the sad message to my family. Having in by-gone years been companions in sorrow, we thought, "Was it not enough? Must it still come more heavy?"

Yes, dear Bro., we enjoyed many happy seasons together, but never more so than when, as companions in sorrow, we endeavored to cheer and encourage each other. O how thrillingly sweet at this moment does memory bring to me your voice, dear brother, uttering words of comfort in my ears, making my poor, sad heart pulsate with hope, and the inherent sensation of being encouraged and strengthened for the hard battles of this inconsistent life, I desire to reciprocate, and be assured, I can do so from the heart.

Be assured that whilst the loss of your bosom companion brings heavy sorrow to your heart, there are those who to a very large degree share that sorrow with you.

But can we not get a little sweet out of this extreme bitter? Ah, yes! through a loving Father's inspired volume, our ears are greeted by the voice of sovereign grace. "All things work together for good to those who love God."

Comforting thought! that even the afflictions and sorrows of this life may become sanctified to our good. The Christian constancy of your departed wife should give you strength to still contend and labor for God, in the hope of meeting her in the glorious splendor of immortality—eternal life.

The soul-cheering doctrine of future recognition is taught in our Savior's transfiguration on the mount, and in other places in the inspired volume, should powerfully influence you in regard to hope, and keep you from being overcome by over much sorrow. It is true, this life may seem more gloomy and cheerless to you, than it did when the chief sharer in your sorrows was still by your side, but how eminently sweet is the thought that it won't be long.

Let your heart be set on correct principles, and though, like it is generally the case with true men,

you may get still sicker of the world and its vanities, yet in the distant dawn you can feast your eyes on the dazzling beauty of the blush of the immortal morn, and behold the sweet by-and-by rapidly approaching. Though wifeless and tenderless, though the softening influence of woman is entirely lost in your family, yet gently sweet comes the voice of the heavenly Dove—Be patient; ere long you shall greet her at home—the home of immortal bloom.

The stillness of death is terrible, but the joyous and refreshing morn of immortal life, filled with the anthem of the heavenly songsters, will atone for it all. Turn to hymn 362. Let its sentiments cheer thee.

W. J. H. BAUMAN.

Morrist, Kan., June 25.

Announcements.

LOVE-FEAST NOTICES.

Sept. 3 and 4, North Solomon church, one and one half miles North-west of Fortia, Kan., near Bro. Geo. Ackley's.

Sept. 3 and 4, in Mound church, Bates Co., Mo. Sept. 8, at 2 P. M., Whitesville church, Andrew Co., Mo.

Sept. 10 and 11, at 10 o'clock, Cole Creek meeting-house, Fulton Co., Ill.

DISTRICT-MEETINGS.

Sept. 9, Northern District of Missouri, Whitesville church, Andrew Co., Mo.—Those coming by rail should stop off at Rosendale.

THE mountain region of Colorado is about as large as Switzerland, but it has ten times as many peaks over 14,000 feet high as are in the Alpine range.

THE daughter of Eld. Alexander Campbell, founder of the Campbellite church in this country, Mrs. Virginia C. Thompson, is post-mistress of Louisville, Kentucky.

A MANUFACTURING company at Berwick, Pa., have agreed to pay the three hotels of the place, an equivalent for their probable profits for a year from the sale of liquors, if they will not apply for license. They expect to save money through the greater efficiency of sober workmen.

A ROMAN Catholic paper says, that had the church retained all her children, there should now be in the United States from 29,000,000 to 29,500,000 members of that church, whereas there are now less than 7,000,000. It attributes the great loss to the influence of the public schools.

A SEA MONSTER.—Captain Larsen, of the bark Honor, which arrived in Galveston a short time ago, reports, that while about half-way between Madeira and St. Vegas, Canary Islands, he passed one of the most remarkable fish that he ever saw. This marine monster is described as being about forty feet in length, with four large fins, or wings arranged in a row down its back. These fins varied in length, according to the reckoning of Captain Larsen, from eighteen to twenty-two feet, and in width from six to nine feet. At the time of its being sighted, the fish was about a quarter of a mile to windward of the vessel and was below the water with its tail and wings, evidently in combat with some other monster.

BRETHREN AT WORK.

11 30
The Alarm.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, July 19, 1881.

No. 27.

Editorial Items.

It seems a little lonesome here since the school closed.

Attending to one's own business, is the best business of the world.

Bro. Bushor is now attending a school of oratory in Philadelphia.

What is the use of fretting? Why not perform a task cheerfully!

The world has no use for idlers—we need men and women who will work.

At one time here last week the thermometer indicated 90°. Rather warm for work.

Expatriates in Palestine claim to have discovered Kadesh, the sacred city of the Hittites.

The *Glenn Minutes* will be printed at the *Brother-Press*, Dubuque, Tama county, Iowa.

At their Feast in Hudson, Ill., the Brethren used the language of the vine—unfermented wine.

During a vote at our A. M. was quite a convenience. But the sisters should be permitted to vote also.

At the late Annual Meeting, the Standing Committee voted \$17.75 toward the Danish meeting-house fund.

One day last week 750 Mormon converts from Europe passed Chicago on their way to Salt Lake City.

Mayor King, of Philadelphia, prohibited the sale of beer on the use of fire-crackers the Fourth of July.

Advice is cheap and plenty, and if the people would take it is given they would be as wise as Solomon.

Even the young women have got to smoking cigars. Indeed, women certainly ought to excel the men in temperance.

Do not despair of being able to accomplish something good; the world is full of chances for those who will succeed.

There is no use in trying to serve the Lord with a cold heart; it takes warmth to make the Gospel seed grow in the heart.

It is one thing to say the devil happens to hit you, but it takes grumbling; you ought not to stand "in the way of sinners."

Angels sprinkled on the ground are said to be sent to the army of war, having been success-fully tried in the State of New York.

Wives and fifth-sons never go together. A person cannot be holy while at the same time he is filthy; if he is, we would like to know how.

We have been informed that Post-master General Cass, will make an effort to have the registry fee reduced to five cents, on all sums under \$15.00.

Bro. W. J. Srigart is in Philadelphia completing his *Concordance* course, and preaching for the Brethren here during Bro. Hetrick's temporary absence.

ONE of our readers wishes to know to what church the editor of the "Truth" belongs. The paper is published in St. Louis, Mo.

In most churches more women attend services than men, but when Jagersoll lectures the house is filled with men, with only a sprinkling of women.

The subscription taken up in the large cities for the benefit of Mrs. Garfield and her children will likely reach several hundred thousand dollars.

Last week we had plenty of exercise for one week. In addition to our regular work in the office, we rode over one hundred miles by private conveyance.

The extremely warm weather of last week caused a number of deaths from overheating in many of the large cities. In some places the suffering was alarming.

The interested congregations in Indiana will please not forget the meeting at Solomon's Creek Church, July 20th, to make arrangements for the A. M. of 1882.

The Beaver Dam faith held an A. M. (as they call it) at the same time we held ours. Four elders and eight members were present. They passed twenty resolutions.

We learn that Bro. D. F. Ely has purchased a farm near Mt. Vernon, Ill., and will locate there. Several other members will also move to that part of the State.

What do you suppose the Lord thinks of his bold (?) soldiers when he sees them running home from the meeting, just because it happens to thunder and lighten a little?

In No. 24, it was stated that Sunday before Annual Meeting in Ashland, Joseph Leedy preached in the Evangelical Church at 11 A. M. It should have been J. S. Flory.

It seems Dr. Tanner did not remain popular very long, as he has left the lecture field and commenced canvassing for a book. He has a chance to show his will power now.

We are again compelled to use the small paper this week, our large paper having reached us too late for this issue. We will use the large paper next week.

We have often wondered who the "we" is in the *Printer*. He says, "We had a mind to try our hand in the harvest field." That is good exercise. But who is the "we"?

During the warm weather, those exposed to the heat of the sun, should exercise every precaution against sunstroke. Better take it slow, get less done and retain good health.

The *Golden Converter* misses Ohio badly when it says we held our Annual Conference at Ashland, Kentucky. Perhaps the people of Ashland, Kentucky, will think that a strange piece of news.

The Revised New Testament is outselling any book ever placed before the public. Three and a half million copies have been sold in America and England, in addition to many American reprints.

By the person from Elk Creek, Johnson Co., Neb., who sent in the names of Robert Bryson and B. F. Drake, will please give us his own name, we will then send him the pamphlet he ordered.

Bro. Henry Buck, who returned from Jefferson Co., Ill., last week, reports it very warm and dry in the vicinity of Mt. Vernon.

FARMERS report that the oats crop in the vicinity of Mt. Morris has been badly damaged by the late rains and extreme hot weather of last week and the week before.

There will be a harvest meeting at the Big Church, Solomon's Creek congregation, Ind., July 31. Delegates who attend the meeting on the 29th are requested to remain over.

IOWA is certainly unlucky this season for storms. Heavy wind and rain storms passed over Cedar Rapids, Marshalltown and Des Moines July 10th. An immense amount of damage was done to railroads, buildings, and crops.

A PHILADELPHIA gentleman has purchased 4,000,000 acres of land of the State of Florida, a tract nearly as large as New Jersey. He intends to encourage emigration to it on a large scale, particularly the emigration of foreigners.

A COOLING apparatus constructed in the basement of the White House supplies the President's room with pure, dry air sufficiently cool to make it comfortable for him, though the weather may be extremely warm outside. This will likely hasten his recovery.

A HUSBAND says his wife does not seem to love him like she did when they were first married. It may be that that husband does not seem to love his wife like he did when they were first married. We recommend a renewal of their courtship and then report the result.

The subscription books of the Palestine Railroad Company have not been opened in Boston. The corporation was formed in February, 1870, under the Massachusetts laws, and has for its purpose the construction of a railroad and telegraph line from Cairo in Egypt through Palestine to America.

PARTIES who wish to write to Bro. Schellman should address him as usual at this office. His letters will be forwarded to him daily. At last accounts he was still visiting the canons and springs and climbing the mountains of Colorado. On the 14th he and Bro. D. L. Miller expected to climb Pike's Peak.

MR. D. P. ROBISON, the noted opponent of secret societies, was lately lecturing in Kelleston, Iowa. An infuriated mob met him, dragged him into the streets, threw him into a mud-hole, stamp it down with their feet and left him nearly dead. The case has caused a good deal of excitement, and will be used as a strong point against the tendency of secret societies.

The *Christian Oppressor*, Chicago, Ill., is publishing considerable matter in regard to the abduction and murder of Wm. Morgan. It also says "It is reported from Oregon that a daughter of William Morgan is now living in Marion county of that State, and is the wife of Captain William Smith. She states that five men took her father out upon Lake Ontario and drowned him."

There has been an extended discussion in England on the question whether the Revised Version can be legally used in the churches of the Establishment. The general opinion is that it cannot be so used. Two legal journals give long opinions to this effect. A controversial contention will likely grow out of this subject, but which however there is no necessity if people will use a little good judgment.

Religious Essays.

For the Brethren at Work.

THE SELF-RIGHTEOUS.

BY JAMES Y. HEUKLER.

There was a class of men who lived in days
Of grace, who figured largely on the earth,
Whose boasted theory was faith alone
In Jesus Christ and his atoning blood,
Regarding not his word, his sacred will,
His covenant of grace on certain terms.
They lived on creeds, the doctrines and com-
mands

Of men, and fed on righteousness their own.
The plain commands of God they stubbornly
Refused, and in their place ordained their rites,
And practices which they observed. They lived
Such moral lives, at least the greater part
Of them, that naught of evil could be said,
Regarding kindness and moral worth.

Their membership in some sectarian church
They held, attending worship regularly,
Wherein the siren goddess Fashion reigned;
And having zeal amazingly, they sent
Their heralds into foreign lands to preach
The Gospel in their creed, to multiply
Their membership and propagate their faith,
So certain did they feel that they were right.
There was in other class who formerly
Were right in ordinances they observed
According to the letter of the law
Of Christ, whose hearts were full of worldli-
ness,

Of selfishness and self-aggrandizement,
Whose cold formality and wantonness
Exposed external from within by signs
The falseness of their hearts. Their faith was
like

Sonorous brass, or like a sounding horn,
Strong in themselves, but lacking charity
That heaven essential gift of godliness.
And others still, with sanctimonious airs,
According to their creed, returned not ill
For ill, nor went to law, but calmly bore
Ill-treatment from their fellow men. So had
They hope by thus debasing self, that they
Eternal life would gain, although instead
Of keeping God's commands, they kept their
own

Traditions, ordinances, rites and rules.
And thus they lived in faith, and strong in
hope,
And died in faith and hope, undoubting faith,
In all good conscience toward God; they crossed
The chilly stream and took their "chambers in
The silent halls of death." Eternity
Rolled on; they slept in peace, and in their
works

Which followed them, had confidence secure.
The time arrived, the trump of God was blown,
The righteous Judge appeared and called them
forth

With other nations to the great asize.
Forthwith they came rejoicing, strong in hope
And faith, though destitute of charity,
With certainty of abomination, there
To meet with approbation of their works.
And when the Judge gave sentence in their
case,

How were they struck with consternation dire

In disappointment sore they hardly could
Believe his word, so certain had they been
Until the very last, that they were right,
And would that day with acclamation meet.
Dejected thus, you hear them answer him:
"Why Judge, you must be wrong! How can it
be

As you decide? Did we not eat and drink
In thy great name? and in thy name cast out
Devils? Have we not in thy holy name
Done many wondrous works? How can it be
That thou decidest thus?" Then hear the
Judge reply:

"I never knew you; go depart from me
Ye cursed workers of iniquity.
Not every one that saith to me, Lord, Lord,
Shall enter into heaven's kingdom pure,
But he that doth my holy Father's will
Who is in heaven." So had they lived on earth
And died in serving God in ignorance;
They know not God and were not known of
him.

For the Brethren at Work.

THE COURSE OF CIVILIZATION.

BY ALPHONSO G. NEWCOMER.

IN looking over the history of the
past, we find that men and em-
pires first appeared in the East.
Tradition confirms this; the Bible cor-
roborates it; all human records agree to
this fact. But human records are per-
ishable and are ever perishing. From
the few that are left us, we learn that
the East was the cradle of mankind;
that there empires rose, flourished, and
fell; that there nations sprung up, and
thence were scattered over the earth. We
can learn these general facts, but of **one**,
too often, we can learn no more. Whole
dynasties have risen and have passed
away, and now there is left us hardly
a trace of their former existence. Kings
have lived and ruled whose names are
now unknown, and whose deeds are
forgotten. Mighty cities have been
built, and there now remains in their
crumbling ruins, the merest vestige of
their former glory. But from the few
scattered links of this much broken
chain of ancient history, we gather that
civilization also, as well as men and em-
pires, appeared first in the East. This
is natural. Man is a progressive being;
and if he found his first home in the
Orient, there should we expect him
first to attain to some degree of civil-
ization. And thus we find it.

Every nation, about whose origin
there can be thrown the least doubt, has
claimed a great antiquity. China seems
to surpass all others in this respect; and,
with Egypt, appears to have the most
evidence to support these claims. The

asserted duration of this empire is 280,000 years. But this is fabulous; and, indeed, is little believed among the Chinese themselves. The first dawn of authentic history was in 2153 B. C. At this time there arose three successive rulers, who are styled the "Three Emperors," and who are said to be the inventors of all the arts and accommodations of life. At this period Chinese civilization seems to have been at its height, and the empire certainly was in a most prosperous condition. Of its previous progress and its rise to this position little is known. Its history before this, is involved in much obscurity, and contains so many myths that it is impossible to separate the true from the false. But since then we find that there has been little change. Indeed, Chinese civilization and Chinese government have maintained a stability and uniformity unequalled in the annals of nations. Since China reached its height, many countries have appeared, have reached far greater heights and have declined; while it has hardly changed. But its history is not monotonous. It, too, has been torn by intestine factions and vexed by external foes. Yet, through all, it has preserved its government, its civilization, and its individuality. It has, however changed. For more than 4000 years it gradually, almost imperceptibly, declined. Of late, perhaps, some advancement has been made, but it does not stand to day, where, to all appearances, it stood in the thirtieth century before Christ. And yet, China never fell into barbarism. But other civilizations have so far surpassed its own that, shut in from the outer world, influencing none and influenced by none, it has been unheeded, forgotten, and has almost lost its place among civilized nations.

While China was beginning to decline, another country was rising whose civilization was destined to be as great, perhaps, as that of its predecessor. This country was India. About 3000 years before Christ, or about the time that China attained its greatest eminence, the ancient Hindoos crossed the river Indus and gained possession of the entire peninsula. The nation made rapid advancement in the various arts and sciences and in literature, and before long arrived at quite a degree of civilization. At just what time it reached its height is not known—somewhere about the twen-

fourth century before Christ, or about a hundred years later than China. But at this period it seems that no more progress was made. At any rate the golden days were past, and it was steadily growing dim before the bright light's appearing.

The next one to flash forth upon the world was Assyria. We find it at the height of its power and magnificence under Semiramis, the daughter-in-law of the famous Nimrod, the builder of the city of Nineveh. This remarkable woman added to the dominion of the kingdom by the conquest of Ethiopia and the greater part of Africa. She was who built the mighty Babylon, that city which stood for 1500 years, a picture of grandeur and magnificence now unknown, and a monument of the power and glory of ancient Assyria. But the height of this country's career, though bright, was brief. With the resignation of Semiramis, which occurred about 2150 B. C., it immediately began to decay; and this process continued for 100 years when it went to ruin.

About the time that Assyrian civilization was at its meridian, another country was rising in another continent. Egypt was entering upon its historic age under king Menes. For 700 years this country made steady progress, until 1491 B. C. when Sesostris succeeded to the throne. This mighty king began the design of conquering the world. He vanquished nation after nation, until, says Herodotus, the Egyptian Empire extended from the Danube even beyond the Ganges, and included all of Africa. At this time Egypt was at the highest pitch of its power. The period of a country's greatest power is not necessarily the period of its highest civilization. Yet this is generally the case. It was so with Assyria, and so we find it with Egypt. During the reign of Sesostris, Egyptian civilization reached a height hitherto unparalleled. But under succeeding reigns the empire, together with its civilization, began to decline, and in less than 1000 years, fell before the Persians under Cambyses.

While civilization in Egypt was slowly decaying, it was again gaining strength in Asia. From the ruins of fallen Assyria, Babylon, Nineveh and Media arose. These were consolidated, and merged into the Persian Empire 556 B. C. The ancient Assyrian civilization had not been wholly extinguished,

and the smoldering embers were fanned into a flame brighter, but briefer than the former one. For this brilliant Persian Empire lasted but 200 years, when it fell a prey to Alexander the Great.

Another mighty change was to take place. Thus far the history of the oriental nations has been a history of despotism and dynasty. But a nation was rising whose government gave that individual freedom so necessary for the proper growth and development of civilization. For "political liberty," says Saintimon, "means intellectual liberty," and intellectual liberty means intellectual progress. The civilization of the ancient despots of the East was characterized by unchangeableness; that of the rising democracy by progress. The architecture of the Egyptians was marked by vastness and sublimity. Their palaces were pictures of "glorious grandeur." Their temples, monuments, and temple present spectacles that excite awe rather than admiration. So also in sculpture, they aimed at the colossal; they never aimed at the beautiful. And in their painting the distinguishing feature was brilliancy of coloring; they never aimed at true excellence. This was not for ascending nations, and how could they accomplish it!

The Persian Empire in its glory stood second to no other world power that was not actually the centre of its existence. This claim was true, by which the great change in the character of civilization was inaugurated. The grand age of this country was the age of Pericles—a period of fifty years between 480 and 430 B. C. Then literature reached its full development, and Pericles found when the age was named, was one of the most famous of ancient orators. In architecture they reached a degree of excellence that was entirely without precedent, and it is said that in sculpture they attained absolute perfection. But Greece, too, was destined to fall. Weakened by the Peloponnesian War and the various civil strifes that followed, it became an easy prey to Philip of Macedon. But finally Macedonia and Greece were both swallowed up by a still greater power—Rome.

The ambition of rising Rome was unbounded. She conquered country after country until she became in each the proud mistress of the world. But,

though successful against foreign foes, she was long rent by struggling factions within; until finally Octavius found himself at the head of the most powerful empire the world had ever known. He assumed the title of Augustus Caesar, and ruled successfully for forty-five years. This was at the beginning of the Christian era. Then Rome reached the highest pinnacle of its power. But under succeeding reigns it declined, and in less than 500 years, perished. In the year 476 the barbarian hordes of the North swept over it and completed its dissolution.

Thus was extinguished the light of ancient civilization; and the world was left in darkness. Long did it struggle in the midnight and anarchy of the Dark Ages; it struggled and found no light. For 600 years it seemed that the sun of civilization had set forever; and so it was with the sun of ancient civilization. But a new and brighter one was to rise; it was rising even now. At the close of the 11th century, after these 600 years of gloom, its first rays fell upon Europe. The nations received a new impulse; they were quickened with a new life in the form of modern civilization, a civilization founded upon Christianity. And it has grown and developed until to day we see the grand results. All Europe feels its controlling power. And not Europe alone; America has come under its influence. It has risen with a rapidity entirely unprecedented, and to day the New World bids fair to surpass the Old.

In looking back over the course of civilization, we find that it has ever been from east to west. The first nations that felt its influence were China and India. These were soon followed by Assyria whose civilization was marked by its rapid rise and fall. It next appears in Africa; and Egypt becomes the leading nation of the world. Europe is visited; and then follows "the glory that was Greece and the grandeur that was Rome." The destruction of the latter was the end of ancient civilization.

Hitherto, every nation that had come under its influence, had, after a brief culmination, declined, and, with the exception of China, perished. But now, through the obscurity of the Dark Ages, there was struggling into existence a civilization that has steadily ad-

vanced for 800 years and has known no decline. This is the modern civilization that sprang up in Europe about the end of the eleventh century, and there grew and flourished until it has pervaded every nation on the continent. It has reached America, and upon our own shores, flourishes equally well. This is not the unchanging civilization of China and India, nor the brilliant one of Assyria and Persia, nor the majestic one of Egypt; not the glorious one of Greece, nor the grand one of Rome; but it is modern civilization, powerful, progressive, and truly great. It has never yet declined, but it makes constant progress, and rapidly spreads from nation to nation. In our own land its short existence has been attended with a prosperity that augurs for it a grander culmination than the world has ever witnessed.

We can now look back through 5000 years and behold the westward course of the sun of civilization. Beginning on the western shore of the Pacific, it lights up successively China, India, Assyria, Egypt, Greece, and Rome. After a brief period of gloom, it bursts forth upon Europe with a greater splendor. It darts its rays across the Atlantic and they fall upon the New World. The light has spread across the continent until it rests again upon the shores of the Pacific. It has passed around the globe; the cycle is complete; and now it sheds its light upon our land. We feel its brightening beams. May they never grow dim, but ever brighten and be diffused over the world until every nation on this broad earth shall feel the combined influence of Christianity and civilization.

214 Mount College, Ill.

For the Brethren at Work.

PLEASURES OF KNOWLEDGE.

BY ANGIE YARBOR.

HOW excellent and manifold are the works of the Lord! in wisdom has he made them all.

We, the creation of God's own hand, in his own image, and in position only a little lower than the angels of heaven, are endowed with certain faculties capable of indefinite improvement. We are placed in this world, which is so profusely graced with our Maker's handiwork, for a grand and noble purpose, and it is our duty, as well as our privilege, to act up to the great object

of our existence: to cultivate our minds, to improve our God-given talents, to acquire the knowledge which is necessary to enable us to act with honor and usefulness.

The high value of mental cultivation is a weighty motive which incites us to labor. It is this cultivation which distinguishes the savage from the civilized nation, which forms the principal difference between men as they appear in society, and which brings to us the richest enjoyment of intellectual companionship.

We are placed in a free and intelligent community, and right demands that we improve the God-given means of knowledge. Here the way to fame, usefulness, and happiness is open, and we all have the grand privilege of entering upon it with great prospects of a glorious reward for our labor, but if we neglect that golden opportunity we shall reap only barren regrets, when the harvest of our life shall come. Shakespeare, no doubt, felt the importance of the immediate seizure of this opportunity, when he said:

"There is a tide in the affairs of men,
Which, taken at the flood, leads us to fortune;
Omitted, all the voyage of their life
Is bound'd in shallows and in miseries."

We, while devoting our lives to the pursuit of knowledge, become habituated to a pleasure which is not reproachful, which is innocent and noble, which will cleave to us as long as we live and of which no human being is able to rob us. Is this not an ample reward for our incessant toil, our sleepless nights, and perplexed brain? Some persons who have not tasted of the sweet pleasure there is in knowledge, say that in the pursuit of it we experience nothing except hard and continual labor, but to the contrary, a vastly different result is realized. Often our happiest moments are when we are searching for the precious jewels of truth, the *boundless truths*, concealed in their hiding places, awaiting our discovery.

Our labor becomes our greatest delight. How incessantly have men worked and seemed to enjoy life in no other way. It is said that Burke was the most industrious and indefatigable of human beings, and Milton was at his studies with as much regularity as any business man, and as a consequence mastered all the knowledge of his time. An old adage says, "There is no excellence without great labor," and this

may be said as truly of pleasure, for there is nothing in this world of any worth which has not labor for its price. The greatest achievements of knowledge have been wrought by the greatest efforts, and the *love* of knowledge is the great incentive which prompts us to put forth our utmost efforts. Sydney Smith in speaking of the love of knowledge has given us some cheering encouragement. He says: "If any man has embarked his life in pursuit of knowledge, let him go on without doubting or fearing the event, let him not be intimidated by the cheerless beginnings of knowledge, by the darkness from which she springs, by the difficulties which hover around her * * * by the want and sorrows which sometimes journey with her, but let him ever follow her as the angel that guards him and as the genius of his life. She will bring him at last into the light of day and exhibit him to the world comprehensive in acquisitions, fertile in resources, rich in imagination, strong in reason, prudent and powerful above his fellows in all the relations and in all the offices of life." Is not this a beautiful summary of the fruit of a student's labor?

"Knowledge partakes of Infinity." Men have spent all their life-time prying into the hidden mysteries of nature and then at last have been forced to exclaim, "How narrow are the utmost bounds of human knowledge!" The more they have attempted to penetrate these mysteries the more vividly have they realized that there is but little known of this vast universe of hidden treasures, yet it is our privilege to rise higher and higher, and in this way widen our capacities for knowledge, for the higher we rise in it the greater, grander, and more sublime are the prospects it stretches out before us.

This world with its varied interests is a great field of knowledge. In it we may spend our whole life-time in study, and new beauties will continually rise to arrest and please our untiring minds. The different branches of knowledge which a student may pursue will afford him lasting happiness. The astronomer, for instance, views the heavenly bodies through his telescope and notices the different planets sailing in their silent majesty and seemingly hanging suspended in the air. The geologist descends into the earth and pries into its hidden treasures and is enabled

thereby to ascertain, to a certain extent, its history. The botanist, by the aid of his microscope, examines and admires the garb of the earth, the plants and flowers, and notices how different they are, how numerous, and with what exquisite skill they are formed and adorned. Christ himself directed us to "consider the lilies of the field, how they grow," and surely we ought to find it a profitable and pleasant study. In all nature we may learn of the great goodness of our Creator, his matchless kindness and infinite wisdom, and after having directed our attention to the study of nature we are made to realize more fully how wonderful the works of the Lord are, and our hearts are raised to him in praise and thanksgiving for our pleasant surroundings.

Every human heart feels that knowledge is better than riches, and more precious than rubies, for riches may take wings and fly away, and we may be despoiled of our rubies; but no earthly being can rob us of our knowledge. In our efforts to gain knowledge we must remember that whatever we do we ought to do to the honor and glory of God, and that he will bring us into judgment for all that we do. With this understanding we may delve into the hidden mysteries as liberally as our natures crave or their opportunities offer.

We sometimes find that "knowledge puffeth up," but this is generally among the more ignorant class or among those who have not yet arrived at that period of their education when they are enabled to realize how little they know. An accurate knowledge naturally represses pride and promotes humility, as Taylor has said, "The diligent student of nature, as he gains a deeper and deeper knowledge of the great Book of God's wisdom, goodness, and power, necessarily sees all finite, glory dwindling and fading, he sues to see himself, too depreciating in comparison with the extent and grandeur of the objects, which successively occupy his vast and illuminated field of view." The pride of knowledge is a gross evil which we ought to guard against; for "God raiseth the proud but giveth grace to the humble." We need divine aid to direct us to make the proper use of our knowledge.

Solomon says, "Wisdom is the principal thing; therefore get wisdom and

with all thy getting get understanding," "Happy is the man that findeth wisdom, for her ways are ways of pleasantness and her paths are peace." Do we not see this verified every day, that, if we walk in wisdom's ways, her paths will be pleasant? It has been said that knowledge is not wisdom; it is only the raw material from which the beautiful fabric of wisdom is produced. Then we ought not to spend all our days in gathering material. The question may arise, How may we get wisdom? God only knows the way of it; but he has said, "The fear of the Lord is thy wisdom, and to depart from evil, thy understanding."

It is well for us when providing pleasures for this life to remember its termination and how swiftly and suddenly the end may come. "Here we have no continuing city." We are "pilgrims and strangers." We may ere we have well entered upon the enjoyments and labor of the present, be launched into the invisible and future world that awaits us. At the best, life is short. Is it not prudent then for us to direct our efforts into that course which will bring us lasting happiness and joy forever? We are not always prepared to realize the transitoriness of life. We are apt to care only for the present and take no thought for the future. It is not required of us to have this terrible and awful picture continually before us, but we must do our duty and live each day as if we were waiting for it and ready to encounter it.

There is a Book, the book of all books, the best and noblest that has ever honored and dignified the language of mortals and one that is within the reach of all. God is its author, and it came from heaven. It contains treasures that cannot be estimated by the perishable things of this world but by the enduring perfection of an eternal kingdom. This book teaches the way of life. A knowledge of it will lead us into unspeakable joys that are everlasting, and gives us a foretaste of heaven while upon earth. We read the Holy Word and find the truths as lovely and sublime as God himself and as unchangeable. Truly we may say, "It is pleasant to seek truth and it is beautiful to find it." The more we read of it the more we love it, and the more numerous are the beauties presented to

The Biblical student derives the only perfect pleasure that can be obtained in this world, and by a compliance with the requisites of the Word is enabled to enter into the haven of rest where pleasures have no end.

For the Brethren at Work.

A CAUTION.

BY J. D. HAUGHTBLIN.

THERE are occasionally articles published in our papers wherein the writers quote, "Remember the Sabbath-day and keep it holy," and similar passages of the Old Testament Scriptures, as though they were a part of the new, or binding upon the Christian. Such articles are noted by the Sabbatarian and used with a telling effect against the cause of the Brethren, especially with those not posted in that direction. We caution our dear Brethren to remember that the New Testament is "the perfect law of liberty," (Jas. 1: 25) and that the old covenant (with all its time-bound institutions) is done away in Christ. 2 Cor. 3: 14.

This is not written to arouse controversy, but for the good of the cause. Remember our Master said, "New wine must be put into new bottles." Mark 2: 22. When Brethren write about the first day of the week and apply the law of the seventh day, their argument will go with the new wine in old bottles.

THAT MAN is a bad preacher in the pulpit who is not a good preacher out of it; and no man in the world has a right to stand up for God, if God has not adorned him with personal holiness. We should preach by what we are, as well as by what we say.

MEMORY.—It was Bishop Beveridge who, when dying, had forgotten his friends, even the face of his own wife, but who, when asked if he knew Christ, exclaimed, with intelligent and joyful emphasis: "O yes, precious Savior! He is my only hope."

ONE watch set right will do to set many; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we each set to those around us.

He that ruleth his own spirit is greater than he that taketh a city.

SANCTIFICATION.

BY I. J. ROSENBERGER

THE above is a theme of Gospel teaching, and like many other subjects it variously mapped off by writers; owing to the education of the author's pen.

The term sanctification means the act of rendering sacred or holy.

To accomplish an end or state, God always employs means.

The means designed by heaven to accomplish the above happy state are worked variously by different writers of the New Testament.

Paul, in Eph. 5:26, speaks of a sanctification, or cleansing done by "the washing of water by the Word."

In Heb. 13:12 it is said that Jesus also, that he might sanctify the people with his own blood, suffered without the gate. In the text the sanctifying power is attributed to the blood of Christ.

Again Peter, in Acts 15:9, says, "God put no difference between them and us, purifying their hearts by faith." Here the purifying, or sanctifying power is attributed to faith.

But as inclusive of the above texts and their parallels, the Savior in his parable to his Father says, "Sanctify them through thy truth, thy Word is truth." John 17:17. 1. Peter 1:22, also adds "seeing ye have purified yourselves in obeying the truth" etc.; hence the summary of all the sanctifying power is God's Word—the Gospel.

I stand confused at this point to know how persons can enjoy the sanctifying power of God's Word and reject a part of the same; Jesus testifying that man doth not live by bread alone; but by every word that proceedeth out of the mouth of God. Matt. 4:4. John also declares that if any man shall take away from the words of the Book of the prophets, God shall take away his part out of the Book of Life, and out of the holy city, and from the thing which are written in the Book Rev. 22:19. How persons can feel the plenary-taught observance of Jesus how sanctification of the holy kiss, anointing the sick with oil, etc., and yet claim to enjoy the sanctifying power of God's Word in the light of the above texts and their numerous parallels, is not so clear.

It is agreed upon all hands that man in his unconverted state is defiled with sin and in order to his being made holy or sanctified, his sin though they be as scarlet, must be white as snow, though they be red as crimson they must be as wool.

Thus far I know of no dividing sentiment; but after the individual has been regenerated and born again, and enters upon his new life, I find two theories advocated.

1. The heart thus cleansed, God will keep pure by not allowing it to sin.

2. The heart thus cleansed may be "over-taken in a fault," and as such "I am an advocate to the Father—Jesus Christ our righteous, who is able and willing to cleanse" that heart from all unrighteousness. In either theory the heart and conscience are sanctified and pure.

It should be remembered there are two kinds of sin spoken of in the Scriptures.

1. Sin of weakness. If my man be overcome in a fault, Gal. 6:1.

2. Willful sins. It was sin willfully after we have obtained the knowledge of the truth that remaineth no more sacrifice for sin. Heb. 10:26.

1. The Scriptures teach that God's children do commit sin through the weakness of the flesh.

In Rom. 7:19-20, Paul tells us "the good that I would, I do not, but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me."

Again, in 1. Cor. 15:31, he says "I died-sin," i. e., he voluntarily overtake in faults through which he ceased doing. The above I have again claim in evidence upon the proposition above stated that God's children do commit sin through weakness; the desires and intentions however being good.

2. The Scriptures again provide for a sinning state.

In that beautiful prayer taught us by the Savior, we ask him to forgive us our debts, or sins, as we forgive our debtors, or those who sin against us. How could this be if Christ's disciples did not commit sin?

Again in Matt. 18:15, Christ says: "Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone. On the same occasion, Peter came to him and said, "Lord, how oft shall my brother sin against me, and I forgive him?" "If seven times," Jesus said unto him, "say not unto him, until seven times, but until seventy times seven."

Now if we could not find evidence which we could not find in the Bible, that the Savior could have required Peter with the doctrine, when Peter so innocently brought the matter up.

1. John 2:1, also alludes to the power of the heart made for our constant sin. "For ye children, these things I write unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins." Paraphrasing the same in the words of the apostle, he tells us plainly that if we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; 1 J. 9. Hence to those who continually profess that they do not sin, they may not sin, we urge upon them to honestly make confession of those faults or their guilt, that they may enjoy pardon.

Finally, and plainly John tells us that if we say we have not sinned, we make him a liar, and his Word is not in us.

How can men advocate this modern theory of sanctification in the face of these plain texts and their numerous parallels?

I have been unable to feel and in notice that the Brethren are becoming blind with this modern theory of error. I find recently under a brother's signature, the following sentiment: "When troubles arise, I must look to God and strive harder to bring him nearer, so that they may appear until above in song; let us rise higher and higher the scale of per-

fection that the longest range of sin can affect us."

To the above we simply say "that the scale of our Christian perfection will not in this plane as at a point in which the range or power of sin will not affect us; that we'll take our cross the river."

But our opponents quote 1. John 8: "Whoever is born of God doth not continue in sin, for his seed remaineth in him and he cannot sin because he is born of God."

It is manifest from that which we have just quoted, that whoever is born of God does not sin, commit a willful sin, but they do cease to sin because of sin of weakness.

As we have seen the work of sanctification is a progressive work, going on through the life sanctifying experience being the dominating one (See Mark 6:13. James 3:1 upon which we have the promise of the forgiveness of all our sin, and as such are sanctified).

SECRET SOCIETIES.

THE following words are reported from a Modesty secret order: "But, says a 'what do you say about these secret temperance societies?' The same thing. Do not evil things may come. Yet a man can reform himself by being unqually seeking you with worldly men. True reformers separate themselves from the world. 'But' you say you are one of them in your own church; I did, but when I found out that it was, I left it, but like a cage of uncivil birds. I have in a lot of you men of the church, the same temperance, and they got up and kept them out until after the night. I was a partaker of theirs a time. Let them get into the church; but they should not, and they never came back. I was of promising to temperance by taking a self-upon that was with tongue and hands. The most abundant meeting in England was a temperance meeting in England. It was in London secret society, and there was Christian to be about it. I feel as though I should be to S. M. and out of it soon as I can. A man would from interference by a man working on Christian principles, get to be with pride, and boasts about reforming his Society, and is order to save than a drunken. — Signs of the Times.

WICKHIE the first translator of the Bible into English, was a truly God-fearing, and who would not let his tongue as a bell that flashed like a polished sword. We should the Bible and have condemned him and "led directly, where it says, 'I do not'."

The *Picayune* of New Orleans thinks "sinners are not to be under the law, and good works in the church. Often we find the trouble is not in the word so much as the foundation."

A RECENT writer says, "Many people are very careful that they do not say anything that is not true, but they are very careful that it does not mark them."

Home and Family.

MARY C. NORMAN SHARON, MISS.

BOSTON.

CORSETS.

WE the right proper to say a few words in regard to tight lacing and the wearing of corsets. It is a fact beyond doubt that tight lacing and wearing of corsets are the most fruitful source of a majority of the ills from which women especially suffer. "But I cannot live without one," says one, "I need its support; I could fall down on a heap without it. I feel so weak and helpless without something to brace me up." It may be possible that such do really feel better when encased in a frame-work of whale bone, steel, and cord, than when they depend upon their support; but the reason is that they have been encased so long in the corset that depending upon it for support that they have lost their strength and elasticity. It has been said that if a strong man should strap his arm to a board and wear it constantly for a year, he would find it almost useless. The muscles of his arm would be thin, placed and powerless. Hence, the corset has the same effect upon the muscles of the chest, which, by its use is designed to support the trunk. Well then, used so the man's arm become strong by continuing to wear the board? Certainly not. Hence, the only way for that man to recover strength in his arm is to throw away the board and use the weakened member.

Just so with the chest: throw it away, and begin to exercise the weakened muscles, and they will soon recover the same natural strength that it possessed before the corset was worn.

Fair reader, do you not know that when you thus lace yours, if not, that it is nothing more or less than suicide? Hence, you are guilty of murder. And the apostle was informed of that no murderer hath eternal life abiding in him. 1 John 3: 15. Therefore cease doing this evil, or it is sin in the sight of God. We pray God that every woman will consider carefully the injury which results from this artificial and totally unnatural construction of the waist; remembering that this city is the temple of the Holy Spirit. Hence to the apostle says if any man defile the temple of God, him shall God destroy; for the temple of God is holy, whose temple ye are. 1 Cor. 3: 17. M. C. N.

FRETTING AND WORKING.

"O gardeners who were neighbors had their crop of early peas killed by the frost. One of them came to console with the other on this misfortune. 'Ah,' cried he, 'how unfortunate we have been, neighbor! Do you know I have done nothing but fret ever since. But you seem to have a fine healthy crop coming up already; what are these?'"

"Frets," said the other gardener; "why, these are what I sowed immediately after my loss."

"What! coming up already?" cried the fretter.

"Yes; while you were fretting, I was working."

"What!" don't you fret when you have a loss?"

"Yes; but I always put off until after I have repaired the mischief."

"Why then you have no need to fret at all."

"True," replied the industrious gardener, "and that is the very reason."

TO THE ABSENT MEMBERS OF THE FAMILY.

YOU are not forgotten. The hearts of your parents yearn for your welfare. You are children of many prayers.

Remember you were brought up in the nurture and admonition of the Lord. We cherish high expectations. Do not disappoint your friends. Be brave and noble in the midst of temptations. We believe that Providence and grace through the prayers of parents and your own efforts will keep you from ruin. Fear God. He is great and terrible as well as gracious and fatherly. Keep his word near you and consult it often. No counselor like the All-Wise. No book on earth so grandly profound and safe as the Bible. If you were at home in the family, not a breakfast would be eaten without the family before reading or hearing a portion of it read. Let not a day pass without gleaming something from it. It will furnish you the kind of knowledge that can overcome the flesh, the world, and the devil. It is the sword with which you can cut your way through and put Satan to flight. Be faithful to your employers and true to your promises. Do your best in all you attempt. Strive to be models of youthful dignity and sobriety. Study the best rules of etiquette, and be courteous and gentle wherever you are. Let your motto be excellence in all you undertake that is manly and good. Never set your foot inside of a saloon. Never smoke, chew nor drink. Put your whole soul into the crusade against intemperance. Practice strict economy. Littered with gold, to the bottom of the ocean. Put it company at once from all who turn their faces toward the saloon; God will raise you up safer and truer friends for it. Be neither ashamed nor afraid to say no to everything that would lead you toward any of the gates of Hell. Death may claim you as his victim among strangers without ever again seeing your parents. Remember it is not all of life to live, nor all of death to die. Do not think of the pale horse and his rider as being fifty or sixty years on the road. His very shadow may be on the most robust now. Let your life be a drilling for the impensurable future. Be ambitious to become first class workmen in Christ's employ. Should the cross daily, bear it willingly and keep the crown in view.

FATHER AND MOTHER.

Violon, III.

GIVE WHILE YOU HAVE IT.

IT is wonderful how many benevolent men I find who have no money. They live for the cause of Christ, for the necessities of the poor, for the welfare of the heathen, and a thousand other good objects, but really they cau-

not give. They have lost so much, and property has depreciated so greatly, that they are restricted, and cannot do as they would. But how was it when they had money? Then they used it for themselves and for their own advantage. When it is gone they are very willing to give it away, but while they had it, neither God nor man could loosen their grasp upon it. They proved themselves unfaithful stewards, and have been put out of their stewardship. They now have the opportunity of being "faithful over a few things," and if they are thus faithful the Lord can make them rulers over many things.

The less on for as all to learn is to do good; while our hand is on the plow is the time to cut the furrow. To-day we have the opportunity to do something for the Lord. It may be our last opportunity; it may be our only one. Let us do while we can do; let us give while we can give; let us work while we can work. The night cometh wherein no work can be done. "Withhold not good from them to whom it is in the power of thine hand to do it."

(N.)

MAKING HIS MANNERS.

SIXTY or seventy years ago children were trained, by their parents, both at home and at school, to be far more manly than they are now. No little boy ever thought of going into a house without pulling off his hat, tucking it under his arm, and making a bow. "Making your manners," they called it. Little Calvin had been thus trained, and though only three or four years old, always did when he went anywhere. He had never to church, and as his mother was making a suit of clothes that he might go, a puzzle question came into his little head: Ought he to make his manners when he went to church? He wanted to ask some one, but like many other people, he was ashamed to ask what seemed so simple a question. The Sunday morning came, and still he had not found out what to do. "I'll be on the safe side," he thought to himself. "It can't do any harm." So, when fairly inside the church door, he tucked his hat under his arm, squared up, and made his manners. I dare say there were some to smile at the odd sight; but I think the good Father, to whose worship the church was dedicated, was pleased with this act of politeness in the innocent little boy.

MANY of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear.

YE hypocrites! well did Jesus prove you, saying, "This people draw nigh with their mouths and honoreth me; but their heart is far from me." 7-8.

NOTHING is eternal but that which is for God and others. That which is self dies. Perhaps it is wrong: You say it is pleasure, well, joyous recollection is no long which ends in self is mortal; it goes out of self into God lasts forever.

Brethren at Work.

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THE EDITOR will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please send tidings to the publishers and uncorrected language, but present their views "with grace conjoined with salt."

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BRETHERN AT WORK,
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WILL HE BE SAVED?

"Suppose a man is sick, and his physician declares it would be death to take him into the water to baptize him, and he dies without baptism, will he be saved?" J. D. F.

IF a man has delayed turning to God till some hindrance comes so that he cannot attend to what the Lord has ordained, he has certainly delayed until he cannot do the command. If he has deterred obeying, for any reason, he has simply deferred becoming a Christian. At some point in his life he passed the possibility of attending to the "all things" ordained through Christ Jesus. That point is at death. So long as he lives he can be baptized; and be assured God will not let him die in that act of obedience. God never lets Satan tear down his building. The gates of hell cannot prevail against God's work.

Some sing, "While the lamp holds out to burn, the vilest sinner may return," but this is not strictly true; for the apostle speaks of those who were as "trees twice dead, plucked up by the roots." Such trees never grow again, nor do sinners how often they are plucked. Others are "past feeling," and some are waiting to receive "judgment and fiery indignation," and "the blackness of darkness forever"—the sinners are they indeed whose lamps still burn, yet they cannot return. And other some are given over to believe a lie and be condemned. Such have no salvation promised them in the Gospel. We know nothing about the salvation of men only we learn in the Word of the Lord. "Who believe and is baptized shall be saved," we know. We also know that he who "hath not shall be damned." Outside of revealed facts we know nothing about

will be accepted, not only by those who cannot obey, but by those also who cannot conveniently, and pretty soon we would have a system of salvation for those who never obey, and away goes the Gospel for our opinions.

If a man will hearken to a physician rather than to God, he must not expect God to take him up to glory and give him a crown and a palm as he would the man who obeyed him from the heart. The proper time to hear and obey is when health and strength and reason are unimpaired, and when the work of being reconciled to God can be entered into with cheerfulness and earnestness of purpose. One promise of God, when we come to die, is worth more than all the opinions of uninspired men fitted and joined together compactly.

M. M. E.

THE THREE ELEMENTS.

CAREFUL observation teaches that in all organized bodies there are three elements—the fast, medium and slow. It would be difficult to find a body of people, either religious, political, or military, not possessing these elements. They are also found in all organized movements and even in movements not organized. To deny their existence is to call into question that which is known to every observing mind having experience in public affairs. Any one of ordinary intelligence can easily discover them in the body with which he may be identified. He will find one class always inclined to push forward into matters just as fast as openings appear; while another class leans just to the reverse, always afraid to venture, fearing there is danger ahead. The third class possesses the energy of the former, and the caution of the latter; hence, moves with more prudence than either.

Our country—the land of liberty—has these elements strongly marked. They all contend for, speak and write in defense of "free speech, and free press," yet differ respecting the meaning attached to the term. There is one element that would interpret it so loosely as to allow the uninterrupted circulation of obscene literature. It holds that people should be permitted to write and publish what to them may seem good, regardless of the tendency. Another class would distinctly prescribe the limits, rendering the journalistic field very small and extremely difficult. The third class holds that the freedom of speech and press extends only to that which is right and just, and that all true freedom is limited by a sense of justice arising from a just consideration of the wishes and lawful claims of others.

Of the three elements, the third, or conservative, is not only the strongest, but the most consistent. In either of the other elements are the fanatics and extremists who have plenty of zeal but no judgment. They do not consider the necessity of a broad platform that takes in all the true wants of a nation, but are for forcing and squeezing things into measures,

as a foolish man would force his large foot into a small boot just to train it to that condition. He stops not to consider the wants of the foot, but compels it to suffer just to suit his peculiar taste. People should not be pressed into ill-calculated measures. Their needs must be considered and then regulations adopted that will permit them free, undisturbed exercise in that which is good, true and noble. Let rules and regulations fit the nation as a garment should fit the body—giving all necessary freedom to regulation and exercise—and instead of complaining there will be a constant growth of all parts.

All churches have these three elements, and will have them as long as churches continue to exist. If there is a falling off, or schism, it comes from one of the extremes. The strengths and powers are found in the middle, or conservative parts of the body. If the fast element takes its course, and can succeed in drawing the body with it, the whole machinery will soon be destroyed by the force of ungoverned action; the speed will be too great for the different parts of the body. A glance at the history of the past will demonstrate this point clearly. If the slow element governs the speed of the workings of the different parts of the church, the motion will be found too slow to insure success. The conservative element controls the condition of that which she has to handle and regulates herself accordingly. Her movements are steady and always aim at consistency, knowing that it is the steady and uniform motion of ponderous machinery that gives force and safety.

The church is made up of people who must be handled according to their natures, and he who is wise will study the body of people he has to handle as carefully as a physician studies the patient under his care. A body of people, like a body of water, may be handled to advantage if the proper course be taken, but if it once gets the advantage of you, it becomes a most cruel master. Great leaders study well the people and their surroundings, that they may know how to handle them, and then select ground they can maintain in the face of opposition knowing that to accomplish a successful work they cannot effect the needed change all at once, and that it will not do for them to move faster than the people can see to follow. Such men will generally mark their mark, though they be in the wrong. But these nervous persons who fly into pieces at every little thing that occurs may make a noise for a short time, but their work will soon be over and nothing substantial accomplished. They stop not to consider what they are doing, thinking only of their reform, not realizing that it must be reached step by step. This class of persons make the extremists of the age, saying nothing about the excitement sometimes caused in the body.

If reformers are necessary, they are not the ones to lead them—they do more harm than good. They make extremists but not reformers. True reformers must come through conservatism.

Some we should give some charitable opinions to those who do unimportant and unimportant. If not such cases become more in quantity?

In the course of time our charitable opinions

advocates that they may be hindered with caution and judgment, otherwise the efforts will prove abortive and the body greatly injured.

These things considered in the light of past history may afford lessons of profit to all of us.

J. H. M.

WAY-NOTES

—Some good grain in South-west Missouri, and some looks as if no man had been around since it was planted.

—Left Kansas City, July 6th, in company with D. L. Miller and wife, and Abraham Miller, on the Atchison, Topeka & St. Fe road, which, by the way, is a grand route.

—No starving Kansas this year! Her corn and wheat crops are immense. Thousands of acres in tassel and earing.

—There are rich coal fields about Carbondale, Kansas. This is a source of great wealth to the State.

—The finest magnesite stone is found in Marion county. The Brethren are building a meeting-house near Peabody in this county. By the way, Marion and Harvey counties are not only productive, but beautiful in appearance. The wheat stacks and acres of corn will run up into thousands and ten thousands.

—We are informed that a gentleman near Sterling, Kansas, will have from 500 to 1,000 bushels of fine peaches this year.

—At Nickerson, the A. T. & St. F. R. R. strikes the great Arkansas river which comes rolling eastward from the Rocky Mountains.

—As one goes up through Lyon, Marion, Harvey and Reno counties, the air is so refreshing that one feels that he could eat it.

—West of Great Bend there are but few improvements. It is the great stock raising portion of Kansas. All along the river, one may see large herds of cattle and flocks of sheep grazing quietly. Even this is interesting to the tourist.

—As we journeyed from Pueblo to Denver we beheld the majestic mountains, Pike's Peak towering above them all. The scenery is grand, and worth one's time and money to see it.

—We had the pleasure of stopping one night with Bro. Abram Miller, brother of D. L. Miller while in Denver. Bro. Abram is married to a daughter of brother Jacob Sword, of Lenark, Illinois.

—From Denver we have a fine view of the mountains upon which there is yet a great deal to be done.

—On the afternoon of the 8th inst., we watched a carpenter finish the tower on the new union depot in Denver. The tower is 160 feet high. The man moved about the apex of the tower in a manner which we thought bordered on carelessness. We watched him from a distance by the aid of a glass.

—We shall be off for Longmont tomorrow. If there are any cool breezes there, plenty of fresh air, we shall gladly find them.

—Bro. Abram Miller, brother of D. L. Miller, who is about seventy-two years old, and at this time, a resident of Washington county, Md., is traveling with us. He endures traveling well, and thinks he will be benefitted by the trip. He is quite active for one of his age.

—D. L. Miller and wife will visit a sister of the latter at Las Vegas, New Mexico, before they return to Illinois.

M. H. E.

Denver, July 20.

JAPANESE CHRISTIANS.

AN exchange contains the following apt paragraph:

A Scotchman living in Japan went out to buy a screen. The merchant told him to come next day, for, as it was Sunday, he could not sell them, being a Christian. The Scotchman said: "I felt as though I had seen a ghost. I felt so cheap that all I could do was to slip out of his shop and start for home." Another Japanese Christian, about to sell some articles, asked the customer as he was about to pay for them, "Have you noticed this defect, and this?" The purchaser had not observed the defects, and decided not to take the articles. This is the sort of Christians converted Japanese make. We could well afford to exchange a large number of a certain sort of American Christians (?) for Japanese Christians of the kind referred to.

CONSIDERABLE interest is manifested in regard to a singular phenomenon in the recently discovered comet. Astronomers say it has divided into two parts by a line horizontally through the center of the nucleus, the upper half taking all the tail. The lower half is represented as presenting the appearance of a half moon, and the two halves are said to be gradually separating. One similar occurrence is on record, that of Biela's comet, which in 1845 suffered a similar accident, and though having a period of seven years, it never reappeared but once afterward, and is known as the "lost comet."

THE August number of the *North American Review* is on our table and devotes a liberal share of its space to a polemical duel between Ingersoll, the great exponent of the unbelief of the day, and Judge Jeremiah S. Black, the eminent jurist. Ingersoll is master of some of the most effective parts of the rhetorician and the popular orator. As an assaulter of revealed religion he has more chance of success in confirming the skeptical and carrying away the wavering than perhaps any other infidel of modern times. Judge Black is distinguished alike for his steadfast faith in orthodox Christianity and for the power and skill with which he is able to sustain any cause in which his convictions are enlisted. He is, like the challenger, a man of the world in his serious occupations and modes of thought. He is accustomed to contests in the arena of public discussion and to the use of all the weapons of controversy by which men are convinced; he is familiar with the arguments that have been used by the defenders of his cause, and he has the nerve and

vigor of a born debater. Ingersoll has made an attack in the *Review* and sustained it with all his force as an aggressive assaulter. Judge Black has taken up the challenge. It is well that the daring infidel should be called out and that he should be met by such an antagonist. It is easy to see that they are both men of rare skill in the use of the English language and know how to use words exactly adapted to their intentions.

HODSCHA AHMET, who was sentenced to imprisonment for life for having translated the Bible into Turkish, and for having circulated it in the States of the Sultan, escaped from the prison at Chio after the earthquake. The prison was thrown down by the violence of the shock, but Hodscha-Ahmet was not hurt. He managed to get on board an English vessel anchored in harbor, and he is now in London.

A good brother, writing to this office, thinks they had no editor's table at Jerusalem when the apostles met to consult in regard to circumcision. He is correct, for they had no editors in those days. Nor do we think there was any table for the Standing Committee. Luke was the reporter. He afterwards wrote from memory what occurred. If not present, it was likely told him by some one who was in attendance. There were but few delegates at that meeting, and they were all from one church—the church of Antioch.

CHRISTIAN women ought to be pleased to learn that in England the Rational Dress Society has prepared a model costume. The object of the Society is to promote the adoption, according to individual taste and convenience, of a style of dress based upon considerations of health, comfort, and beauty, and to deprecate constant changes of fashion, which cannot be recommended on any of these grounds. It worldly people are on this, religious people ought to be equally awake to duty.

THE Nation has passed another severish week fraught with the most extreme anxiety. The President still lives, with fair prospects of recovery. He improves slowly, but perhaps as fast as could be expected. His room is kept cool by means of a machine constructed for that purpose. He is attended by the best physicians in America, and if care and prayers can save a man, he certainly will be restored to health. We are taught to pray for the rulers of our land. It will probably be months, however, before he will be strong enough to attend to the duties of his office. "The conduct of Mrs. Garfield, from the moment she received the first shocking announcement of the attempt upon her husband's life to the present time, is still exciting the admiration of the country. Of course, Mrs. Garfield is only one of thousands of noble women in the country, but her position as the wife of the Chief Executive makes her own stand out conspicuously."

UNTEACHING FEET-WASHING.

EDITORS FLAG: What ought a pastor of a Baptist church do when a small minority of his church practice foot-washing as a church ordinance in connection with the Lord's supper?

A PASTOR.

We think that he ought to teach them, in meekness, the way of the Lord more perfectly. He ought to show them, from the Scriptures, that the foot-washing, by the Savior, occurred two days prior to the Lord's supper, in Bethany, in the house of Simon. He ought to show those brethren that it is as absurd to make a church ordinance out of foot-washing as to make feeding the hungry a church ordinance. If these brethren should still persist in the practice of foot-washing as a church ordinance, the matter should be laid before the church, and their secession should be obtained, forbidding the practice of foot-washing as a church ordinance. Let the practice be classed and practiced as a religious act of hospitality, when necessary.—*Baptist Flag.*

It is a pity Mr. Ray was not present when Christ washed his disciples' feet. He could have told them that they were washing feet at the house of Simon, in Bethany two days prior to the Lord's supper, hence it would not be necessary to practice it in the future, thus avoiding the necessity of the command, "ye ought to wash one another's feet." By the way, we are of the impression that this "small minority" has been reading the "Stein and Ray debate," in addition to a careful study of John 13. It may further be observed that the *Flag* recommends that these faithful few be forbidden to practice foot washing as a church ordinance. This is virtually setting up the opinion of man against the direct specific, "thus saith the Lord." J. H. M.

WHY?

IN this issue our readers will find a notice of the Chicago, Rock Island and Pacific Railroad. The reason we insert it is because we are obliged to travel a great deal, and in this way we can earn our fare. We are too poor to pay our rail-road fare any other way; and as at this time we needed rest and were advised to seek the Western climate, as a help to our over-worked system, we concluded to pay our way in this manner. Under these circumstances we think our readers will bear with us.

IRREVERENCE.

MANY expressions used by ministers are quite irreverent to many ears. They seem to become so familiar with the persons of the Trinity that all reverence is lost. They not only speak of God and of Christ without proper feeling of humility, but they use terms which should not be employed by Christians. The Jews went to the extreme of not pronouncing the name Jehovah. We speak almost with levity the loftiest names of the Infinite, as well as apply epithets to him which common respect should deter us from using. It were better if the same reserve and reverential tone should characterize our language in this respect

which the Apostles manifested. When referring to either person of the Trinity we should do so with all becoming reverence, for great and reverend is his name.

THE COVERING.

THE question now arises, if we adopt the New Revised Testament what will we do about the 11th chapter of 1 Corinthians? In regard to the covering it reads as follows: "But every woman praying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn; but if it be a shame to a woman to be shorn or shaven, let her be veiled." That this is a faithful rendering of the Greek text there is not a vestige of doubt, as from it we do not have a single dissenting voice among classical scholars. No wonder the question is sprang, what will we do about it? In the name of all that is candid, reasonable and Scriptural, let us teach just as it says, and exhort our sisters when they go to prayer, to veil or cover their heads. It is not a sign, but means a veiling or covering of the head, as much as baptism means a covering of the body.

We see no necessity, for any one being alarmed. For years our people have known that the original says *veil* instead of covering, and yet the practice has been all the same. The original means a covering, and in ancient times the veil was the covering used by all female classes, and for that reason was doubtless recommended. Our sisters would better continue their present plain covering: veils may be out of fashion after awhile, and then they will have to change again. If they would now wear the kind of veils worn in the apostolic age there would be no reason for complaint, but to throw away the present neat covering and adopt the fashionable veil would not be consistent with what we claim. We vote "make no change for the present."

A BROTHER says: "I would rather see my right arm wither than lift it up against a man who lived a more holy life, than myself, and was owned of God in doing a better work than I had ever been able to accomplish."

LAST week a young man from the Southern part of the state, came into the office, and told us that his parents were poor, he was poor but he wanted a good education and was willing to work for it, but did not have money to pay his way. A glance at the young man's hands and form showed that he had been working hard, and his conduct convinced us that he was willing to work his way through if he could find something to do. We told him that the world was getting full of educated men, but if he wanted to work, and could make that his motto to do all and every thing else that there was plenty of room for him up higher. There is always room for educated men who will work, but for idlers the world has no use whatever.

As an instance of determination, the following has a little of the old-fashioned ring to it: Twenty-two of the members of the Congregational Church at Maysville, Colorado, six of them ladies, under the lead of the pastor, Rev. H. P. Case, went to the mountains recently and cut logs enough in one day for a large part of the lumber needed for their new meeting-house. The ladies prepared a picnic dinner which was enjoyed on snow banks 10,000 feet above the sea.

The following is an excellent line of "clothes makes the man." The celebrated painter and poet, Buchin, walked out one day in very shabby clothes, and became more an object of derision than regard. He was married and went home, and arraying himself in his best, again walked out to receive one every hand oblique attention. He was mortified, turned to anger, and going home he threw his gold head coat on the floor, and stamping on it, exclaimed: "Art thou Buchin or am I?"

SOME one has aptly framed the following against the Catholic Church. It sounds more solemn, nevertheless it fits the actions of that body of people most completely:

"Our Father who art in Vatican; Infinitely be thy name. Thy temporal sovereignty come, thy will be done; in Europe and America, as in Ireland. Give us this day our father's alms, and forgive us our trespasses;—our glacial indulgence to those who pay penance to us; and lead us not in a Ecumenical Council, but deliver us from thinking; for time is the crozier, and the keys, and the tarr. Run without end, Amen."

As a true witness the Bible is growing weary tormenting many believers who dwell upon the face of the earth. They reject it with a faint heart and trembling hand, fearing there is more in it than they are willing to acknowledge. It will be terrible for these men after judgment when they meet their Bible which have so long rejected.

SPECIAL ANNOUNCEMENT.

WE beg leave to furnish parties interested that the Stein and Ray Debate is now published and ready for delivery. It is a volume which should be in every family in the land that is interested in the defense of presentism. Since its completion we had it to be about 100 pages larger, and consequently much more expensive than expected when first announced. Hence after Sept. 1st, 1881, the price will be advanced making the cloth \$2.00 and the leather \$2.50 per copy, instead of \$1.50 and \$2.00 the present prices.

Therefore all who desire to secure a copy of the cloth at \$1.50 or of the leather at \$2.00 must send in their order accompanied by cash or by order of P. O. 1st, 1881.

Yours Truly,

WESTERN BOOK EXCHANGE.

Mount Morris, Illinois.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Lake, Henry Co., Mo.

I write on an explanation of the latter part of the 10th chapter of Acts, commencing at verse 13d.

(Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," was fulfilled on the day of Pentecost, and there stopped, or is it right to play it yet?)

Will some one explain Genesis 4:15—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark He set on him?

Does Gen. 4 infer that Cain and Abel were the first-born of all living? If so, who was his wife?

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were these "devout men from every nation" all Jews, or not?

ROBERT T. CROOK.

LEAST ESTEEMED.

Please explain the latter part of the 4th verse of the 6th chapter 1st Cor.: "Who are those that are least esteemed in the church?"

HARRY GILLAM.

(The passage referred to, is to some extent obscure, on account of some difference in the translations.

From the nature of the language used by the Apostle in the introduction of the 6th chapter, we infer that the Corinthians have resorted to the use of the law to settle some temporal matters. The apostle reproves them for so doing. He tells them that the church is more competent to judge than the world, as follows: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. 6: 2. The sense of this language is, that the Corinthians appeal to the wrong body for an adjudication of their claims. They should have presented their matters to the church; for if the church (saints) shall judge the world, are they not competent to properly adjust your claims?

The language contained in the query, "Set them to judge who are least esteemed in the church," reads very different in the German, and to my judgment much clearer. The English reads as if the apostle commanded the Corinthians to "set them to judge who are least esteemed in the church. The German reads that Paul reproved them for having done so, as follows: *Ihr aber, wenn ihr ueber zeitlichen Sachen urtheilt, so nehmet ihr die, so bei der Gemeinde verachtet sind und selbst sie zu Richtern, euch zur Schande muss das sagen.*" 1 Cor. 4th and part of 5th verse; which translation into English would read about as follows: "But ye, when ye have control over worldly things, ye set them to judge who are but little regarded (set aside) by the church; to your shame I must say this."

It is easy to discover, that according to the German translation, the apostle's language is altogether a command.

That being the case, the phrase, "least esteemed in the church," means outsiders, worldlings, who, according to the apostle's own confession, are not as competent to judge as the saints.

The original for "least esteemed" is *exotemenes* defined by Greenfield, "To make light of, set at naught, despise, contemn, treat with contempt; and scorn; to neglect, disregard, neglect, contemptible, to reject with contempt."

Hence the phrase, "least esteemed," cannot have reference to any class of members in the church, who may, in some sense, be less esteemed than others; but we think has reference to that class of persons who had no connection with the church. That class the Corinthians had appealed to as a redress for their grievances. In all probability they were heathen, and, perhaps enemies to the religion of Christ. For it cannot reasonably be supposed that the religion of Christ had then entered into the statutes of their law, and controlled the minds of their judges, as it does now, to a greater or less extent, even of those who have made no profession of religion.

Doubtless the translators regarded the verse containing the query as elliptical, hence dropped the pronoun "ye" at its second occurrence in the same verse. It is found in the original and is retained in the German, and would read plainer in the English thus: "If then ye have judgments of things pertaining to this life, ye set them to judge who are least esteemed (despised, contemned) in the church. I speak to your shame." 4th and beginning of 5th verse.

An objection to the foregoing explanation might be urged because of the preposition "in," that, therefore, they must be in and part of the church. In answer we would say, that the German reads "by the church," instead of "in the church." The original, also, admits of this interpretation.

J. S. M.

THE FERTILITY OF PALESTINE.

FROM the quarterly statement of the Palestine exploration fund, we can glean much information, interesting to Bible readers.

The paper which most commends itself to us, is that on the fertility of the Holy Land, written by Lieutenant Claude R. Conder, whose researches have gained for him a well-earned celebrity. His paper enters into an inquiry, concerning what is known historically of the ancient condition of the country, of its water supply, cultivation, etc., and a lengthy account is given of the numerous observations made during the course of his survey as to the decay of cultivation, and the disappearance of forests. By these means he arrives finally at a far generalization as to the change that has occurred in Palestine, and thinks that the change is one of degree only, and not of kind.

The curse of the country is bad government, and worse justice and security once established on a firm basis, Mr. Conder is of the opinion, that the Holy Land would "become once more a land of corn, vines, olives, rivaling in fertility and in wealth its ancient condition." Let us examine his analysis of the present and past condition of this degenerate land.

The climate of modern Palestine is extremely trying; yet the heat in Summer is not very

great, seldom ranging above ninety five degrees in the shade, and Mr. Conder shows that in days gone by, the atmosphere of the country was very similar. With respect to rain-falls we cannot do better than quote the author's own words.

"In the present time, rain in an ordinary good year, falls first at the autumnal equinox. During November, frequent thunder storms occur, and about Christmas the weather is generally stormy.

In January the heaviest rains fall, and in February, sometimes, none at all; but the weather is never settled until after the vernal equinox and the early April showers are past. From May to September no rain falls, excepting, generally, one heavy shower in June or July.—Ez.

From the Bible Banner.

A CHINESE LIBRARY.

QUITE voluminous is the great Chinese Encyclopaedia, recently purchased for the British Museum at a cost of \$7,500. There are 2,020 volumes all told.

The emperor Kangar was a great admirer of ancient literature, and was deeply grieved to perceive, that extensive corruptions were everywhere creeping into the texts that were reproduced. To put a stop to this, he determined to gather together in one authoritative work, the entire mass of Chinese literature from the earliest times until his own day.

A learned commission was appointed to collate and verify all Chinese works, and Jesuit ministers were simultaneously employed in casting a vast amount of copper type.

The collection and examination occupied the commission for forty years, and before it was fully completed, the wise old monarch died, leaving the execution of his great design to Yung Ching, his successor, who signalized his accession by dismissing the missionaries as a dangerous and traitorous set. He seems to have taken up the great literary scheme with keen interest, and it was his hand which wrote the preface to the work, when it was at length published.

The commissioners professed to have taken all works from 1100 B. C. to 1700 A. D., and it is supposed that the whole Chinese literature of any importance, between those dates, is to be found embodied in these 5,020 volumes. The subjects are classified under six headings, under which are arranged writings relating to the heavens, the earth, mankind, inanimate nature, philosophy and political economy.

If an untruth is only a day old, it is called a lie, if it is a year old, it is called a falsehood; but if it is a century old, it is called a legend.

Sir William Jones, who was equally distinguished for his piety and learning, said, "that the Bible, independent of its Divine origin, contains more important history, more true poetry and more sublime thoughts than could be found in all other books, by whomsoever written."

He who is false to present duty breaks the thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.

Correspondence.

From Denmark.

Dear Brethren:—

I intended, the Lord willing, to start for Skyland June 24th, but received a call from one of our deacons to come and baptize a woman in his neighborhood that day. So I went there and baptized her. This hindered me in getting to Talborg in time for the steamer, and I had to go by railroad, and was thus enabled to reach Skyland in time for my appointment. Thus, however, made my journey twice as long as it would have been on the water, and to improve my time, I wrapped up some tracts in my hat, and sitting in the car by an open window, I dropped a package at every crossing to these standing by. I use this method wherever I travel, and it is a consolation to me to see with what eagerness it is picked up. I often think of brother J. H. Moore's words: "Tracts are like bomb-stells; they can be cast in where a living messenger cannot go." I need only recall my own experience, and the benefit I received from reading the scraps of history of the Brethren, to know the importance of using every opportunity to scatter papers and tracts.

In this way people will read and work and speak of it to their friends, and if we handed it to them, they would not care or dare to read it. So in like manner I send all English papers to Kogiand, to be scattered by brother J. Mathen, thus trying to obey the injunction, "Cast thy bread upon the waters and thou shalt find it after many days."

I came to the appointed place June 4th, and found our members and a few friends gathered, and we held a good time. We realized the Lord's blessing. June 5th three meetings were appointed, but at the first one, on account of the rain, only the family and two strangers were present. It rained rather heavily and it seemed that those who had expected to come and baptize them were not ready. What could I do but ask God to help and bless? I felt sad and humbled.

In the afternoon we gathered at our brother minister's house, and the rain having ceased, there were about twenty persons present. I gave out a hymn, and was astonished to see all weep while it was sung. This weeping continued all day, and never in my life have I seen anything like it, nor heard such prayers for grace and mercy as were sent up to God that day.

June 6th, we gathered at a friend's house to prepare for baptism, but did not know how many there would be. We engaged in worship, and the tears and prayers were as abundant as the day before. So we went to a beautiful lake and baptised six persons. In the evening we had a Love-feast in a house belonging to one of the brethren, who with his wife had just united with us. Our only sister in that part had her prayers answered, for one of her girls was among those baptized. Her husband, who I never met and always did, could not be along. Our Love-feast was very rich, and we read of our dear Lord Jesus praying for her father and her brethren and sisters, and the wedding and

feasting became so loud as to foreclose by secretly beseech God to control it, so that it should not go too far. This broke the father's, sister's, and her brother-in-law's heart. Her brother-in-law used to be a wild man, and his wife, nearly a year ago, went to America because of his meanness. The Love-feast being over, he and the girl alluded to asked to be baptized the next day. The day came, and lo, the old gray-headed father appeared with his child and said: "Well, brother Hop, now I come as I am; do you think God can refuse to hear one of his children's prayers? I cannot refuse to hear my children's prayers." We prepared, and in company with other friends went to the lake, and having no reasonable cause to refuse, we baptized the three. I went home with them and worshipped with them in the afternoon, and tried to teach them how to meet temptation.

Accident all these blessings, the devil had been permitted, in the night, to tempt some of our young babes in Christ. I tried to show them God's ways, goodness and kindness to his children from Bible facts and our own life, and said our work by another Love-feast in the evening, on account of the new converts. Our three members are now multiplied to twelve persons—all close together in one vicinity, and these are good prospects of more following.

This little place where, two years ago, the priest-hand the school teacher made the people drive me away with stones, and where no one dared to hear my cue preach. Surely God is good.

And before I close I must also tell you that among those baptized was a little boy thirteen years old. He had been attending meeting for a long time and lived as a grown man. He wept much when he heard about Jesus. His mother and father did not give permission to follow them in baptism, but was afraid I would not baptize him. His father asked me, and I said, if he believes on Jesus I have no right to hinder him. In the morning he told his mother to be sure to take some clothes along. "Well, my boy," answered the mother, "do you not think you had better wait until you get out of the school? You know they will all be so hard on you if you are baptized." "Oh, mother, that is no matter," said the little hero. "Well, my dear boy, you know your brother got the new shirt when he left home, and I have only the patch of one for you," said the mother. "Then I will have to wear that," said the poor child. When I asked those who wanted to be baptized to hold up their hands, he eagerly reached up his little arm, looking anxiously in the face, and the tears rolling down his cheeks. When I read their church doctrine, and also that this little boy would likely have a hard time with the military institutions it did not move him. During baptism and communion he acted like an old man, and his conversation exhibited a ripe and grown Christian. How I do wish that my children may be like this one. I feel like assuring children across the ocean to nurture him as he has prayed here. I must tell you that this little hero has ten brothers and sisters, and no more to be named. It is indeed hard for him to get to school, and he has little food and no clothing they have to spin and spin.

A few pennies, dear children, would do that little brother and his small companions a great deal of good. If you feel to give him any, send to brother Quintor, and I shall apply it at once. They have not asked nor do they expect any kind of help, hence have not joined the church for bread.

We went so far to wards organizing a church there that we took a vote for a deacon to assist brother A. Neilson, who is a minister in the first degree. The lot fell on brother S. L. Lugaesen. When that little brother came in to vote, I wondered if he had a clear idea of the matter, and I asked, "Well, my little brother, who do you think can fill this office and take care of you as God ordained?" The reply was, "I think brother Lugaesen is the best for that."

May God bless that branch of the vine and make it grow to be a strong church.

C. Horz.

From the Rockies to the Alleghenies.

NUMBER VI.

FAYETTE STATE, W. VA., July 8th, '81.

O my! but it is hot! Thermometer indicating 98° in the shade, yet we will try and get off a few thoughts or items. Last evening closed our labors and visit in that of the Lord's vineyard. Having been preaching for the last six days in succession, our voice (as is frequently the case in hot weather) has almost failed us, but a little rest will bring us out all right.

As a result of our labors here would say there have been five additions to the church, with others near the kingdom, and the church seems to be revived. The season was a very busy one, harvest being on hand, yet our meetings were mostly well attended, and the call for preaching in other localities very pressing.

A short history of the church here may be of some interest. I write from memory. I think brother Henry Sanger, Sen., of Pendleton county, West Virginia, was the first to move into the county with his family. That was nearly thirty years ago. Soon brother John Thomas of Rockingham county, Virginia moved in. He had been put to the ministry a short time before. The doctrine of the Brethren here was, in certain particulars, a strange doctrine. Much opposition and some persecution followed, but the cause prospered. Twenty-four years ago your unworthy writer moved to the county. A year after, with my wife we united with the church. The year following was elected to the ministry. The war came up, and Fayette county became as a dividing line between the contending elements. On the battle ground we a poor place to contend for non-resistant principles. The safety of myself and family required I should flee to a more safe retreat. We went to Iowa, leaving all our earthly possessions behind at the mercy of devastating armies. Brother Thomas also left, and did a number of the Brethren, to escape the effects of the conscript law. As might be expected the church was scattered, our church house destroyed and the darkness of gloom was spread all the while across. When the clouds of battle had disappeared and

price once more spread her wings over our once happy land, the spirit and overruling Providence of God seemed to say, "Go back to that land from whence you came." We went. The numbers were hurried up; a resignation affected. Some time after, brother A. Hutchison moved into the country. In course of time came also his labor, E. S. Samuel Hutchison. The church began to prosper again. Bro. A. left and moved to Missouri, but after a while returned. In the meantime, but not to the full ministry, and on the return of brother A. H. the first being so large (consecrating a number of adjoining counties, and our old sister church in the fact, was returned to the sister's side. We worked together harmoniously for the Master's cause after a few years Bro. A. H. returned to Missouri. My labors became very much extended, and my health began to fail. Brother Joseph Hutchison, G. W. Crouse, Samuel Riner, and Charles Master were called to the ministry. In 1873 we moved to Colorado. Soon after brother J. Hutchison was ordained as elder, and labored faithfully in his office and was esteemed by all. But alas! the hand of death cut him down in his prime. His life, in a great measure, was a sacrifice for the good cause. His death was a great loss to the church and community. The year following, E. S. Hutchison died at an advanced age, and was gathered home to his reward for a well spent life in the cause of his Master. Samuel Riner a now their elder. Brethren James Hutchison and A. Evans have been called to the ministry within the last year. We entertain a special interest for the church in Fayette and adjoining counties, and trust the Lord will bless the numbers, and that the cause may prosper there.

Crops in this locality are moderately good. The leading product is tobacco. The fruit crop is abundant. The crop of sweet cherries in some localities is so large that only a small portion of them will be gathered.

We shall soon leave for Augusta Co., Va., via the C. & O. railroad. J. S. FLOYD.

A Terrific Hail-storm.

On the 12th ult., near 1 o'clock P. M. there appeared in the west a very dense and highly-suffused cloud, presenting a greenish hue, and a great state of agitation. In a few moments it swept over this part of the country. I think none of us will soon forget the terrors of that storm. The wind blew a fierce gale, and a constant crashing of lightning accompanied the largest hail-storm I ever saw upon record. Some idea can be had of the immense size of the stones when we state that within a few miles of here fifty head of hogs were killed, some cattle, one colt, and many horns knocked off of cattle. One hail-stone was weighed at Mr. Snyder's, a neighbor living some five miles south-east of here that weighed twelve pounds. Mr. Snyder is known to be a truthful man. He said one hail-stone broke through the roof and upper floor and lodged in the lower floor. He had to reside the whole west side of his roof. His house was nearly new. Another neighbor said it split nearly every board on the west side of his barn. The boards (pine) are seven-eighths

of an inch thick. The largest sized hail-stones I ever witnessed, excepting Iowa quite some would have measured twice as much. It rained in the night, say around, which in shape the number is called a flat triangle. For and for the corn and wheat and other crops still small, and no very great damage will result. Of course, and early gardens, fruit, etc. suffered beyond recovery. Ordinary window shutters were broken into fragments, and aid windows broken out by thousands.

Foria City, Iowa

[Possibly was unintentionally delayed. It should have appeared last week.—Ed.]

D. B. BRUBAKER.

To the Northern and Southern Districts of Kansas.

In regard to the Northern Districts of Kansas, including a territory north of Kansas river has heretofore been represented with Nebraska District at our Annual Meeting, a proposition was made at our late District Meeting, and decided that a committee be appointed to correspond with the Northern Brethren. We understand the committee has done so with favorable results. They are willing to establish a line between Northern and Southern Kansas, and let each section be represented at Annual Meeting, independent of the other. We understand they have decided in the establishing of a line between the two districts. At our last Communion Meeting the elders and officials that were here took the matter over. A proposition was made, and requested by the undersigned to report through the papers. The proposition is this: That Northern Brethren choose a committee of three or five, (five was recommended) and the Southern Brethren select an equal number, and let these brethren be selected at the District Meeting, by the delegates of said meeting. If the Northern Brethren hold their D. M. first, they will appoint twelve in number and send it when the Southern D. M. convenes, and consult with the committee at that meeting, and establish a line. If the Southern D. M. convenes first, they will go and consult with the Northern committee. The above preparation was made, and we want the brethren of the North and South to consider the matter. I would urge if the brethren North or South have any propositions to make, let us hear from them, through the papers, and then at our D. M. we will take the best.

GEO. MYER.

From James M. Neff—On Sunday evening I had the privilege of attending a Love Feast of the Congregational Brethren, which was held in the village of Stockholm near Romm. Thinking it would be of some interest to the readers of the B. A. W., I will give a sketch of the proceedings. I do not wish to cast any reflections, but in reference to the account of the proceedings as I witnessed them, and let the reader draw his own conclusions. Services began at 7:30 P. M., the supper having been prepared before that time. Ministers present were Mr. Sumner, Jonathan Swihart, and George N. O. There was but very little preaching done. After their numbers were all seated around the tables, one of the ministers arose and extended an invita-

tion to all those who felt that they could conscientiously commune with them, saying that a communion of all of a church of a society; while in the same time some of the brothers had their own to say, some their acts, and the majority without others. They were led by the same and, each brother and sister saying as a prayer. Immediately after supper they returned to thanks for the "feast," after which it was broken; the sisters being again to one another some of the brethren. And likewise also to sing after supper. This then sang a hymn and went out." I impress there were about forty or one uniting.—*Bloom, Ind., July 1th.*

From Emily R. Stiffer—The brethren and sisters of the Deacons' congregation, Blair Co. Pa., held a very joyous Love Feast on the 4th of June. Accompanied on Sabbath by brethren James and Brie Sill. Had large numbers and good attention to the Word presented. The rain prohibited the crowds from getting here—some who are in the habit of annoying the Brethren in their devotional exercises.—*New Baltimore, Ohio, July 6.*

From Wm. Pullen.—The old song Zion moves on slowly. Last Sunday morning was added to the list by baptism. On Love Feast is past; it was a less number. There were five ministers from a distance, viz: Henry Brubaker, John Forney, F. A. Pratt, and Jacob Croft. The brethren preached the Word with power. On the night of the 20th of June a very wild storm passed through here, and our aged Henry Holbrand's barn, and a house was blown down, wounding man and wife. Other property was also injured. Health good. Crops look well; that is corn and oats; wheat will not amount to much. We have plenty of rain.—*Penns. City, Neb.*

From S. A. Sutter.—In accordance with request, I will give a report of the Feast held in Alliance District. We had an enjoyable feast, with a good attendance. Five precious souls made the good confession and were admitted into the church by baptism; an aged father and mother were among the number. Our minister, brother in Christ was brother Shirk in Marion Center, and brother Shomberg from Peabody. They both held forth the Word with power, and we feel that many were made to think on their sins of living. Oh that all the good resolutions passed might be carried out, is the wish of your unworthy brother in Christ.—*Abilene, Kan., June 29.*

From Christian Hope.—On the 19th inst. we had a Love Feast here in town in our house. About twenty members were present; twelve men and spectators, and ours were recommended by baptism—the first one here from town. We expected more to come soon. One was a lady and came into the F. D. but he was a lady and had a very good home. He said from here to New Castle, and has the privilege of visiting both. Madsen as often as he comes there. We are anxious to hear from Annual Meeting and the Missionary Board—here all things have passed off, yet we look for all for the glory of God and the welfare of Zion.—*Hjerring, Denmark.*

Health and Temperance.

S. T. BOSSERMAN, EDITOR.

ALL communications for this department should be addressed to S. T. Bosserman, Dunbart, Hardin Co., Ohio.

"IF IT WAS NOT FOR THE DRINK"

[The wish expressed in the last verse was really overheard from the lips of a poor woman who was leading home her drunken husband.]

His close upon the midnight chimes,
The life is burning low,
My eyes are blinded so with tears
I cannot see to sew;
I'm faint and hungry, and I faint
Would eat a crust of bread,
But I must wait till the morn,
The children must be fed,
I sent them early to their bed,
Their hunger to forget,
And stole to see them as they slept,
But still their cheeks were wet,
I little thought, five years ago,
That we to this should sink—
And we might all be happy still,
If it were not for the drink.

We have lost rage upon us now,
Our clothes are all in pawn,
And one by one the things I loved
For rent and food are gone,
There's nothing but my shadow now
Across the empty space.

Where on old clock stood, year after year,
With its round and cheery face,
I used to like to look at it,
And to see the hour draw on
That brought my Joe again to me
When his day's work was done,
But when I saw his foot-step now
My heart began to sink,
Yet he would be so kind and good
If it was not for the drink.

I'm thankful that your mother's lot
Can never rest on you,
My Lezie with the flaxen curls,
And eyes so large and blue—
There seemed no bitterness in death,
As I stood beside your grave,
For the Heavenly Shepherd had stooped down,
The weakest lamb to save,
You'll never cry again, my child,
With hunger or with cold,
For the sound of weeping is not heard
In the city all of gold,
Yet still I miss your life face,
And the tears fall as I think
I might have had you with me still,
If there had not been drink.

Oh! sometimes when I'm sitting here
I wish that I were dead,
And resting in the quiet grave
My weary heart and head
Not then again I look around
On Johnny and on Kate,

And all the work back as I think
Of what would be the fate,
Without my hands to wash and mend,
Without my hands to strive
To earn a little bit of bread
To keep us just alive,
For it's very, very seldom now,
That I hear Joe's wages chink;
But he would bring them all to me,
If it was not for the drink.

Alas! it is a bitter grief
To feel one's love and trust
Have turned upon a broken reed,
And bank upon the dust!
This bruise is sore—but oh! my heart

Is never still to know,
And try to hide, whose hand it was
That gave the cruel blow.
For the drunk has got that hold on Joe,
That he can't tell wrong from right;
He's dark and sullen in the moon,
But he's worse, far worse, at night.
And wicked words he often says,
That make me start and shrink—
But they would never pass his lips,
If it was not for the drink.

I feel ashamed to go to church,
Though a comfort it would be,
For the folks would think I came to beg,
If they my rags should see.
Tis very long since I have had
A gown that was not old,
And my bonnet has been soaked with rain,
And my Sunday shawl is sold;
And so I have to stay at home,
And silently to pray
That God would pity my poor Joe,
And take his sin away;
While he sits sleeping heavily,
Without the power to think;
Yet he would think and he would pray,
If it was not for the drink.

It makes me mad to see the man,
Who sells that curse, go by
With his glittering rings and chains of gold,
Holding his head so high,
The hard to see his wife and girls
In silks and satin shawls,
And to know the money which they spend
Should come of it to him,
And I'm ready oftentimes to wish
That all the drink could be,
With these that make and those that sell,
Flung down into the sea;
For almost all the country's woes
And crime would with them sink,
And men might have a chance for good,
If it was not for the drink.

—A. L. Wastenebe.

AM I TEMPERATE?

YES, am I temperate or is it teetotalism? Well no matter but my experience may do others good. I am now thirty-eight, am a member of a family, thirteen in number, not one of whom ever indulged in smoking or chewing tobacco or imbibed the intoxicating bowl. I have yet to smoke my first cigar or pipe, or to chew my first quid of tobacco or to purchase my first drink at the bar, and for the past few years drank no tea or coffee, Adam's ale being substituted. Result—Am well, healthy and happy. Have never had toothache, neuralgia or its kindred associates. Try it while young. Throw away your tobacco, etc. Be temperate, be useful to yourself, to others, and be happy.

A MORNING DRIVE.

VARIOUS are the methods suggested for the recuperation of health. One of the most pleasant is that of inhaling the pleasant and bracing morning air. How invigorating and healthful! Here goes the invalid in his carriage. We leave the city limits, out in the country, up and down the hills, we pass the rustic cottages and the good substantial farm houses, the milkmaid is singing her morning song, the farmer in the strength of his manhood is starting out on the duties of the day. The birds are not forgetful of their duty to

their Maker and every dove echoes forth the worshipful song of the innocent warblers.

The atmosphere abounds with the sweetest aroma from the various flowers, and all a pure tempest with success and happiness. We pass on inhaling the cool bracing atmosphere of the lovely June morning, our minds are so enraptured by the varied scenery that we forget for a time our ailments—we are almost well. We return to our home much refreshed, eat our meal and then attend to the duties of the day as our strength permits, feeling that our early rising and the morning drive was to our benefit.

Invalids, try it. Get away from your cares, nurse them not, if possible; they will shorten, not lengthen life. For ourselves we are invalid, we are well now. But the companionship is in poor health, and we find it pleasant and advantageous to be driven, and reap some of the benefits of pure air. By careful living, eating, laboring, etc., we are on the road to health, which brings in its train happiness, and by this we forget the sorrows of life.

B.

TOBACCO CANCER.

BY DR. A. L. W. HOWERS.

THIS is one of the most terrible kind to which a human race is subject. It generally commences at a small blister in the mouth, tongue, and lip, which gradually ulcerates and becomes intensely painful. I can state, from my own observations, after thirty years of extensive and hard labor in my profession, that I have come to the conclusion the action of tobacco on the heart is depressing. Of all the vices which have gained the mastery over our young men, it may be assumed, without fear of contradiction, that tobacco and masturbation now outrank all others. The habitual use of tobacco, either direct or indirect, has destroyed more human beings than the sword. In a moral and physical point of view, the use of tobacco in any way is a low, dirty, filthy practice. Christian, how can you indulge in a habit which destroys the five senses, debiles the whole body, and pollutes the heart which was designed by God for the indwelling of the Holy Spirit?—Selected by Mrs. A. Withmore.

"AT MY FATHER'S TABLE."

A POOR drunkard was once asked, "How did you begin such a wretched course of life?" "Ah, sir," was the reply, "my first love for drink was given at my father's table when I was a boy. We often had visitors, and my father was accustomed to drink to the health of his guests. They drank to his health in return. When I joined them, with my little glass in my hand, I was applauded as drinking quite 'like a man.' I was thus early trained in habits of drinking, and before I left home to enter upon my professional life I had learned to love the drink which has been my ruin."

(B)

The best cough drop for young ladies is to drop the practice of dressing thin when they go out into the night air.

Matrimonial.

BROWER-MILLER.—At the residence of the bride's parents, June 20, 1881, by Bro. Hiram Beckman, Bro. Adam H. Brower, of Keokuk Co., Iowa, and Sister Melie L. Miller of Monroe Co., Iowa.

LIZZIE M. BROWER.

Fallen Asleep.

Placed in the dust which doth to the land.—Rev. 14: 13

MILLER.—Near Lacon, Warren Co., Iowa, May 18, 1881, Bro. Nathan Miller, aged 49 years, 3 months and 4 days.

Deceased was born in Maryland, Jan. 14, 1832; when two years old, his parents removed with him to Seneca Co., Ohio, where he lived till 1852, when he moved to Allen Co., Ohio, where he married the widow of Enoch Brower, in the Fall of 1857; shortly after his marriage he united with the Brethren church. In 1858 he removed to Keokuk Co., Iowa, resided there two years; then moved to Warren Co., Iowa, where he resided till his death.

He was elected to the office of deacon, then called to the ministry in the first degree, in 1881. His disease was congestion of the liver and yellow jaundice. Although confined to his bed for five weeks, he was not considered dangerous till 12 hours before his death. Although thus unexpectedly called, we have every reason to believe, he was prepared to go; his daily walk and conversation bore witness that he had been born again.—He passed away without a struggle as quietly as if going to sleep.

Funeral services at his late residence by Bro. Jonathan Beard from Rev. 14: 12-13, to a large audience. He leaves a wife four children and three step-children to mourn their loss, but they do not mourn as those who have no hope.

THOMAS MILLER.

BAKER.—In the Des Moines Valley church, Polk Co., Iowa, June 20th, 1881, Eld. G. R. Baker, aged 63 years, 3 months and 12 days.

Bro. Baker's death will be deeply felt in the church. Funeral discourse by the writer from Rev. 20: 5, 6.

S. M. GOUGHNOUR.

TRASTER.—April 17, 1881, Sarah A. Traster, aged 39 years, 2 months and 5 days, (at North Manchester, Ind.)

This was the greatest sufferer of all that died of small pox, suffering both of body and mind, but now she has gone to meet a merciful Judge and High Priest, who can be touched with the feeling of human infirmities. Funeral by W. R. Deeter and the writer.

DANIEL SHIVELEY.

HINSH.—April 24, 1881, sister Mary Hinsh, of Bedford Co., Pa., aged 89 years, 2 months and 28 days.

She had been married seventy years, and was a widow 25 years. She was the mother of ten children and had 51 grandchildren and 26 great-grandchildren. She had long identified herself with the Lutheran church, but eventually changed her church relationship and united with the brotherhood of which she has been a consistent member for 25 years. She adorned her profession with a godly walk. Truly she was gathered home as a shock of corn fully matured. Her whole conversation was in heaven.

She realized that her treasures were in heaven, and was anxiously waiting for the summons. She often expressed the thought that she might go to sleep and waken up in the world of spirits, al-

though her mind was giving away under the pressure of age. She remarked to a minister that called to see her, that her mind was so poor, that she could hardly keep up conversation, but she said there were two things that she had never forgotten, the name of Jesus, nor how to pray.

Her disease was paralysis. During her last sickness she lived 33 days without eating. She was tenderly cared for at the home of her son, where everything was done for her, that kind children can do for a mother.

Her funeral sermon was preached by Bro. John Rush, from John 14-27,—she had selected her own text.

J. H. ELSON.

Announcements.

LOVE-FEAST NOTICES.

Sept. 3 and 4, North Solomon church, one and one half miles North-west of Puris, Kan., near Bro. Geo. Ackley's.

Sept. 3 and 4, in Mound church, Bates Co., Mo.

Sept. 3, at 2 P. M., Whitesville church, Andrew Co., Mo.

Sept. 5 and 9, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Sept. 9, Franklin church, 4½ miles North-east of Leon, Decatur Co., Iowa.

Sept. 9 and 10, Libertyville, Jefferson Co., Iowa, to continue over Sunday.

Sept. 10 and 11, at 10 o'clock, Cole Creek meeting-house, Fulton Co., Ill.

Sept. 29, at 2 P. M., in the Marion congregation, Ind.

DISTRICT-MEETINGS.

Sept. 9, Northern District of Missouri, Whitesville church, Andrew Co., Mo. Those coming by rail should stop off at Rosendale.

CORRESPONDENCE.

Correction.—In our article, "The irrepressible Conflict," Page 378, No. 24, after "straw" at the end of line 34 from the top, there should be a period.—"he next two sentences should be of an interrogatory character, thus," "Who, by divine appointment ever said that God created all things out of nothing? That He first created a confused mass of materials out of nothing and from this chaotic mass He created the earth and the solar system?"

After the query (in same article) "What does the Bible teach on immateriality?" Read, "Echo answers, what?"

J. S. FLOWY.

From John S. Snowberger.—Among the things of the past is the Communion meeting of the Beaver Creek church, Nebraska, which was indeed an enjoyable meeting to all the members present and to the large congregation, convened on the 18th and 19th.

A good ministerial force came to our help, among them Eld. D. Bechtelmeier, lately from Ind., Elders J. J. Hoover and J. P. Moomaw; also Bro. Jesse Heckler and S. Sloanman, from Cass Co., Neb., and J. Brubaker, who all did good service in holding forth the Word of Life to saint and sinner,—saints were made to feel that the season they enjoyed a little while at the feet of Jesus, was a little foretaste of the great Communion of the redeemed, in the climate of eternal glory, and sinners were made to cry out and say, Lord, save or we perish.

Five precious souls came out on the Lord's side,

and we added to the faithful and confessed Jesus before the large assembly of spectators who convened at the water-side to see them buried with Christ in baptism, and rise to walk in newness of life. And still the Spirit is striving; today another made the good confession, while we see others are near the kingdom. Hope they will not do like one of old,—say, "Go thy way for this time; at a more convenient season, I will call for thee."

May the Lord still add to the little band of believers here,—those that should be saved. The church saw the need of more help in the ministry and agreed to choose one of their number to labor in word and doctrine. The lot fell on our dear, young brother, (and son of the writer) Andrew C. Snowberger. We never saw more sympathy manifested and more tears shed on occasions of this kind by members and others. Hope with humbleness of heart and meekness of spirit he may take up the cause of the Master, labor far Zion's good in this part of God's vineyard and to the honor of the great name of him that was dead and is alive, for evermore. Amen.—York, Neb., June 26.

From H. C. Lucas.—Camp Creek church is slowly growing. We had seven additions, six by baptism and one by letter, at the time of our communion last Fall. Two more were received by baptism yesterday, and more are counting the cost. Our minister, Bro. John L. Meyers, speaks boldly in the name of our Master, and shuns not to declare the whole counsel of God. In this age it requires fearlessness on the part of a minister; for the love of many seems to wax cold, and there are so many things in the world, people love and worship.

In former days the world put to death bodily, those that preached Christ, but now they would kill them by flattery. Servants of Christ, be on your guard. Be awake to your duty, to the interests of the cause of Christ! There is much grain to be got ready for the heavenly garner, which will be wasted if neglected.—Macon, Ill.

From C. H. Brown.—Our Love-feast, appointed June 23th was heartily enjoyed by the brethren and sisters who attended. Services conducted by Bro. John Shephard to an attentive audience. Many good impressions were made; several seemed to be seriously counting the cost and were almost persuaded to make the good choice; but like Felix of old preferred to wait for a more convenient season. May the Lord enable us all, to have oil in our vessels, when the bidden groom comes.—Woodstock, Wis., June 26th.

From E. Miller.—Probably a few items from Middle Indiana may be received with some interest. Weather is now exceedingly hot. Thermometer stand about 90 degrees in the shade; today some thundering in the distance. There are indications of rain which is badly needed. Health is pretty good; wheat is about all on shock and is only about half a crop; it was cut short by the drought and fly. But oats, flax and corn look quite promising. Grass only midding good; fruit plenty. Church news not very flattering; entirely too warm to go to meeting; it will do though to cut wheat or plow corn. This thought is not as it should be.—Pierceton, Ind., July 10.

In sinking a well some seven miles west of Foxburg, Pa., a few days since, the remarkable discovery of a vein of natural coal tar was made, at a depth of 270 feet below the surface. The discovery is the first of the kind on record.

BRETHREN AT WORK.

No. 10.
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, July 26, 1881.

No. 28.

Editorial Items.

How do you like our new paper this week?

FARMERS here are just now in the midst of harvest.

PRESUMED you have read the *Microcosm* by this time.

THE army worm is doing bad work in some parts of Southern Illinois.

MUCH rain fell last week--rather much for harvesting and hay-making.

SOME of the Eastern papers are having a lively discussion over the editorial "we."

BRO. Daniel Bright called a few moments last Wednesday. He was then on his way home.

THE address of D. Province is changed from Columbus, Mo. to Arrow Rock, Saline Co., Mo.

YOU, man, don't whine; there is plenty of room for you up higher. Go to work and earn something.

BRO. Cyrus Wallick, of Michigan, spent a few days with us last week. We were pleased to have him with us.

WE have just put eight thousand pounds of new paper in our paper room. Hope to remain well supplied with paper for this.

BRO. D. M. Paterbaugh, of Elkhardt, Ind., writes that two more were added to the church July 17th, a young man and his wife.

CABLE reports represent a continuance of excessive warm weather throughout Europe. The city of Madrid is "like a fire furnace."

AS the season for lake and river boating and bathing progresses the number of drowning increases. The list is becoming formidable.

THE address of elder John Kriebel is changed from West Independence, Hancock Co., Ohio, to Farmer Center, DeWane County, Ohio.

AT the rate of the emigration to America just far this year Germany will lose about a quarter of a million of its "most efficient subjects" before the close of 1881.

IT now turns out that the band did not play in the Ashland College at their Commencement services; it was an outside affair not approved by the managers of the school.

STEPHEN Johnson, Garrison, Iowa, writes: "Our Food is among the things of the past; it was an enjoyable one. Six previous souls made the good confession and were baptized."

LEVEE one of our young people, especially, fail to read "Over the Hill to the Poor-house," an another page. Read it slowly and then pause to think a moment. Ponder well the two last lines.

DEAN Stanley, of Westminster Abbey, England, died last week. He was sixty-six years of age. In his death the Church of England loses one of her best counselors and ripest scholars. His death will be widely lamented by the reading public.

THE President is still improving slowly, and it is generally believed that he may recover, though he is by no means out of danger.

BRO. J. H. Worst writes that he expects to spend a few weeks on the Atlantic coast in Chesapeake Co., Maryland. After that he is not certain where he will stop.

BRO. J. H. Worst has disposed of his interest in the *Gospel Preacher* and retired from the editorial, thus leaving the paper entirely under the control of brother Miller.

BRO. R. H. Miller, in the *Preacher* says the college services did not close with a benediction as was reported, but "with a short prayer concluded with the Lord's prayer." That is good news, but how reports do get out!

WE greatly admire true principles of economy, but never did like to hear a man lecture his wife about the expensive use of tea and coffee while he has a pint of tobacco in his pocket. If he is wise, this habit will be sufficient.

ON the 3rd inst., brother J. W. Eber, of Oakland, Armstrong Co., Pa., was ordained in the Red Bank congregation, and in the same house in which, twenty years ago, he was chosen to the ministry. Elders Lewis Kimmel, of Plum Creek, and J. P. Betrick, of Philadelphia, officiated.

ENGLAND, by the census just taken, numbers within a few thousand of twenty-six millions. This is an enormous number on a piece of territory no larger than the State of Illinois. More than twenty of the twenty-six millions live in cities and towns, and are engaged in manufactures and commerce.

WRITING from the summit of Pike's Peak, July 14th, brother D. L. Miller says: "This card is being written 14,176 feet above the level of the sea--a large flat stone for a desk and a small one for a chair. Wife, brother Estelma and self are seated around the desk. I wish you were here to enjoy the view; it is grand beyond description."

ONE of the clergymen of the Illinois Legislature voted the pay of three dollars a day which was voted to him. He said he hadn't earned the money. He had prayed that the members of the House might have wisdom, honesty of purpose, patience, and grace, but he did not think his prayers had availed any thing, and for that reason did not think that he was entitled to any pay.

WHAT think ye of this, ye that are scoffing in an atmosphere which drives the gauge up to 70-100? Sister Kate Gamble writes us from Cedarville, Modoc county, California, July 26th: "This cold here; ice every night and we are surrounded by snow." But she is not located there, but on her way to Laramie, Union county, Oregon, which will be her permanent abode. --*Pioneer in Christ.*

THE village of New Ulm, Minn., was the scene of a terrible calamity on Friday evening, July 15th. A destructive cyclone swept through the town and the vicinity, demolishing all the buildings in its course. From twelve to twenty persons were killed there and in the region round about, and many others were seriously injured. The loss of property is estimated at over \$400,000, and other localities as much more. Of the many terrible storms of the pre-civil war, this was the most destructive. Several hundred buildings were literally torn into fragments, and the wonder is that any of the inhabitants escaped alive.

THE Holy Man of Seniorsi, in Tripoli, who is only awaiting his fortieth birthday--which he will next year--to reveal himself as the "Messiah," or reformer of the Mohammedans, destined to drive the Christians from Northern Africa, is visited by thousands of pilgrims, showing the amount of superstition there is among the people in that country.

PASTOR Swift, Director of the Warner Observatory, Rochester, N. Y., has just verified the discovery of another comet, in the constellation of Auriga, made July 11th, by Prof. C. M. Schaefer, of Ann Arbor, Mich. This new comet is apparently on its direct toward the earth, and for a while, if it comes, it will be bright indeed; it can hardly be seen with a good opera glass. It is quite remarkable that it should be in just the spot where the present large comet was not seen to be; the naked eye in this latitude, and it shows that the two bodies must have crossed each other's path. This makes the fourth comet discovered within ten weeks, a circumstance heretofore unknown in history.

SOME of the Brethren at Ashland seem to think that in our articles about the late Annual Meeting, we strongly intimated that some of the Brethren here charged for lodging members during the Annual Meeting. Brother R. H. Miller writes that they can find no instance where any thing of the kind was done by any of the members in Ashland. Now we beg leave to state to the Brethren that we did not mean that one article would be interpreted in that way. While at Ashland we were treated very kindly, and so far as we are concerned individually we do not care that the Brethren at Ashland charged for lodging members. They say they did not, and at once we take their word for it. Our object was to correct what we conceived to be a tendency; we were looking to the future and not to the past.

IT is astonishing to what degree of perfection, in art and civilization since the time of empires and kingdoms, mankind attained. By the use of science of Pompeii, Nineveh, Babylon, and many other buried cities the world has been again brought up, their noble art temples, grand palaces, magnificent residences, and fine sculpturing, many of which, though taken and four thousand years old, excel the best works of modern time. Our attention has been first attracted to these things by a work entitled *Museum of Antiquities*, or a description of ancient life. An hour's study of this book, each evening for a week would astonish most of our readers. The author has grouped, in one handsome volume, a vast amount of information in regard to the people and cities that lived and existed thousands of years ago. It is finely illustrated, and will be found a most entertaining book for both old and young.

MR. GAYSON, of Chicago, has not had his last of forty-five days, during which time he obtained entirely from food and kind. His stomach seemed to have been a good condition at the close of the fast, and he was able to eat a good deal of food without any inconvenience. On the 11th day he began to eat a man engaged in such an undertaking, get valuable lessons may be learned by the observing classes. There are times when abstaining from food becomes a necessity. In case of sickness it is often a benefit. Sometimes persons are placed where food cannot reach them for several days. Knowing the facts already learned from fasting, persons with ordinary health and good will power may avoid in a fast fourteen or twenty days with but little inconvenience. If they are placed where food cannot be obtained for several days they may rest contentedly, knowing that it is possible for them to live through it with but little trouble.

Religious Essays.

For the Brethren of W. C. C.

SOWING AND REAPING.

BY JOHN D. ZOLLERS.

The aerial regions are vocal with song,
The bright vernal seas in his her-
The cold piercing winds of stern Winter are gone,
With its aspect so cheerless and drear.
The farmers are urging the seeder and plough
To scatter the grain in the field.
Their chances for sowing are valuable near,
Who sows not can look for no yield;
Each husbandman knows he shall reap thus,
He sows,
Be it wheat, oats, barley, or corn,
No doubting and quibbling has fat as a
gross,
Twill render its natural return,
Tis a law in our being that cannot fail,
We shall reap what we sow in the field.
Be thy words of advice heavenly pure
Or words of division and strife,
The gospel-field is open for all,
And the humble sower will sow,
The seed is growing in its native soil,
To gladden their harvest years,
The golden season of life is now,
The seeds of truth to sow;
O scatter them freely, in peace or in strife,
Perchance they may quicken and give life,
The wonderful harvest is coming on,
To award us with seed of grace,
When all must convene at the Judge most
throne,
And assuredly reap what we sow.

THE BAPTISM OF THE HOLY GHOST NEEDFUL.

BY J. J. J. J.

THE work of the Holy Ghost is divine; the Holy Ghost or Spirit is the Comforter of the church. The spirit directs us in our duty, and enables us to approve things that are excellent or distinguish between things that differ. The hearts of the chosen are commonly comforted and enlightened in proportion as they glory in the mystery of godliness, and are filled with the fullness of God. In the Word of God there is a precious measure, an inexhaustible measure, and we can only be enriched from this in proportion to the measure we are filled with the spirit, and in proportion to the simplicity, humbleness, and perseverance with which we seek it. These treasures cannot be discovered by the proud and unbelieving; they are hid from them. Nor can they be discovered, dear reader, by any one only by diligent study and ap-

plication of the mind daily. We need not be discouraged for we are unlearned, because we have but one talent. It matters not whether we have one or five talents; if we have the aid of the divine spirit we may be trained for heaven, and all unite with the hundred and forty thousand in singing the new song. If we ever sing this song, it will be because we have learned it, and have occupied till the Master comes.

There are inquiries what constitutes a thorough preparation for the ministry. Certainly an important question. We believe that the will of God will furnish the inquiring mind satisfaction on this subject as well as on other Bible subjects to which our attention is called. Nothing less ever has been so holy that it was not abused. Nothing has ever been so plain that it has not been misunderstood. There are extremes in nearly everything. There might be such a clinging to having too much stress upon *human* learning as constituting the principal part of an education for the ministry, and too little stress laid upon the necessity of the baptism of the Holy Ghost. Permit me to ask what qualifies or prepares one for this work? Is it because we are for the most part unlearned? or is it simply a college education? We answer, By no means. Although education is important, it is not by far the principal part of an education, or qualification for the ministry in the common acceptance of the term. The apostles were unlearned. They were not in a class of preachers as in all probability will ever be produced. We cannot hold this as an argument, that learning is unimportant, for we believe since the days of the apostle there have been numbers of learned men who have been useful and efficient in the church, and on the other hand there have been many learned preachers, — men who were men of human learning, never knew what to say and do to promote sanctification in the church, but were in headstrong and lost. This proves that the natural influence and usefulness of human learning is not so much in its literal attainments, but in a measure he is filled with the fullness of God. With our union and communion with Christ and with the Father through him by the supply of the Spirit, we can do nothing; we must be complete in him.

Then all we want we derive from his fullness. What we need and must have is the "Baptism of the Holy Ghost." If all were Israel that were of Israel, if all were washed or cleansed in the atoning blood who have been immersed in water in symbol of this washing, there would be a fitness for induction into the sacred ministry; all would be members of the commonwealth of Israel, and our entire being imbued with the Spirit of Christ. We have peculiar need to insist on the need of the Holy Ghost at the present day, while many are employed in beguiling men and depreciating revelation. We have need of the baptism, from the fact, "Though we understood all mysteries and all knowledge, and could speak with the tongues of men and angels," and have not the Baptism of the Holy Ghost we are nothing.

We need knowledge, but depend upon it, all boasted knowledge that is in the least opposed to the mysteries of godliness is worldly wisdom—a vain deceit. We want that knowledge that brings with it godliness. We want wisdom that brings us close to peace and righteousness and makes our homes happier. In Christ is hid all the treasures of wisdom and knowledge; all else is foolishness. "If any man have not the Spirit of Christ, he is none of his." Then what good would three thousand men do us, be they chosen from the college, from the seminary, from the farm, or shop, without the baptism of the Holy Ghost? With out this baptism there would be a sad failure. The greater the number of ministers and lay members that have not received this baptism, the greater the "jangling and party zeal." Bitter looks and hateful animosities, all such are murders and enemies to God, — are in the way of the mission of Christ and his Word to save the world. Then, dearly beloved, let us wake up to this important truth and insist upon it, in the whole course of our education, be that in the College, in the field, in the shop, or in the pulpit. Then God will be our helper, and our labor will be crowned with success and we may worthily praise and magnify his holy name.

1860-61, D. C.

THE best consolos of human hearts are those who have suffered most, and endured much.

For the Brethren at Work.

THE SECOND COMING AND MILLENNIAL REIGN OF CHRIST.

BY JAS. EVANS.

WRITERS on prophecy and eschatology are divided into two great classes called pre-millennarians and post-millennarians. By the former we understand those who look for the personal coming of Jesus and the resurrection of all who sleep in him, before the conversion of the world or the establishment of Christ's universal dominion over the earth. By the latter we comprehend those who teach the triumph of Christianity and the conversion of the world before this age closes; before Jesus comes in the clouds of heaven, a thousand years of peace and rest will exist, and that the distinction between world and church will cease, the narrow way will be thronged with travelers and all outward troubles cease. This class of expositors teach the entire destruction of the globe, its complete annihilation and return to nothing. Believing as they do, that God made all things out of nothing, they conclude that the Almighty Creator will remand it back to its original nonentity as though it never was. The first class teaches that God foresees the end from the beginning, and that he made the earth for his pleasure and for the manifestation of his glory and grace. God once smiled on the earth, and at its birth the morning stars sang together and the sons of God shouted for joy. Then came sin and the curse, but this fair earth is to be redeemed, Satan dethroned, and in the palingenesis or regeneration a more glorious anthem will raise and angels will strike their harps anew, and sweeter strains will be sung than at creation's birth. Thus eternal wisdom sang before mountains were brought forth, "My delights were with the sons of men." The earth is not to be an eternal wreck, stranded on the shores of time, but in a changed form, to be the tabernacle of God when the glories of the descending city shall fill the earth. Such is the bright future that cheers us amid the gloom and shadows of death, which have fallen on our earth. We see creation made subject to vanity, and the mantle of death over the world. But beyond the tide, the storm of life, the troubled sea, we

see light beaming from the eternal throne, around which is seen the emerald rainbow heralding creation's deliverance, when the heirs of glory, the sons of God shall be manifested as associate judges with him who is the Restorer of all things, the desire of all nations, to whom every knee shall bow in heaven, in earth, and under the earth. Amen and amen.

The second appearing of Jesus before all nations can be blessed and the glories of the coming age and ages to come was the faith and hope of all the primitive Christians, as we shall show in due time. We can trace this faith to the apostles just as we trace trine immersion. Irenæus, Justin down to Lactantius inculcated it. No voice of dissent was raised to it for 300 years, but when the falling away commenced it was treated as an allegory, then as a doubtful opinion, and at length as a heresy.

When we examine the New Testament we find reference made to the coming of Jesus to judge the living and dead 400 times. Surely this is sufficient to obtain for it a respectful hearing instead of being treated as an untaught question and a useless, dangerous dogma of mere speculation. The mistakes and fanciful interpretations of prophecy are no valid reasons why we should close our ears to the testimony of prophets, Jesus and his apostles. We might just as well repeal the ordinances of the gospel because they have been perverted and abused by men as to refuse to hear and understand the testimony concerning the blessed hope and the issues involved in the coming of Jesus, as earth's rightful King and the Judge of all.

There is no other event for which Jesus teaches us to watch and wait. Nowhere are we told to wait for death as a good angel keeping the pearly gates. No we wait for God's Son from heaven. 1 Thess. 1: 10. Jesus is our forerunner through the veil. He prepares a place for us, but he comes again, takes his bride to himself and brings her into the King's palace. No sweeter promise left on record than this: "I will come again and receive you to myself." What shall be given then? A crown of glory when the chief Shepherd shall appear. Before this crown can be given, Jesus must return. No resurrection of the Lord, no abundant entrance into

the everlasting kingdom, no destruction of death till Jesus comes. Before he comes our lives are hid with Christ in God. Col. 3: 3. But when he shall appear we shall appear with him in glory. The jasper-walled city is not the home of the soul as poets falsely sing, but the home of body, soul, and spirit, all externally combined never to be separated. No inspired seer ever saw disembodied souls upon the throne or within the pearly gates, but under the altar with white robes waiting the little season. After we leave this tabernacle there is nothing tangible or corporeal till we reach the resurrection shore and our feet stand within the gates of the city, built by God.

Honest men differ as to the state of the soul between death and the resurrection. We feel no concern about it. So long as we know our lives are hid in God and we sleep in Jesus we are contented to let that portion of time be what the Lord makes it. We cannot alter the divine arrangement, and soon the question will be settled with us all. But beyond the dream land, the shadowy world, the reign of death, there is a land of pure delight where thrones will be set and we shall live and reign with Christ. We reach *terra firma* on the resurrection shore. We clasp immortal hands there, and enjoy the perfection of being in that sinless world. We enter no list of controversy here. We affirm nothing as to the state of the dead, but we implore our brethren to refrain from clothing the death state with resurrection glory. When we read that a brother has gone to his final reward, we feel sad to see precious promises forgotten. Is there no reward when Jesus comes? Do we wear the crown, bear the palm and reign with Christ as soon as we die? The final reward is at the resurrection of the just. The old-fashioned doctrine of the resurrection is fast fading from the minds of the nominal church. We see the poison of the Hymenean doctrine permeating the church. The resurrection is passing and Jesus will never return again, is becoming the belief of many. But we will wait till Jesus comes. We will stand by the old landmarks and love his appearing. Remember, dear reader, that it is written in the Book that you receive as divinely inspired, that to them who look for him he will appear the second time without sin unto

salvation. The faithful bride rejoices in hope of seeing her husband. It is the unfaithful bride who fears to meet the man she is wronged and for whom she has not lived. Do we love to see him to whom we are espoused and to whom we are joined in deathless bonds?

For the Brethren at Work.

CHRISTIAN PANTHEISM.

BY C. E. BALSBAUGH.

To Sister Mary C. Norman, of Sharon, Minn.:

SCIENCE has proved it, even while loudly proclaiming that God is a myth of the frightened, perverted, priest-ridden imagination. Professor Haeckle, of Germany, the boldest, most irreverent, God-mocking atheist now living, has shown incontrovertibly a thousand times that there is a God by the very natural laws he so blindly and thoughtlessly carelessly to demonstrate His non-existence. "Know thyself" is to know God as a fact just as we know that sea can be by the light he sheds. To know God as we know ourselves, is something higher and deeper, and amounts in some sense to identity. "I am not I, but Christ in me," is the only knowledge of God that serves. "I am the living bread which came down from heaven: any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life." "For my flesh is meat indeed and my blood to drink indeed" John 6: 51-55. This is still the high-capture and the most radical fact of the sacrament, the most noticeable bombast and mysticism to paralyze and sadden. All blood-born, man-born, and man-born religionists cry out with their Christ-hating prototypes, "this is a hard saying; who can hear it?" So the saint knows God as he knows the bread he eats. He may be utterly ignorant of its chemical constituents, and of the process of digestion, and the law of assimilation, but he *knows* it is nourished and strengthened, built up and renewed, and thus we know as the most natural, real, essential knowledge. We do not get it by argument, although the very logic of God is in it. We have

faith in food which means the *ultimates* of eating and drinking. Our sense of rejuvenation, and the rivers of living water that flow therefrom, is our faith in its genuine Christian form. Any thing short of this is notion, no matter how much college logic, and polished prayer, and religious punctilio, and vainglorious bragadocio, and presumptions of progress are summoned to support it. *Ichabod* is the superscription on its phylactery. God can be known unto salvation only in one way; namely, as Bread eaten and appropriated, and again reappearing in the form of its original life, God incarnate. The life of every animal, plant, and insect is God. "In Him was life"—all life. Haeckle's Gospel of "Spontaneous Generation" is only the wildest palaver. And just as empty and fatal is the religion of those who imagine that a careful training of our innate religious powers and sentiments, and a faultless ordering of the life on its native moral plane, is Christianity. It is the infidel doctrine of spontaneous generation applied to the higher life. "Ye must be born again"—"born of God." It is no more a figure of speech than the Incarnation of God in Christ. Any responsible life that is dominated by any thing lower than God in its purpose and expression, is accursed. It tends to hell as inevitably as waters run downward.

These are things not for rhetoric, not for speculative theology, but for experience, for the deepest reality of our personal being. God is always waiting at the door of righteousness to welcome in any soul that may be wholly given to the Divine will as embodied in and exhibited by Emmanuel. Those that seek are sure to find, but they must seek at the right place and in the right way. A few weeks ago, I saw a bench full of so-called mourners, praying, screaming, wringing their hands, pounding the bench, straying back and forth, and some on their backs on the floor, kicking and flailing and wriggling even to bruises, "with strong crying and tears" imploring the Divine forgiveness, and at the same time their persons were tricked off in the gaudy, flattering harness of the devil. The preacher walked to and fro in front, clapping his hands, shouting encouragement, and blowing fresh wind fire into those poor deluded petitioners. Would it not be discounting the sufferings of Christ, and

snuffing at the cross and turning the whole Incarnation into a farce to answer such prayers? And have we not just such flesh pampering, cross scorn, Christ-mockers in our own fraternity? They are afraid not to have some "form of godliness," but ashamed of "God in the flesh." A Parisian religion suits them better than inflected Deity who is to the casual mind "without form or comeliness." To be one with God is simply to let him live the beauty and power and sweetness of His life in us according to our capacity to receive it. Just as certainly as we turn with all the heart, soul, and mind Godward, will we be filled with all the fulness of God. The life of Jesus flows in as natural and freely as the beams of the sun through a window when the blinds are removed. God put in man what he put into no inferior creature, viz: His very Self. God has the power of choice between right and wrong no less than we. There is no responsibility without it. In the night by choice is Godlikeness and *vice versa* is devilish. "Ye generation of vipers" includes all flesh-pleasers. "Ye are of your father the devil" means all who prefer the life in which the Cross is not the centre. The Incarnation is bid on the devil and his adherents. No matter the powers of hell. No compromise with the flesh. There is "no man under heaven given a name whereby we must be saved," but the "name above every name," which is spelled out of scourge and thorns and spikes and blood and death ground. Phil. 2: 9-11. Note well the *wherefore* in verse 9. How is works all would be Christians who say "Lord, Lord," and shout the insignia of the flesh, and revel in the self-adultery which it heralds. Who is Christ? The Incarnation of God, and the Antetype of all Christians. "What think ye of Christ?" My "Alpha and Omega" responds the God-born soul. "Away with Him," "Crucify Him," "we will not have this man to reign over us," celebrates the fleshly mind. The issue goes for Eternity. The life that dies not with Christ here, rejoices not with Him hereafter. God is in us and hell as well as in holiness and heaven. In the flesh is the power of the flesh, and the power of the flesh is the power of the flesh. He is the eternal Fatherly Presence. "The law of the spirit" is the Christ

Jesus," is slain "by the law of sin and death" to those who antagonize the cross. The law of the Lord is the flame of endless horror and agony, no less than in Hell's captivity. I AM is the supreme fact of the universe, and our harmony with Him is Heaven. The power of earth and hell cannot keep the peace and bliss of God out of a soul hid with Christ in the depth of infinite holiness and Love.

From the Brethren at Work.

THE ADVERSARY

1 Pet 5: 8

BEWARE OF HIM

THE apostle in this chapter is teaching the elders how to live and conduct themselves in order to show a special light to those who are under their counsel, and in the 8th verse makes use of the following language: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Now the apostles in order to more vividly impress the mind in regard to the deceptfulness of Satan, makes use of a figure. He compares him to a roaring lion. In order to more fully understand the figure, it will be necessary to study the nature of this wild, ferocious beast. The lion is dreaded by all, for he is a sneaking, blood-thirsty beast, pouncing down upon his victim from some place of concealment when not looked for. And while prowling about in the forest he sometimes utters a doleful sound that is at times alarming. If we apply the illustration to the enemy of souls we may learn something in regard to the nature of him. We learn that he is a deceitful being, true to nothing but sin, of which he is the author, and stands in direct opposition to God and righteousness. Having the power to appear as an angel of light, (2 Cor. 11: 14), yet in reality he is nothing but a seething mass of darkness. It is the purpose of Satan to plunge the whole human family into wretchedness and woe; he desires to get them so engulfed in sin as to forget their Creator, who is the source of all blessings, both spiritual and temporal, and thus be taken into sin. Though Satan does not personally appear in this soul destroying work, yet he has his means and tributaries of sin, which tend to lead people away from God and into ruin. The principal of these

is the dance, ball room, saloon, theatre, and gambling dens of all sorts. In connection with these are a host of all manner of evils, which are mediums of his own mechanism, and some of them, we are sorry to say, are hidden beneath the cloak of religion. Now brethren, it becomes necessary that we shun the places of sin which Satan hath established in the world, always looking unto Jesus as the Author and Finisher of our faith, who is the wisdom and power of God unto you who are faithful.

Ed. of Ind.

A PLAN TO AID MISSIONARY WORK

BY J. F. NEHER.

I WILL suggest to the Brotherhood in general for consideration the following plan to aid in missionary work. Let competent brethren be appointed by the Annual Meeting to write out the faith, doctrine and practice of the Brethren, briefly setting forth the main arguments and reasons for our order, practice, etc. The same to be published in pamphlet form for free distribution, and that a brother or sister be appointed in each congregation to solicit contributions to pay expenses of publication.

There are hundreds and perhaps thousands of communities where nothing is known of our people, and even in States and counties where there are organized churches of our Brethren. There are many communities where but a faint idea is had of the Brethren's faith, order and practice. If pamphlets, as above described, were freely distributed in such localities it would, to a great extent, set us in a proper light, and would call forth many to inquire after the primitive faith, order, and practice.

If Brethren going to new fields of labor had a number of such pamphlets previously distributed, they would, in a great measure, prepare the people and save time and preaching in setting forth the doctrine of the church. There are many brethren who are not ministers, and sisters, too, who are anxious and willing to do what they can to extend the borders of church and would take great delight in circulating such pamphlets.

It must be admitted that a great deal of good has been accomplished by the

free distribution of tracts, pamphlets, and papers by the Brethren, which has only been on a small scale. Then is it not reasonable to suppose that if such a work was increased a hundredfold that the result would be in proportion. Many other reasons might be given to prove the propriety of such an enterprise; but let the above suffice for the present.

In order to show where our Brethren are located, a list of our ministers with their addresses might be added. I have known circumstances where persons became convinced by reading the Brethren's works, and went a great distance in order to unite with the Brethren, which might have been avoided if such a list had been in their possession. Now what do you say, Brethren?

Clayton, Adams Co., Ill.

AN EVIL TO BE CORRECTED.

ONE of the crying sins of the age is irreverence. This is too apt to thoughtlessly creep into the language and actions of those who deal much in sacred themes, especially in their moments of relaxation. In the mention of themes the most sacred and awful, some are forgetful for the time of the import of these themes. *The Christian Era* has some excellent remarks on this subject. It says: "Our greatest wonder is, how men who profess to believe in the transcendent themes of the Bible, in a heaven of infinite holiness and in an endless retribution, can bring themselves to talk of them in a trifling and jesting way. We involuntarily ask ourselves, do these men really believe in God, in his Word, in eternal retribution? that millions of their fellow creatures are dropping into endless torment? Do they know what they are talking about? Have they ever considered what these things mean? Do they not see that they are awakening suspicions in the minds of men, that, after all, there is no reality in what the Bible says of a future life and that thus they are taking away from others the whole Word of God, and turning it into fables? This is to dishonor the Divine Word in a most efficient way."—*S&S*.

To simply work is nothing; we must do it for Jesus' sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of the expected fruit.

THE SIGN OF AUTHORITY.

BY ELLI S. C. SHARP.

For this cause ought the women to have a sign of authority on her head because of the angels. 1 Cor. 11:10.

WE quote the above as found in the "new translation," and will make some comments upon it. It will be observed that the words in italics are not found in King James' version, but according to the rules of the last translator, this change was approved by at least two thirds of their number. We give two of their rules:

"That in the above resolutions we do not contemplate any new translation of the Bible or any alteration of the language except where in the judgment of the most competent scholars such change is necessary."

"That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin."

From the above rules it will be seen that the words, "a sign of," were deemed "necessary" by the most competent scholars.

Secondly. This change is sustained by the most "preponderating evidence."

Third. The American translators were in favor of this rendering without any marginal note. (See appendix to N. Testament.)

Fourth. The sense of the context and the spirit of the language demand this change.

Fifth. Many of the most ancient copies of the Vulgate contain these words.

The above overwhelming evidence must decide in favor of receiving these words into the text.

Now a few remarks in reference to that "sign."

Just what it should be, I am not able to say, neither do I think the Scripture does; but it is a plain case, that, whatever is used, it must be something recognized as "a sign of authority." Men's hats are not signs of authority, since they are not worn nor recognized as such. Neither are fashionable ladies' hats such signs for the same reason, and for the additional reason, "because they are fashionable," not "because of the angels." A sign, or an ensign, *always represents an idea, recognized and understood.* For an example, a printed word, a symbol in mathematics, a flag, a dress in the army, at court, in society, or in a church. A fashionable dress represents an idea, so does a plain one, if it be peculiar and so understood. A crown on the head indicates that the wearer has authority over others. The veil (whatever it was) which the primitive sisters wore was a sign showing the wearer to be under authority. A bonnet, if fashionable, is no more a sign of authority than a hat, because it is not worn out of respect to the angels, but out of respect to the fashionable world. Now it may be asked whether it could not be employed as a token of authority. I believe that possible. But it would have to be unlike those the men wear, unlike those the worldly ladies wear; it would first have to be established as a sign of authority. A sign cannot have two meanings at the same time.

Some one asks, "How is it that our old sisters could wear hats by the consent of the church?"

Because they never wore a plain hat on their heads unless they also wore a plain cap under it. The cap was worn as a token of authority, according to 1 Cor. 11:10, and the hat was used as a protection against heat or cold. I have not the least doubt that the church would grant just the same privilege now as ever. If the sisters who want to wear plain hats will always wear plain caps under them and wear their dresses plain, I do not think any one would object, and that would settle the hat question just as it did fifty years ago.

For the Brethren at Work.

GOSPEL PRINCIPLES.

BY JOHN HARRISON.

THERE has been a great deal of fussing about Bible authority for Christian baptism and that Bible principles must be retained; and all admit to that. The Greek Church has ever since the apostolic age practiced trine immersion; and there is no authority to baptize at all, except by the authority of Jesus Christ. Yet when we examine the platform, we find that they are not caring so much for Gospel principles, as many of them pretend to do, from the fact that they are not willing to practice that which they acknowledge and recognize to be Gospel and Scriptural baptism. Most all our modern churches, I do Baptists as well as Baptists, will receive into their number and fellowship those who have been united by trine immersion with a church who practiced it just as handed down by the Greek Church; and as was authorized by Jesus Christ; for it could not be recognized by them if this were not the case; for if otherwise it could not be Scriptural baptism authorized by Christ. Hence, as I stated before, they do not want much Gospel and Gospel principles, as they are all the time opposing the church which they recognize and acknowledge to be Gospel.

Just so with reference to a goodly number in our Brotherhood. With such, there is a great cry about Gospel, and Gospel principles, and Gospel plainness and humility, etc. Some talk about the old order, that of our old sisters wearing the old fashioned hat, etc. I will just say that if such desire to get nearer to the old order, that I for one will promise to help them, for I am a strong advocate for Gospel plainness and old order, so far as it is reasonable and practical; but we think it a self-evident truth that such do not want much Gospel principles and Gospel plainness which teaches practical humility.

Now let us examine the characteristics of our dear Brotherhood. In it, we find an order, or costume, which is acknowledged by every member to be a plain one, and is neat, and decent, and comfortable, and to the world, peculiar, pointing towards humility. Hence, she is still retaining those principles, the very thing about which there is so much fuss and trouble in the church; consequently it is made clear to every intelligent mind that those who are all the time fussing, and in every conceivable possible manner opposing the church and trying to des-

troy those principles of Gospel plainness and humility, do not mean what they say when contending for old order and Gospel plainness; when the truth of the matter is, they are all the time opposing it.

I believe, that every member that comes to the church with honest motives, is actuated by principles, and that necessarily must be the principles of the Gospel. This being the case, can it be possible for such to retain the faith once delivered to the saints and yet deny the principles that brought them into the church?

Good's Mills, Va.

THE MULE THAT WAS ESTABLISHED.

A LITTLE boy was once converted, and he was full of praise. His father was a professed Christian. The boy wondered why he didn't talk about Christ, and didn't go down to the special meetings. One day, as the father was reading the papers, the boy came to him and put his hand on his shoulder, and said, "Why don't you praise God? Why don't you sing about Christ? Why don't you go down to these special meetings that are being held?" The father opened his eyes, and looked at him and said, gruffly, "I am not carried away with any of these doctrines; I am established." A few days after, they were getting out a load of wood. The father and boy got on top the load, and tried to get the mule to go. They used a whip, but the mule wouldn't go. They got off and tried to roll the wagon along, but they could move neither the wagon nor the mule. "I wonder what's the matter," said the father. "He's established," replied the boy. This is the way with a great many Christians.—Selected.

"WHERE am I?" A sea captain in the Bay of Bengal lost his reckoning. The waters where his ship was floating were discoloured, an indication that he was near the mouth of some river, not far from land; but where he could not tell. He dared not go onward. Just then a ship hove in sight; and as it was passing the perplexed captain ran up to the mast head the signal, "Where am I?" And in response he read from the mast head of the passing vessel the signal telling him the latitude and longitude. How many voyagers on the sea of life need to ask the question, "Where am I?" Adrift in the mist and gloom of unbelief they have lost their reckoning. Are they too proud to ask those on board of the old ship Zion, as it passes near them, for information concerning their spiritual latitude and longitude?

"Doctor," said a gentleman to his pastor, "how can I best train up my boy in the way he should go?" "By going that way yourself," responded the pastor.

A PUNCTUAL man is very rarely a poor man, and never a man of doubtful credit. His small accounts are frequently settled, and he never meets with difficulty in raising money to pay large demands. Small debts neglected run credit; and when a man loses that he will find himself at the bottom of a hill he cannot ascend.

Brethren at Work.

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BRETHREN AT WORK,
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GOD'S TRINITIES.

GOD made nature. We may look into it and study it, and thus learn much about God. He also reveals man's state or condition, and tells him what to do to be made better. He therefore has two systems; one in nature and the other in the Bible. The former relates to material things, the latter to things spiritual.

The essential elements of the Christian system are given to us in the divine Scriptures as a series of trinities. Each series is made up of three constituents.

In nature we find the same interesting and instructive order. There are three kingdoms; the animal, the mineral and vegetable. All matter is shown under three forms, solid, fluid and gaseous. In our own being there is body, soul, and spirit. Looking up to God we see him as a Being with the three attributes—goodness, wisdom and power. He possesses not only goodness, wisdom and power, but He is infinite, immutable and eternal. He presents himself to our understanding as Father, Son and Holy Spirit.

If nature reveals so many of God's Trinities and the higher doctrine concerning God himself, we are prepared to come the same order in the Gospel and its requirements. There are the three offices of Prophet, Priest and King which the Lord our God fills. The combination in himself of these three make him truly the Christ of God. The one Gospel delivered by Christ and the Apostles is composed of three distinct acts, namely:

1. That Christ died for our sins.
2. That he was buried in Joseph's tomb.
3. That he arose again the third day according to the Scriptures.

Now this simple fact of the existence of the Gospel does not save any man; nor does the mere admittance that the Scriptures are true,

bring salvation, present, or future, but they must be appropriated by the individual to himself. We must truly and with the whole heart, believe the Gospel; sincerely repent as required by it; and actually and formally accept it as his rule of conduct.

Faith is the eye which recognizes the Gospel to be true; repentance is the will which deliberately resolves to accept the Gospel; and baptism is the deed appropriating it.

When the individual has thus accepted the order of salvation, God bestows pardon, the Holy Spirit and the one hope of eternal life. The man thus equipped seeks three things—glory, honor and immortality. The glory is made up of wisdom, goodness and truth. Fidelity, honesty, and sincerity constitute honor. Eternal existence, love and unending bliss constitute immortality.

In this life the Christian is to be developed and characterized by three grand principles, faith, hope and charity. Faith enables us to repose in the sweet conviction that we are not orphans—not fatherless, motherless and brotherless; but are God's own dear children and Christ's brethren. This hope, as a principle of spiritual life, carries us onward and upward with joy and gladness, being a stimulus and safeguard. Of these three, love is the greatest, richest and brightest which God has placed in earthen vessels. It is the beginning and ending of the commandment: the essence of union, and the glory and crown of all the sanctified. Faith looks up, hope reaches up, and love climbs up; so that man rises to the borders and enclosures of the heavenly land.

Baptism comprehends an action into the name of the Father; a similar act into the name of the Son; and a third act of like character into the name of the Holy Ghost. The Father draws the sinner unto himself; the Son dies for the sinner; and the Holy Ghost provides him of sin, and of righteousness and of judgment to come. The Son purchased us; the Father pardons; and the Holy Ghost sanctifies. The Father sent the Son; the Son brought life and immortality to light; and the Holy Ghost leads into all truth. Being baptized into the name of the Father is the consummating act in recognition of his part in our salvation. Being baptized into the name of the Son is the recognition of his office and power in our behalf. Being baptized into the name of the Holy Ghost is the recognition of his part in our present and future salvation. In short, the three divinely appointed acts constitute the one reception of the terms of salvation.

Looking farther we notice the next trinity, the three ordinances—feet-washing, Lord's Supper and the communion. The first is designed as a test of having part with Christ and a means of happiness. (John 13: 8, 17) The second is designed to point us to the coming of Christ when he will eat the great feast in token of the glorious triumph of truth over error—of freedom from sin and the second death. The third is commemorative of what Christ did for us. Each ordinance has a significant

peculiar to itself, yet the three point to eternal happiness as the fruit of obeying them.

The Christian finds comfort in knowing God as his Father, and of knowing the Lord Jesus as his elder brother. He is dependent for this knowledge upon the Holy Spirit who alone reveals the Father and Son to him.

As faith gives expression in obedience, so does love reveal its work in the heart by conforming to the will of God. Love constrains the saints to greet one another with the kiss of charity. All this is simple and beautiful and consistent when the kiss is regarded as a consummating act of a series.

We have thus briefly called attention to some of the trinities of the Christian system; and we beseech the reader not to dismiss it with a passing notice as being a matter of mere curiosity; but to examine it in the light of truth; and endeavor to realize all the facts and blessings so freely placed within the reach of man. Christian life is a total failure without love and obedience.

M. M. E.

THE POWER OF THE ANNUAL MEETING.

IF properly considered, there is but little ground for a misunderstanding in regard to the power of the Annual Meeting. A meeting of that kind becomes a necessity because the condition of our minds requires consultations that we may arrive at the same conclusions.

Neither the A. M., nor any other ecclesiastical body has power to make laws that are in any way essential to salvation. All law-making power belongs exclusively to God. His laws are perfect as all laws pertaining to our religion should be. He commands and we are to obey. His laws are made and placed on record within our reach. It is in our place to obey them. It is the duty of the church to see that these are faithfully taught to the people and obeyed by those who have embraced the principles therein enjoined.

In Annual Conference we can meet to consult in regard to what the written law teaches. If it is decided that the written law forbids the wearing of gold then the wearing of gold should be made a test of fellowship, not because the A. M. says so, but because it is forbidden by the written law of God. We also decide that war is contrary to the plain principle of the Gospel. According to the same rule we should regard it as a test of fellowship and always refer to the written word for proof. Thus we might proceed showing how the A. M. may point out the "thus sayeth the Lord" for everything that is necessary as a condition of either salvation or membership in the church.

We think it is the duty of the meeting to decide what is law and what is not. Then it is the duty of the church to see that these divinely written laws are properly carried out. If in our A. M. these things were kept constantly in view there would be but little ground for disagreement.

J. H. M.

If there were never any clouds we could not enjoy the sunshine.

THE GOVERNOR.

OF late circumstances have called our attention a good deal to machinery. We have been spending much time in the pressure-room looking after the new boiler and engine just put in place. We made up our mind that the boiler is first class; is made of good material, well put together and strong enough for all the demands we will likely ever want to make on it. But it takes fuel to run it; and then it requires considerable water and the proper amount of care.

The engine also seems good—made of good material and put up in a workman-like manner. The connections between the boiler and engine are all right. As we behold the outfit we concluded that it ought to work admirably. A good boiler to produce the steam, and an engine to apply it certainly ought to do good work. But we learned that there was something else of importance to be considered.

Every engine is supplied with a governor—a delicately constructed machine to regulate the steam in its work. The speed and steady motion of the machinery are governed solely by the governor. Seemingly there is no power in the governor, but it regulates the power furnished by the boiler.

Our mind then turned to another grand piece of workmanship—the body and the mind—having all needed connections. The body may be in the most healthy condition, the mind sound; yet there is something lacking. The mind leads off—goes crashing through the world, making everything around jingle. At other times it is too slow for any practical use. When it does go, it moves in jerks, causing everybody to dread it. There is no dependence to be put in it. If it is put to work there is danger of its jerking everything to pieces. It lacks a governor to regulate its power—a very little thing—yet without it the whole affair is useless to the world or anything else.

I know of nothing more in demand among the people than a set of governors—an apparatus to regulate the mind and body. Persons supplied with these, properly used, would be able to accomplish an astonishing amount of good. Their conduct would be so uniform and reliable that they could be trusted by every body. May God help us govern ourselves.

J. H. M.

COMMITTEE WORK.

THE following from the pen of R. H. Miller, in the *Precher*, is so well adapted to the occasion that we cheerfully give it to our readers:

There is one source of trouble in our church that is so unreasonable that it should be stopped. That is, the way committee work is attacked through the papers. It has frequently been the duty of committees to decide cases that are of a public character, and as would be expected, some are not satisfied with the decision, and they have written articles in opposition to it,

giving their views without investigating the case. In that way they are almost sure to give only one side of the question. A very partial statement is generally made, to create more hard feelings and prejudice when there is already too much. Now we would not screen any committee from responsibility, but there is a legal and proper way to hold them to account for their work; one of which they cannot complain. That is to bring the matter before the next Annual Meeting, and investigate their work. Some articles have been written against the work of committees sent by Annual Meeting and the case never referred to, are called up at the next meeting. This course will do harm. It is unfair, and never settles the business it attempts to disturb. Then the writer of such articles is never held to account for what he writes. To contradict his statements is only to continue the course he has already pursued too far. It would not be an investigation of the case if continued a whole year in that way. The only proper way is to bring the matter up in Annual Meeting for reinvestigation. If any parties are not willing to take the responsibility of that, they had better let it alone.

Last Spring the Peabody church, Kansas, concluded to build a meeting-house. One of the brethren sent us an article for publication calling for help. In the article it was stated that printed blanks would be sent to the house-keepers. After carefully reading the article, we concluded that it was not written in a way calculated to influence members to give very freely, so we concluded to wait till one of the blanks came then we would call editorial attention to it and urge the Brethren to take up collections. But the blanks never came, hence we thought it was all right. But lately a long article appeared in the *Progressive* severely censuring the BRETHREN AT WORK for refusing to publish the article referred to. We did not think it was treating us just in the right way, for we are always anxious to do all we can to assist needy churches in getting houses of worship. We thought this explanation due the public since the appearance of that article in the *Progressive*. The church here has already raised over \$24 60 to assist building the meeting house at Peabody, Kansas, so that it seems that instead of opposing them at this point we are actually helping them to build their meeting-house, and hope to, some day, worship with them beneath its roof.

LOVING confidence in others may sometimes be caused by our own lack of judgment. Occasionally we form too favorable an opinion of persons, and when they, after a more extended acquaintance, fail to come up to our expectations we begin to lose confidence and sometimes censure them. Now the fault may be entirely on our side. If you find a piece of metal, and think it is gold you will prize it very highly until you learn that it is copper, then you are disappointed. Of course it would not be the metal's fault, but your own. Just so it may be with the estimation we place on those around us. Persons who have but two talents are not to blame when you think they have five, but you are to blame for not knowing any better.

AMONG THE ROCKIES

FOR years we have had a desire to visit the Rocky Mountains and behold God's handiwork in that part of his footstool; hence, as time rolled on and we grew older, the desire was stimulated until opportunity was given to realize the wish. On the 5th of July, D. L. Miller and wife, and Abram Miller of Hagerstown, Md., left Mr. Morris for a journey to the Rockies, as it were, we took our departure from Lankark. We met in Kansas City on the 6th and the same day started westward over the Atchison, Topeka and Santa Fe Railroad. This great thoroughfare extends through a fine portion of Kansas, and for hundreds of miles our vision was greeted with thousands of acres of corn which would have made the hearts of our eastern farmers heave with gladness were they the owners. And there were the hundreds and thousands of wheat stalks indicating a bountiful supply of the staff of life. Surely Kansas will not go a-begging this year; but is able to supply many of the needy ones West and East.

The distance from Kansas City to Pueblo over the A. T. & S. F. R. R., is 634 miles. We were pleased to notice the kindness of the conductors and the excellent management of the road all along the route. And we were doubly joyful in the absence of any dust on the way, thus rendering the trip pleasant and enjoyable.

From Dodge City West, or about half of the State, the country is adapted to stock raising along the Arkansas River. Thousands, yea tens of thousands of cattle and sheep graze on the hills and in the valleys, and as the train speeds onward on one side of the river, the immense herds and flocks on the other side present a scene enrapturing to the tourist. On reaching Pueblo, Colorado, we find ourselves 4713 feet above the level of the sea. To give the reader an idea of the altitude of many points in Colorado, we state that M. Morris, our starting point, is about 700 feet above the sea level, and Kansas City not quite 800 feet.

Pueblo is situated in the eastern part of Colorado on the Arkansas river, at the point where the river emerges from the mountains and passes off into the great plains of Kansas. The A. T. & S. F. R. R. road ends here, while at La Junta another line begins and extends South-west into New Mexico, and is fast reaching towards California. The Denver and Rio Grand, extending from Denver South to Española, N. M., also passes through Pueblo. The union depot at this place presents a busy scene, as thousands come this way to the mines in the direction of Leadville, Gunnison, Silver Cliff and other noted points. There are smelting works, steel works, iron works and many other manufactures here which give employment to thousands of men. Churches, schools, newspapers and business trades are prevalent. It contains a population of 8,000 and is rapidly increasing. Pueblo may be justly termed the gateway of a great commerce between the grain-growing and stock-raising regions of Kansas and the mines of Colorado and New Mexico.

From Pueblo we take a pleasant run North 120 miles to Denver. We pass Pike's Peak, Colorado Springs, Castle Rock, Divide, Little Buttes and other noted places on the way. Of some of these places we shall say more in a future letter.

As you enter Denver, a pleasing sight meets your view. Its bright new buildings, broad streets, and the business bustle and commotion compel you to believe that you have arrived in a great inland metropolis. It is the commercial center of the State. In eighteen months the population increased nearly fifteen thousand. It is the railroad centre, and from it diverge the various broad and narrow-gauge systems of railroads in the State; These roads branch out through the farming and mining portions of the country, reaching many places not only of commercial value, but of great interest to the tourist. The peaks, canyons, gulches and foot-hills of Colorado are objects of wonder and admiration to travelers.

Denver is called the "Queen City of the Plains." It has a population of nearly 50,000, and predictions are made that it will reach 100,000, the next ten years. It is 5197 feet above the level of the sea. The Rocky Mountains are twelve miles distant. The range may be seen for more than two hundred miles, forming a magnificent scene just about sunrise of a clear morning. To the North and East are plains for hundreds of miles, and upon these are some excellent farms, good crops being raised by means of irrigation. These plains are not level, but gently undulating, presenting a great variety of change and beauty.

The Platte river rises in the Rocky mountains, and comes flowing swiftly by Denver and then spreads out eastward through Nebraska, and finally empties into the Missouri. The Boston and Colorado Smelting company's works are at Argo, in the suburbs of Denver. They shipped \$2,730,500 worth of gold and silver in 1880. To produce this, there are thirty kilns for roasting and desulphurizing the ore; ten ore calciners or roasting furnaces; eight furnaces for refining and five melting furnaces. Each furnace has a smoke-stack 100 feet high. One hundred tons of coal are consumed each day.

The Union depot, used by the Denver and Rio Grand and the Union Pacific lines is 503 feet long and 63 feet wide, French roof and tower 115 feet high. Besides this, the platform or covered depot for trains, is 645 feet long and 141 wide, and contains six tracks. The depot proper is the finest in America in point of outside architecture, and as convenient as could be desired. It is a marvel of beauty as well as a wonder to the stranger. We mention these things that the reader may know that energy and intelligence are not confined to the East, but they have reached across the continent and are being felt in all parts of this beautiful country. We might name many other great business enterprises of Denver, but think this quite sufficient for this letter. Our next from the mountains.

M. M. E.

SUNDAY.

BY A. W. VANIMAN.

IN contemplating the purposes for which Sunday was established, the thought comes to me, do we truly realize the importance of the day?

Our day, which we call Sunday, was anciently dedicated to the sun, hence the name.

God worked six days and rested from his labors on the seventh. In this he laid a pattern for his people to follow. The law says "Remember the Sabbath-day to keep it holy." What is meant by this? Does it mean that we shall put on a long face and look solemn all day? Surely not; if there is one day in the week we should be joyful and happy it is on Sunday.

The mind should rest as well as the body, and no mind can get a good rest without it is in a joyful mood. There is no better medicine for the mind than a few hours of pleasant association and cheerfulness. No other should Sunday be a day for foolishness by any means. The Jews made the Sabbath a day of worship.

Christ arose on our Sunday which has ever since been observed instead of the Jewish Sabbath. It has become by custom and nearly universal consent, a day of worship.

There are good reasons for this. First. In commemoration of Christ's resurrection.

Second. It is a day when all business and worldly cares should be laid aside. Hence the mind is in a good condition to think God for his goodness during the week. But how often is it merely formal. Who cannot remember the different times when they went to church just because they were ashamed to stay at home for fear people might think they were not very much interested in religion? On account of this feeling of shame they will go to church and take a quiet nap, or sit up straight and nod which is worse. Now would it not be better if one cannot possibly stay awake to stay at home and sleep? A large audience has a tendency to give good sermons and a minister can preach better where he sees that the congregation is interested, but one sleep will do more to embarrass a speaker than the absence of two others; for he naturally gets the idea that he is not interesting the congregation. We should not be absent nor being present go to sleep.

We should not work so hard and lose so much sleep in our worldly affairs that we must make up the time on Sunday.

There is another class who make their religion only a Sunday matter. They forget when they get into business. Very often the man who sits next you in church while the minister preaches, "Do unto others as you would have them do unto you," giving his hearty approbation by a significant nod, will cheat you the next morning before breakfast if he gets a chance.

Again, as before noticed, this is a day of rest; but alas for our poor American women! If they live near the church they are likely to get

quite a lot of company. Then what? Two or three hours in the hottest part of the day are spent in cooking and preparing to entertain their company in order that they may go to the table and so gorge themselves with cookies, pies, etc., as to be nearly sick for a day or two. The father and brothers rest and entertain the company while the mothers and sisters are toiling and sweating in the kitchen by the hot stove. Why all this? Custom is the fault of it. I do not mean to say that we should not have plenty of good food to eat on Sunday as well as any other day; but it would certainly be much more pleasant for the women if they could be satisfied to have a common meal on Sunday. Why not have the food prepared beforehand, and set it on the table without all this trouble and work. Some may want something warm to drink; very well, that will not take long nor make much work. Should not mothers and daughters have a chance to be with the company and entertain and be entertained as well as anyone else? A great many of our women who see this, are afraid to make a start in this direction. Some have already made the start and others in the same neighborhood have followed. By our present custom, instead of Sunday being a day of rest for our mothers and sisters it is the most tiresome of the week. This should not be so, and all that is needed to get a great many to change this custom, is a little encouragement and especially from the other side of the house.

To another class Sunday is more a day of torment than a day of rest. How many go to church and are unable to get any good from the sermon because their boots or shoes hurt their feet. Many a person has spent the Sunday in misery just because he tried to force a large foot into a boot or shoe one or more numbers too small. Why all this nonsense and self-inflicted misery? They have an idea that it looks so much more graceful to have little feet; but if God made us with big feet, why be ashamed of them? It only shows a good foundation upon which to stand. Then why not wear boots and shoes large enough to be comfortable, so that our minds may go up to God in thankfulness instead of down to our feet.

The same may be said of those who compress other parts of the body to such an extent as to be miserable the whole day when they should be the most happy. Is this the way to keep the "Sabbath-day holy?" God never designed that we should make ourselves miserable in order to worship him. Instead of giving reverence to God by such practices, we in the very act of worship are violating some of his fixed laws, for which he will hold us accountable and require us to pay the penalty.

We should certainly be as consistent on Sunday as any other day of the week.

ST. MARY, ILL.

This week Bro. Evans commenced a series of articles on the second coming of Christ. We hope they will prove interesting.

Our Bible Class.

J. S. MOHLER, - - - - - EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 43d.

Please explain the latter part of the 4th verse of the 6th chapter 1st Cor.: "Who are those that we least esteemed in the church?"

HARRY GILLAM.

Will some one explain Genesis 4: 15—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark he set on him?

ROBERT T. CROOK.

Does Gen. 4: 1 infer that Cain and Abel were the first-born of all the living? If so, who was his wife?

MARY C. NEWMAN.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were those "devout men from every nation" all Jews, or not?

ROBERT T. CROOK.

THE DOCTRINE OF BAPTISM.

Please explain Heb. 6: 1, 2. We read, we should leave the principles of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, seeing he uses the plural number? In the German the reading is different: "*Von der Taufe, von der Lehre*." Here we have but one doctrine and one baptism. How are we to reconcile the matter?

J. H. MILLER.

M. M. EHELMAN:—

My Dear Brother:—

Your commentary on the above query attracts my attention, and if I understand you correctly, I must beg leave to differ with you, and this privilege, I feel sure, you will cheerfully award to me.

While it is unpleasant to differ from some persons, with others it is rather pleasant than otherwise, and I am persuaded that it will be so with you and myself.

I am aware, that upon this subject there is a difference of opinion, with others as well as between us.

The question to be settled is, whether the principles of the doctrine of Christ here spoken of, has reference to anything belonging to the Jewish dispensation, *i. e.*, either the various legal washings, whether by immersion, ablation or sprinkling, John's baptism or the traditional baptisms of the Pharisees, or whether it is peculiar to the Christian dispensation.—You appear to incline to the former, while I am inclined to believe that the latter is the correct solution of the text for the following reasons:

First, because, while those to whom he addressed this epistle, were Jews, they had been converted to the Christian religion,—had been initiated into the Christian family by having attended to the elementary principles, and ought to have become teachers of others instead of remaining babes and still in need of milk; hence this reproof for their small proficiency in principles of their adoption.

Second, because the apostles exhorted them to press on from these principles, or as expressed by the Revised Version, "Let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of those elementary doctrines of repentance, faith and of the teachings of baptisms and of laying on of hands." These certainly are part and parcel of the Christian covenant, and do not belong to former dispensations.

If *Baptismos*, the plural form, be urged as an objection, as compared with the German *Taufe*, and the "one baptism" of Eph. 4: 6, permit me to say, that I once labored under the same difficulty, and not being able to place these first principles with its "baptismos" under former dispensations, I concluded that the translation must be wrong and ought to be baptism to harmonize with the baptism of Eph. 4: 6, and the German *Taufe*, but ultimately the American Bible Union translation came out, sustaining the doctrine of baptism, and now the Revised Version is before me, with its "teachings of baptisms," therefore the conclusion overwhelms us that the English translations are right, that the German is wrong, and that Eph. 4: 6, and Heb. 6: 2, must be harmonized.

Thirdly, we will try to harmonize them. We will notice that the apostle in his address to Ephesians, intended to impress their minds with the beautiful and essential doctrine of Christian union; that they should give all diligence to preserve the unity of the Spirit in the bond of peace, because there is but one recognized body or church, and only one true Spirit, one Lord, (Law-giver) one genuine faith, comprehending the triune God, and the doctrine of the Bible as set forth in part in these first principles, among which is the one ordinance of baptism to be administered as set forth in the Apostolical commission, and when thus performed, we have the doctrine of baptisms of the epistle to the Hebrews exemplified, and Chrysostom is understood when he says that our Lord in the commission gave us one baptism by three immersions of the body; and we can see the propriety of Carson's Philosophy, wherein he accounts for the apparent discrepancy between Paul to the Ephesians and Paul to the Hebrews. His Philosophy accounts for the difference in this way. When Paul wrote to the Ephesians, he had before his mind the ordinance of baptism, and in his letter to the Hebrews he had before his mind the mode of performing the ordinance.

Submitting my peculiar views to the arbitrament of the readers of the B. A. W.,

I am as ever,

Affectionately Your Brother,

B. F. MOONAW.

THE SEVEN BIBLES OF THE WORLD.

THEY are the Koran of the Mohammedans, the Eddas of the Scandinavians, the *Tri Pitakes* of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the *Zendvesta* and the Scriptures of the Christians.

The Koran is the most recent of these seven Bibles, and not older than the seventh century

of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas.

The Eddas of the Scandinavians were first published in the fourteenth century.

The *Pitakes* of the Buddhists contain sublime morals and pure aspirations, but their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, king meaning web of cloth, or the warp that keeps the threads in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings cannot be traced to a period higher than the eleventh century B. C.

The three Vedas are the most ancient books of the Hindus, and it is the opinion of Max Muller, Wilson, Johnson and our own Whitney, that they are not older than eleven centuries B. C.

The *Zendvesta* of the Persians is the grandest of all the sacred books next to our Bible.—Zoroaster whose sayings it contains, was born in Bactria in the twelfth century B. C.

Moses lived and wrote his Pentateuch, fifteen centuries B. C., and therefore has a clear margin of three hundred years older than the most ancient of the other sacred writings.—*Set.*

From the latter Ocean.

THE JEWISH TABERNACLE.

What became of the Tabernacle which Moses and Aaron made in the wilderness when the temple was destroyed at Jerusalem? Mrs. R. A. D.

EMINENT Biblical scholars say that there is no undoubted mention in the Old Testament of two sacred tabernacles, the one erected in the wilderness, and the other, that in which David put the ark, and where it remained until the completion of the Temple.

The old tabernacle was in the meantime at Gibeon. It is uncertain whether Solomon removed it or the Davidic tabernacle into the temple, most likely the latter. When the journeyings of the Israelites were ended, and they entered Canaan, the tabernacle was erected at Gilgal, where it remained until the country was subdued, and then it was removed to Shiloh, where it stood between 300 and 400 years.

It was thence removed to Nob, where it was at the commencement of Solomon's reign, and when the temple was completed, it is the opinion of some, that it was removed into it. The Temple of Solomon stood, altogether, 424 years, but it was plundered by Shishak king of Egypt, during the reign of Rehoboam, and after that was frequently profaned and pillaged and at last broken down and destroyed by the King of Babylon, and the nation itself, carried into captivity.

TRAVELING BY COMPASS.—A story is told of an old hunter in Michigan, who got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost and lay out as usual. When found, he said, he wanted to go North, and "he tried hard to make it point North, but it would shake right around and point South-east every time." A great many people miss the right direction in life, just because they neglect the Bible.

Correspondence.

Still About the Father's Business.

Ever Beloved Bro. Eshelman:—

I am profoundly and painfully sorry that you must again lay aside the editorial function, and submit to clinic. But nature is inexorable, and makes no exceptions, not even of prophets and apostles. "Ours is Heaven's first law," no law; and earth's is none. God's life is no organism, or insect, or atom, out of the sovereignty of law. We forget this, live and act in violation of the Divine arrangements, and sooner or later the penalty is felt, and by and by we succumb, albeit the retributive protest of God was enunciated all the time, only we were dull of hearing, and went on in the way of transgression until the School-master brought down the rod with a twinge, or prolonged smart. Were it not for the capacity to suffer, "no flesh would be saved." Could man go on sinning, moral or physical, without the necessary result of wrong relation to God, we could know neither the exceeding sinfulness of sin, nor the sanctity of law, nor the preciousness of redemption.

Such an enthusiastic soul as yours needs constant "looking unto Jesus" for the wisdom and restraint essential to a Divinely-led, Divinely-moulded life. Your great tendency is to burn your candle at both ends. Your body is too fragile for the ceaseless and ardent activity of its flaming tapers. The spiritual consumes the material, the mental robs and impoverishes the physical. I am loath to give you up even for a few months, but complete mental idleness is an absolute necessity for a while. I hope and pray you will find the very balm of Heaven in the mountains of Colorado, and be able to resume with renewed vigor the sublime work in which you have embarked. My whole heart is in the triumph of the cross over the odious yet popular forms of infidelity which audaciously thrusts its fists under our very nose in denial of God and His Christ. Go, brother, in the faith and fear of God, and for the time being let *getting well* be your religion. Bother neither about past or future, but simply glide along, living in God as by the simplicity of natural law, as the stream runs between its banks, obeying gravitation as its most unfettered freedom.

If you know what law means, as the expression of Divine immanence, you will know that drugging is not therapeutics of God. Learn, if you have not, the great truth that health and the getting of health is neither more nor less than harmony with the Divine mind in nature and man. Neither earth nor Heaven, nor all the universe besides, has any pill or potion, or plaster, or power, or tincture, or alternative that will cure in contravention of the laws of our being and environments. The rich pharmacopoeia of God is not in bottles and boxes and packages, labeled so and so, but in right living. When God and law are on one side, all the doctors and apothecaries on the earth cannot avail on the other. It is a radical, universal conversion of regimen, reaching from core to cuticle of body, soul, and spirit that opens the door from the lazaretto into hygiea. The divorce from chimeras and

luxuries and fatalities and excesses, is bitter and terrible, but the requirement is absolute. The only alternative in every case is the world over, *this, or death.* A most poisonous, all but impossible return to the organic law, is the only chance for the invalid.

Let these great, God-pronounced truths guide you in your rambles and rots, and be the vouchers of Heaven for restored health on all you do to that end in God's way. Forget not the law and be means of the equalization of the vital force, as it is one of the leading facts on which rest the recuperation of your brain and lungs and spinal cord and entire nervous system.

May Isaac's blessing on the fugitive Jacob be upon you, and bring you back enriched a hundredfold.

Brethren and sisters in Christ, let your increase go up to the mercy seat in dense clouds for Bro. Eshelman. And if he needs anything more substantial than incense, let it not be withheld. "Th. will be done on earth as it is in heaven." C. H. BALSACRE.

From Martin Neher.—Health seems to be good. Weather warm, with a constant cool breeze from the South-west. Harvest is past. Wheat a fair crop; oats and flax were good—all in stocks now. Corn is in ear now, and promises to be a good crop. The season was very good. So far, vegetables are doing well. Land is on the raise. Markets are good. Hope we all feel to bless God for his goodness towards us.—*Monmouth, Kansas.*

From Emily R. Stiffer.—To-day, July 3d, we attended divine services at the East Ninemishill church, Stark county, Ohio, about six miles from here. Nineteen years ago I last attended church there. After singing and prayer, the 11th chapter of 1 Cor. was read by brother John Kurtz, of Ashland boarding hall. Was much surprised on meeting him there. Sermon by J. J. Hoover on the ordinances, followed in German by brother Carver, of Mogadore. I do not understand the German language well enough to get the full meaning out of it, still I enjoyed the sermon extremely well. Am sorry to say that the Brethren here do not have any Sunday-schools. Quite a lot of little folks however were at church. "Train up a child in the way he should go."

Dear brethren and sisters, let us all engage in the Sunday-school work, and see that there is a school organized in every church in the land. After meeting was happy to meet brother Hoover and from the acquaintance of his wife. Had not seen brother H. for about thirteen years. Went in the graveyard to visit my departed cousin's grave, of whom I spoke in my continued visit. So to realize that she is gone. Returning we drove around so that we had a partial view of Congress Lake, of which I will say more in the future. It is a great Summer resort. Sorry to say that the Sabbath is partly forgotten here as we saw some farmers in the evening rake up and haul in hay. Our little boy who had never seen such a thing remarked, "Why has it Sunday, and they are raking hay?" Reader, if you gave a man six dollars, would you like it he stole a seventh one from you? The Lord gave

us six days to labor and do all our work. Is it right that any one should steal the seventh day from him? Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work," etc., is a positive command. Reader, do not fail to observe it or God will hold you accountable for its violation.

Expect to remain here yet some time. My friends, when I shall return home. My friends will address me here—*New Baltimore, Stark County, Ohio, in care of Ephraim Brumbaugh.*

From Dr. J. Sturgis.—Two more have been added to our number by baptism since our communion. One was an old man seventy-eight years of age, and a life long member of the Methodist Church. He is the third one in our village who has been compelled to renounce Methism on account of the vain and worldly character of that church and seek one that will manifest this simplicity of the gospel.—*Waukegan, Ind.*

From Mary C. Norman.—Our Love-feast is past, and long to be remembered by the brethren and sisters here. It was truly a joyful season to be seated around the Lord's table, and there have sweet communion with God our Father and the Lord Jesus Christ, and with one another. Such seasons greatly strengthen our hope in anticipation of the time when we shall be seated around the Lord's table and eat and drink of the bread of life, where Jesus will give himself and receive. Jos. Osg. and S. C. Ohlberg were the home ministers present. D. M. Miller, from Northrup (Illinois), was with us also. Bro. Miller did some sound preaching; he did not shun to declare all the words of this life. The attendance and attention were good, for which the people have our sincere thanks. After our Love-feast, our precious soul was added to the church by baptism; others are counting the cost. We hope they too will soon be ready to take upon them the yoke of Jesus. Dear brethren and sisters, ever pray that we may be faithful to our calling. May the blessing of God rest upon us and all the children of God, is my prayer.—*Sharon, Minn.*

From A. H. Baltimore.—On the 24th of June our elders—Brower and Bishop—came to us from the Salem church and preached five discourses, which seemed to revive every brother and sister that was present with new life in the good cause, and had a good impression upon those that are outside the fold. The first lesson delivered to us was love—"Let love be without dissimulation." No wonder the poet has said:

"Love is the fountain whence
All true nobility flows."

Albany, Oregon.

From M. Ennis.—In our isolated condition our minds wander back to the dear loved ones in the North, where we spent many seasons of joying, and where we could hear the Word preached in its primitive purity. But alas! how different was as here. We have preaching nearly every Sunday by different denominations, and as we are persecuted, truth mixed with error, so that we go home feeling that we were not benefited. When our eyes

Health and Temperance.

S. T. BOSSEMAN, EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

HOW LONG SHOULD WE SLEEP?

THE vital processes of man, like those of all his fellow creatures, are partly controlled by automatic tendencies. Some functions of our internal economy are too important to be trusted to the caprices of human volition; breathing, eating, drinking, and even love, are only semi voluntary actions; and during a period varying from one-fourth to two-fifths of each solar day the conscious activity of the senses undergoes a complete suspension: the cerebral workshop is closed for repairs, and the abused or exhausted body commits its organism into the healing hands of Nature. Under favorable conditions eight hours of undisturbed sleep would almost suffice to counteract the physiological mischief of the sixteen waking hours. During sleep, the organ of consciousness is at rest, and the energies of the system seem to be concentrated on the function of nutrition and the renewal of the vital energy in general; sleep promotes digestion, repairs the waste of the muscular tissue, favors the process of curaneous excretion, and renews the vigor of the mental faculties.

The amount of sleep required by man is generally proportionate to the waste of vital strength, whether by muscular exertion, mental activity (or emotion), or by the process of rapid assimilation, as during the first years of growth and during the recovery from an exhausting disease. The weight of a new-born child increases more rapidly than that of an adult, enjoying a liberal diet after a period of starvation, and though an infant is capable of forming abstract ideas, we need not doubt that the variety of new and bewildering impressions must overtask its little sensorium in a few hours. Nurseries should therefore be permitted to sleep to their full satisfaction; weakly babies, especially, need sleep more than food, and it is the safest plan never to disturb a child's slumber while the regularity of his breathing indicates the healthfulness of his repose; there is little danger of his "oversleeping" himself in a moderately warmed, well-ventilated room. Never mind about meal-times: hunger will awaken him at the right moment, or teach him to make up for lost time. Three or four nurseries in the twenty-four hours are enough. Dr. C. E. Page, who has made the problem of infant diet his special study, believes that fifty per cent. of the enormous number of children dying under two years of age are killed by being coaxed to guzzle till they are hopelessly diseased with fatty degeneration.—Dr. FELIX L. OSWALD, in *Popular Science Monthly* for July.

A PERNICIOUS HABIT.

(Lynchburg, Virginia.)

A PERNICIOUS habit of cigarette smoking cannot be too strongly condemned. Only a Sunday or two ago we counted eight lads from seven to twelve years of age, standing in

front of a fashionable church door, fresh from their Sunday school teachers, each and every one smoking cigarettes. There was a spectacle not calculated to impress one favorably with the virtues of either the present or the future generation. Boys eight or ten years of age, who are carelessly allowed by their parents and teachers to go on dress parade every Sunday morning, and in the presence of a multitude of ladies and gentlemen, go through a regular drill with all the sang froid of veteran smokers, should not be censured if, in after years their vital forces become snapped, and their personal habits become objectionable to the better elements of society. Says the *Itica Herald*: "One of the poorest recommendations that a man can carry with him on the streets, is a cigarette held in his mouth. Nine out of every ten business men in the country would say 'we don't want you,' to a young man who would apply for a situation with a paper to bacco ornament of this kind between his lips and his fingers smeared with yellow from the tobacco. In addition to the objection of appearance, there are physical objections to the use of tobacco in that form. The loose particles of the poor tobacco almost invariably used are inhaled to coat and poison the stomach, and the almost universal use of narcotics in cigarette smoking tends to an appetite for liquor, opium, laudanum, paregoric, and morphine. This last statement has been verified in a practical way near home. James Johnston was found in a deadly stupor from the effects of laudanum poison in Syracuse, Saturday. The prompt arrival of a doctor with a stomach pump saved his life. When he regained his senses he declared that he was compelled to use laudanum to steady his nerves after excessive cigarette smoking. He took a half an ounce of laudanum. He admitted that the use of laudanum was commenced in New York, where he had been a cigarette manufacturer. In the making of this form of smoking material, he said the tobacco is adulterated by the use of opium, and working with it for years he was compelled to use laudanum to taper off after he had smoked several cigarettes. The opium is far more dangerous, treacherous, and insinuating than the liquor habit. An opium eater will lie and steal without a blush, and to obtain that drug, laudanum or paregoric as substitutes, will sell his shirt from his back. Cigarette smoking is bad enough; the other habits that are encouraged by this indulgence are deadly and degrading.—Selected by B. F. Moosaw.

ANOTHER FEAT AT FASTING

JOHN Grisco is testing his power to live without food, under the surveillance of physicians, in Chicago. The following from a daily paper explains somewhat of his case:

GRISCO AFTER FASTING NINETEEN DAYS.

CHICAGO, June 16.—At noon to-day John Grisco weighed 171 pounds, being a loss of three-quarters of a pound in the last twenty-four hours, during which he drank thirty-two ounces of water. His weight to-day shows a loss of only half a pound in the last forty-eight hours, making a total loss of twenty-six pounds in the nineteen days of his fast and six to-day. His appearance to-day was remark-

ably bright, the examination by the physicians disclosing no marked change in his condition. His pulse showed strong and at 66; his respiration was full and deep at 13, and his temperature was 98.2-5.

June the 17th, the day following, Grisco's conditions are not by any means alarming. He is able to lift with ease a dead weight of 500 pounds, and is as active and lively as any man in health.

With these facts frequently brought before the people, we should suppose that they would become convinced that man does not live by bread alone, and that he is not so utterly dependent upon either food or stimulants as the majority of people suppose. It is strange to what extent the belief is common that abstinence from a single meal is very destructive to health, and that to go without food for two or three days is to put the faster in danger of death. There never was anything more absurd or ridiculous to suppose that fasting for a day or two materially decreases a man's strength. Grisco can lift 500 pounds after a fast of twenty days, and any good healthy man may fast for a day or two, at any rate, and put forth just as much strength as previously. The actual fact is that a man has more vital vigor at his command after an abstinence from a meal than he has after eating the meal, provided, indeed, he is not addicted to the use of stimulants, and hence cannot bring his power into action except under the influence of a stimulant.

We are not, by any means, of the opinion that man can live without eating, or that starving is a virtue; but we do say that the popular idea that man is immediately and utterly dependent upon food which has to be supplied every few hours is erroneous. We say also that gluttony is very apt to follow the belief that a man's strength depends upon what he eats. Everybody is seeking to increase his power, and if he believes that this is to be done through eating increased quantities, any logical thinker can perceive that excessive eating must be the result. Let it be known that it is not what a man eats that makes him strong, but what he digests and appropriates, and a great change for the better will take place in the people's habits. Let it not be forgotten also that excess of food is one of the grandest means of preventing good digestion and appropriation.—Dr. Walter's *Health Journal*.

Gov. St. John, of Kansas, has made an enviable record on the temperance question. One of the best things reported of him is his answer to a committee which asked him to sign a bill to reimburse the liquor sellers for their loss caused by prohibition. His reply was to investigate and determine how many paupers, manics, orphans, waifs, and tramps they have made; also the number of homes ruined, and then concluded by saying: "If, in balancing the account, you find that the State owes the traffic anything, it shall be paid to the last cent." The project was abandoned.

THE German newspapers state that the government has prohibited the use of tobacco by boys under sixteen years of age. When the boys are saved from tobacco, and the men from beer, a great deal of present misery will end.

Matrimonial.

BROOKS-SNOWBERGER.—At the house of the undersigned, by the undersigned, July 14th, Bro. Henry G. Brooks, of Fairmount, Fillmore Co., Neb., to sister Sarah E. Snowberger, of York, Neb.
JOHN S. SNOWBERGER.

BULLARD-DIEHL.—At the residence of the bride's parents, by the writer, July 17th, Mr. Anderson P. Bullard and sister Lovie Diehl, oldest daughter of Bro. J. W. Diehl, all of Panora, Iowa.
J. D. HAUGTELIN.

Fallen Asleep.

Blissed are the dead which die in the Lord.—Rev. 14: 13.

SAYLOR.—June 20, 1881, at Falls City, Neb., B. O. Emanuel Saylor, aged 57 years, five months and nine days.

The funeral occasion was improved by the writer from Rev. 14: 13. Bro. Saylor was born in Somerset Co., Pa. A number of years ago moved to Lee Co., Ill., and about nine or ten years ago, from there to Falls City, Neb., where he closed his eyes in death. He leaves a wife and five children to mourn their loss.

In the death of Bro. Saylor, the family lost an affectionate husband and father, the church a loving brother and the community one of the best citizens.

May our loss be his eternal gain!

C. FORNEY.

DICKEY.—Near Fosteria, Ohio, on the 8th inst., sister Nancy P., wife of Eld. L. H. Dickey, aged 40 years, 5 months and 22 days. Funeral services by the writer, assisted by Bro. S. A. Walker, of Bloomville, Ohio.

Bro. Dickey has the sympathy of the neighborhood, as was witnessed by the large concourse of people upon the occasion. May the Lord strengthen him.
* S. T. BOSSERMAN.

RIDENOUR.—Near Mt. Carroll, Illinois, June 30, 1881, Mr. Adam Ridenour, aged 77 years and some months. Disease, consumption.

The funeral services were conducted by the Brethren. He leaves a wife (who is a member of the church), and others, to mourn their loss.

MILLER.—May 30, 1881, sister Elizabeth, wife of Bro. A. I. Miller of the Sugar Creek church, Allen Co., Ohio.

She leaves a husband and one child, to mourn the loss of a kind and affectionate mother. Funeral services by the Brethren from Rev. 13: 14.

D. BROWER.

CAMPBELL.—Near Roundhead, Harden Co., O., April 15, 1881, James T. Campbell, aged 27 years and 4 months.

Deceased united with the Brethren in Jasper Co., Ind., about two years ago, when Abraham Miller was holding meeting. Although Bro. Jas. was isolated from the Brethren, he was not idle, but was at work in the Master's vineyard, sowing the good seed. To the friends I would say, "Weep not as those that have no hope." Funeral services by the writer to a large and attentive congregation.
H. M. BAKER.

SHELLY.—May 14, 1881, near Shannon, Ill. Geo. Alvin, only child of John and Barbara Shelly, aged 2 years, 5 months and 22 days.

S. H. SPURGLE.

TENNIS.—Near Fairview, Fulton Co., Ill., May 27, 1881, sister Louisiana Tennis, wife of Samuel Tennis.

Deceased was a native of Timber Ridge, Washington Co., Md., united with the church at the age of 18, married July 21, 1867, emigrated to Illinois in 1865.

Another kind, loving and affectionate wife, mother and sister gone,—an earnest and devoted Christian taken from our midst. Before her departure she was anointed in the name of the Lord, and then died, resigned to God's will.

ANNIE E. RIBART.

Announcements.

LOVE-FAEST NOTICES.

Sept. 3 and 4, North Solomon church, one and one half miles North-west of Partia, Kan., near Bro. Geo. Ackley's.

Sept. 3 at 10 A. M. Silver Creek church, Cowley Co., Kan. Meeting to continue over Sunday.

Sept. 3 and 4, 1881, at White Cloud congregation, Nowaday Co., Mo.

Sept. 8, at 2 P. M., Whitesville church, Andrew Co., Mo.

Sept. 8 and 9, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Sept. 9, Franklin church, 4½ miles North-east of Leon, Decatur Co., Iowa.

Sept. 9 and 10, at 2 P. M., Coon River congregation, Guthrie Co., Iowa, at meeting-house, 1½ miles north of Panora.

Sept. 9 and 10, Libertyville, Jefferson Co., Iowa, to continue over Sunday.

Sept. 10 and 11, at 10 o'clock, Cole Creek meeting-house, Fulton Co., Ill.

Sept. 20, at 2 P. M., in the Marion congregation, Ind.

Sept. 30, in Turkey Creek congregation, Elkhart Co., Ind. Meeting to continue over Sunday.

Sept. 30, Platt Valley congregation, at house of Bro. J. P. Moomaw, two miles South of Rising City, Butler Co., Nebraska. Meeting to continue over Sunday.

Oct. 8 and 9, at Fall River church, near Fredonia, Wilson Co., Kan.

DISTRICT-MEETINGS.

Sept. 9, Northern District of Missouri, Whitesville church, Andrew Co., Mo. Those coming by rail should stop off at Rosendale.

From the Interior Ocean.

The Mountain Meadows Massacre.

A BRIEF HISTORY OF THE CRIME AND ITS PUNISHMENT.

John D. Lee, a "bishop" of the Mormon Church, was shot at Mountain Meadows March 23, 1877, for the part he took in the wholesale and cold-blooded murder perpetrated there by white "saints" and red sinners twenty years before.

The man Lee left a confession, which was widely printed after his execution, and which contained in detail the substantial facts of the massacre.

Early in September, 1857, a party of immigrants, known as the "Arkansas Company," arrived in Utah from the East, on their way to California. One of the Mormons, named Laney, then living in Utah, and given some food to two of the immigrants, and this came to the ears of certain leading "saints." It appears that Laney had some time previous been a Mormon missionary and had labored in the interests of his sect in Tennessee, where he was assailed by a mob.

He was rescued by two men, father and son, named Aden, and found his way back to Utah. The two men to whom he had given some food, were the Adens, father and son, who were the recipients of Laney's hospitality, extended to them out of gratitude.

For this act Laney was murdered by an "angel of death" at the instigation of a Mormon bishop. While the immigrant company were on their way West, the Mormon leaders, among whom were "Bishop" Dame (who instigated, as Lee claimed, the murder of Laney), George A. Smith, (then First Counselor in the church and Brigham Young's right-hand man) and another Mormon dignitary, named Haight, as well as Lee, conspired to massacre the entire outfit. The "saints" claimed that immigrants who had passed through Utah en route to California, had, on several occasions treated them and their people with indignities, had stolen or destroyed their property, and had given the Mormons just cause of complaint. The followers of Young and his bishops and head men had won over to their interests the Indians residing near and among them, and had sent out Mormon runners, who gathered in the Indians to the number of several hundred to aid them in the butchery.

Under the lead of the Mormons, the Indians attacked the immigrants, killing some and wounding many more. Then there was a lull in the fight.

The immigrants had defended themselves behind their wagons and in pits thrown hastily up in their camp. Then it was urged among the Mormon leaders, who held a council of war, that the immigrants be starved out, but the majority were for carrying out orders which were said to have been dictated by Brigham Young himself.

It was arranged that there be a flag of truce, the Indians to be kept quiet until this was accomplished.

The pilgrims responded to this, and were advised by the Mormons to put away their arms in their wagons and move to another point. This they did. The road they were to take was marked out, and the Mormons and Indians were secreted along the trail behind rocks and within easy range of the passing wagons.

When the unsuspecting company were driving past, they were halted by their Mormon guides, the Indians and the rest of the Mormons rushed in upon them, and dispatched them, man, woman and child. Only a few of the latter escaped.

The wagons of the unfortunates were emptied, the bodies of the slain were stripped and left nude for the time, and later were thrown into shallow graves in a ravine near by. The remains were soon scooped by the wolves and were unearthed and made a horrid repast. When the military found the bones, they gave them a decent burial, and some one carved on a rude stone raised over the graves, the words, "Vengeance is Mine! I will repay, saith the Lord."

It was claimed by John D. Lee that Brigham Young knew of and permitted the massacre. It is highly probable that such was the case.

POOR FUND.

Bro. Bratisher, \$1.00; Lydia Smiteman, 75 cents; Aaron Hufford, 1.00; Margaret Frittsale, 1.00; K. M. Young, 75 cents; Samuel Lear, 50 cents; D. Stoner, 60 cents; Jno. S. Winter, 65 cents; I. S. Grady, 10 cents; Sister Osburn, 1.00; A. Y. Bolton, 50 cents; Geo. Mook, 20 cents; Keelin Leonard, 1.00; Henry Oymer, 50 cents; Walter McClair, 25 cents; G. S. Hyler, 1.00; B. A. Armstrong, 1.00; David Zuck, 40 cents; S. Click, 50 cents; Nancy Jler, 50 cents; Susie Dukes, 45 cents; Sam'l Rid- demberger, 75 cents.

Religious Essays.

For the Brethren at Work.

THE TWO GLASSES.

There sat two glasses filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood,
And one was clear as the crystal flood.
Said the glass of wine to the paler brother:
"Let us tell the tale of the past to each other;
I can tell of banquet, revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight,
Where I was king, for I ruled in might.
From the heads of kings I have torn the crown;
From the height of fame I have hurled men
down.

I have blasted many an honored name;
I have taken virtue and given shame.
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than king am I,
Or an army beneath the sky.
I have made the arm of the driver fail,
And sent the train from the iron rail.
I have made ships go down at sea.

And the shrieks of the lost were sweet to me;
For they said, "Behold how great you be!
Fame, strength, wealth, genius before you fall,
And your power and might are over all."
He! He! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned or a murdered host;
But I can tell of a heart once sad,
By my crystal drops made light and glad;
Of thirst I've quenched and brows I've laved;
Of hands I've cooled and souls I've saved.
I have leaped through the valley and dashed
down the mountains,

Flowed in the river and played in the fountain,
Spent in the sun-bine and dropped from the sky,
And everywhere gladdened this landscape and
eye.

I have eased the hot forehead of fever and pain.
I have made the parched meadow grow fertile
with grain.

I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my will.
I can tell of mankind debased by you,
Tost I have lifted and crowned anew.
I cheer, I help, I strengthen and aid.
I gladden the heart of man and maid.

I set the charged wine-captive free,
And all are better for knowing me."
These are the tales they told each other—
The glass of wine and the paler brother—
As they sat together, filled to the brim
On the rich man's table, rim to rim.

—Selected by Salome Watkins.

For the Brethren at Work.

A FEW THOUGHTS ON DIFFERENT SUBJECTS.

BY LIZZIE HILARY.

AS this is the 4th of July, I thought I would write a few lines for your worthy paper. To-day is a great

day for most people. We can hear the canons roaring in all directions, and people are going to and fro, reaching the place of greatest amusement. What a vast amount of money has been spent this day only for amusement for one day! If it had been put to a wise purpose, what a great amount of good could have been done; but in place of that, much wickedness has been done and many lives lost. This recalls in my mind a sad accident which happened here in our neighborhood Sunday morning. A young man went out into the woods to shoot instead of attending Sunday-school right at his door; but he preferred shooting, so he thought he would clean out his revolver that he might have a good shoot on the Fourth. But alas! while so doing it went off and shot him. Poor fellow. He was a wicked boy; it is said he was a hard-swearing boy. This should be a warning to others. If this boy had went to Sunday-school, his life would have been spared. This was hard for his mother to bear; and she had buried her husband a short time ago.

I was much pleased with the piece written on dress in the last number. I say Amen to the same. I hope more of our sisters will write on this important subject, for I think many of our brethren and sisters have much to lay aside before they can be called a plain people, and more especially on the part of our sisters. When I look over our dear sisters I am made to feel very sorry—to think of the promise they all have made when they were baptized—who would dare to break that solemn promise? Look at our church fifteen years ago and then cast a glance at it now, and see what a change. If the sisters of those days were to come in our church to-day, they certainly would think they had gotten into the wrong place. You did not see them wear laces and a yard of wide ribbon on their caps, and a ribbon bow on their breast almost covering the heart that had vowed never to wear such things. Neither did you see on those sisters ruffled bonnets and bonnets with embroidery. They made their dresses plain, and all they wore was plain. When they went to meeting they always wore their cap and took off their bonnets. I see it is getting to be a common thing with many of our sisters only to wear their caps on Love-feast occasions; and those

sisters fifteen years ago dressed their children plainly; now look at our sisters' children. It makes our hearts swell with emotion to see their little bodies arrayed in such style. They are so good they know not what it is to sin. "Train up a child the way he should go," is language of the Scriptures. If it is trained in pride how do you expect them to reach heaven? Oh the responsibility that is resting on parents! I believe we at all have to answer for our children. If we are willing to train our children right, and feel our weakness, God is ever willing to help us, as his love for us is so great. Now dear sisters, do not think hard of me, for what I have written has been written through love for all. Let us all be faithful, for our time is short; we have no time to make unnecessary things. May God add his blessing and save us all, is my prayer.

Perlis, Iowa

For the Brethren at Work.

THE SECOND COMING AND MILLENNIAL REIGN OF CHRIST.

BY JAS EVANS.

NUMBER II.

ALMOST every creed, ancient or modern, recognizes the personal appearing of our Lord and Savior at the end of this dispensation. Jesus and the apostles referred to it so frequently that it could scarcely be otherwise. True, fragments of creeds and bodies of divinity have not always connected his personal appearing with the millennial reign. The real purpose of the coming of the Son of Man in the clouds of heaven, was, in a measure, lost sight of in the fourth century. The philosophical expounders of the Christian faith of the theological school of Alexandria, who blended Platonism with the Gospel, had little or no use for a millennial reign; hence after the times of Ammonius Saccas and Origen, it began to disappear from the faith of the nominal church. But the fact of Christ's return always retained a place in creeds and works on theology. But with the disappearance of the millennial reign, the glory and attractiveness of the event was in a measure lost sight of. Several reasons may be assigned for its disappearance from the apostolic faith.

1. The union of the church did much to bring the return into disrepute. Prior

the church and the world stood far apart—were two separate organizations. No real Christians then voted for Roman rulers or served in the armies. A follower of Jesus then looked for kingdom to come, for the overthrow of all human rule and the kingdoms of this world to become the kingdom of God and his anointed. But when the church was ruled by a Roman Emperor, she lost her interest in the coming of Jesus. The Bride waited for the return of the Bridegroom until she began to play the harlot. Then she ceased to love his appearing and only thought of Him as the Judge severe. She no longer watched and waited for him as the faithful bride, but she feared his presence and sought by superstitious rites to deprecate his vengeance. Read the hymn, "*Dies irae*" of the middle ages and we fail to find the longing desire to see Jesus, but fearful forebodings of divine wrath.

2. The leaving off to celebrate the supper of the Lord had something to do with this changed relation of mind towards the coming of Jesus. As instituted by Jesus the supper pointed to a sitting down in the kingdom of God. There was a marriage of the whole church to Christ at his second coming. There were guests invited, white linen given as a bridal robe in the day of her espousals. The disciple of Jesus looked forward to this marriage supper as the period when he would begin to reign with Christ. But when the council of Laodicea abolished the feast pointing forward to it, the interest in it began to wane.

3. The coming of Jesus has been for centuries arrayed in terror and gloom, associated with the dissolution of expiring nature, the wreck of matter and the crush of worlds. Preachers and poets have vied with each other in painting the horrors of the judgment day. The arch angel's voice louder than ten thousand thunders' roar; the tearing up of graves, the vast assembly convened before the burning throne, the stern and dreadful aspect of the Judge in which no mercy is mingled; the inexorable sentence of eternal despair; the exultation of the good who shout "Amen" to every wail of the lost;

diverse wrapt in flames, the sun in eternal darkness and not a nature left behind. This judgment cooled all fervor

for the event. Who desired a day fraught with so many and awful calamities to the universe? Who could look forward to the awful consummation without feeling his soul congealed with terror.

True there are solemn issues connected with the coming of the Redeemer, but he comes to deliver the creation from the bondage of corruption at the manifestation of his sons. Rom. 8: 18-24. It is the day of retribution for God's enemies, the day of vengeance, in which Jesus will be revealed in flaming fire to try every man's work of what sort it is. But is mercy clean gone? Has it ceased to endure forever?

For the Brethren at Work.

GOD'S THUNDER

To C. H. Bausbaugh:—

DEAR brother:—I have just finished reading your noble defense of the Truth in No. 26, B. AT W. Would to God that all the brethren would abide so stringently by the plain commandment of humility.

Can it be possible that brother Bashor is the author of that tract entitled "The Voice of Seven Thunders"? Can it be? But the same number tells us on first page that he requests it to be announced that he wrote it.

Five years ago he conducted a series of meetings here, and I never heard such heart-shivering denunciations against pride and worldly amusements and the dominion of fashion. Now he pleads for the license of the flesh. "How are the mighty fallen." I was very gay and fashionable, but he preached all the vanities of dress off my person from head to foot. I could not even retain what he now thinks a mark of Christian liberality. Cuff and collar and ruffle and hat and flourish—all had to go. So brother Bashor's sermons uncompromisingly demanded in their import, and so Jesus and my conscience responded. My flesh pleaded for the liberty claimed in "Seven Thunders," but the "still small voice," and the voice of Sinai and Calvary pronounced the reverse.

Be not afraid to write the whole truth. You will have your reward.

A SISTER OF CENTRAL PA

REPLY.

Your astonishment cannot be greater than mine at the announcement that brother Bashor is the author of "Seven Thunders." The biggest and most startling thing about it is the caption. I love brother Bashor, and have profound respect for his superior talents, and his unsurpassed capabilities as a preacher.

But he has perpetrated a grave blunder from the effects of which he will not soon recover unless he makes a frank and humble confession of error, which I pray God he may do. Let the whole church pray that so great a soul and efficient a worker be not spoiled by either vain philosophy or popularity. Some of us know a little from experience what a dangerous stimulant flattery is, and how quickly it intoxicates unless it is neutralized by full potions of the blood of the cross.

You have acted as all real Christians do in relation to dress. The revelation of God in Christ is preeminently for the heart. The cold abstractions of logic turn it into foolishness. Reason is involved in religion and yet it is not the product of reason. The reason of the Calvinist has demonstrated God a tyrant; and the Unitarian has emptied Christ of his Divinity, and the pedobaptist pronounces baptism non-essential and feet-washing a vulgaritry; and nearly all Christendom have consented to give the flesh and the devil all they ask in the matter of dress. The Holy Ghost will not omit his function where so much is at stake. Dress is too closely related to sin and holiness to be overlooked as an expression of character. We need no ecclesiastical enforcements to bring out the necessary exhibition of the indwelling Christ. The life of the body shapes the body, individual and corporate. Every principle brings out its opposite. Those who walk after the flesh must be held back by bit and rein. God has given a self-regulative energy to all life, and when He takes possession of us there is no danger that he will crop out in our life after the fashion of lawyers and dandies and flirts. These manifestations are no more due to the Divine incarnation than theft, adultery, and murder. We all err in many ways. Pride and self-seeking and passion take many forms, and many have a momentary eruption in the best. But the person who defends these evils in any form, and ever makes a religion of them, is "blinded to the god of this world." No matter whether such person wears a grey, coarse shad belly, or the latest Parisian cut. The dress question is not settled by making laws about certain costumes, or passing prohibitions relative to certain misdemeanors in apparel. This may all be necessary, but touches not the bottom of the

trouble. Fellowship with God, a true apprehension of Jesus in the Spirit, not only in the matter of rule, but in the fact of life, is the only infallible remedy. To live by rule, even a Divine rule, is not religion; but to live the life of which the rule is the shadow or symbol. Christianity is the life of God in Christ embodied and expressed in the individual. There is nothing that settles itself more easily without ecclesiastical interference, than dress. The reason is obvious. In no form does sin crop out more naturally than in display. The love of beauty, and the desire to be in it and of it, is God-implemented. Sin has perverted it. No sooner does the Holy Ghost make "sin-exceeding sinful" than ~~it~~ ^{it} ~~is~~ ^{is} ~~in~~ ⁱⁿ ~~dress~~ ^{is} among the first to fall under self-condemnation. The Christian will inevitably settle the question on the side of the cross. He cannot help it. The voice of God never gives an uncertain pronouncement. Bashor's "Seven Thunders" are not God's Thunders. He has my fraternal regard notwithstanding his defection, my deep sorrow for his truce with the flesh, and my sincere prayer for his speedy illumination, conviction, repentance, and return to the Cross. There is light and peace and power.

Look unto Jesus. He is God and man, and his life is comprehensible to a child. He is not of the world. Not born of the flesh, though through it. Keep your heart warm with the pulsations of His. This is impossible under the flutter of fashion. His love will enrich you beyond gold and silver and rubies. His indwelling will yield you all the fulness of satisfaction and bliss of a rapturous wedlock. The cross is the medium through which all this comes. To coddle the flesh is to be lost. It has its claims and must have its honors, but the cross prescribes the mode and the limit.

C. H. BALSBAUGH.

For the Brethren at Work.

THAT INQUIRY.

BY G. A. SHAMBERGER.

WHAT is Christianity? How often must brother Balsbaugh rise and show the principle upon which *order* bottoms? Oh it was wonderful to see the feathers fly when he got hold of the owl of seven hoots. There is, in warped minds, a nameless something

which says, "give me light," when in the full blaze of the noonday sun. *Everything after its kind*, properly sought out, is worth volumes from the ablest pen. I remember one case *not* after its kind. This must afford much comfort to the anti-orderist—"wolf in sheep's clothing." In presenting Christ crucified, Bro. B. is most happy to stand at the side and not in front. Praise God that he is spared unto us.

For the Brethren at Work.

ON THE DEATH OF SHARON BOSSERMAN.

BY MES. Z. M. WOODS

[Lines inscribed to Mr. and Mrs. S. T. Bosserman on the 10th of June, 1881.]

Our Father and our God in heaven,
We pray that we may be forgiven,
If in our hearts great sorrows dwell
Since we have bid our child, farewell.

Father, we know he was only lent,
But to give him back, could we consent?
When to us he was so very dear,
We hoped to keep him longer here.

But he has gone, our darling's gone,
And we are left on earth to mourn.
We know this jewel was thine own;
Help us, Lord, to say "Thy will be done."

It seems so hard to let him go,
For we had learned to love him so.
How can we bear to think he's gone,
Never again to us return.

So suddenly our precious one
Was hurried quickly from our home,
To dwell with Christ, yes, Lord with thee.
Who said, Let the children come to me.

Heaven seems dearer to us now,
Since one we loved will surely bow
Before the great Eternal One,
Who taught us to say, "Thy will be done."

Farewell, Sharon, we may say, Farewell,
Until we are recalled with thee to dwell;
You'll come to us on that bright shore,
Where death can never part no more.

Your brother, and your sister, too,
Will rejoice so much to meet with you,
In the bright realms of endless day,
Where God will wipe all tears away.

We all shall be so happy, then,
When free from sorrow, death and pain
We'll hail each other in that land
Where we'll take no more the parting hand.

Williamstown, Ohio.

For the Brethren at Work.

THE DESIGN OF BAPTISM.

BY JOHN HARRISBARGER.

"So then faith cometh by hearing, and hearing by the Word of God."—Rom. 10: 17.

THE Word of God is the Gospel. Then it is impossible to have Gospel faith without a knowledge of the

Word of God, and we cannot exercise true faith without repentance, and we cannot have repentance without conversion, and we cannot have Gospel faith, repentance, and conversion without Gospel obedience, and we cannot have Gospel obedience without baptism; hence we learn the design of baptism when we learn the design of the Gospel. Faith, repentance, conversion, are inseparably connected, and it is accorded to by most all persons except those who are ignorant of the plain reading of the New Testament; such who make religion the effect of feeling. Then religion is not based upon the Gospel or actual principle, but alone upon these feelings, consequently they have no Gospel faith, repentance, or conversion, and hence no Gospel baptism.

Repentance and baptism, in the name of Jesus Christ for the remission of sins, has the promise of the gift of the Holy Ghost. But if not done in the name of Jesus Christ it is to no purpose, and amounts to nothing. The name of Jesus Christ, when defined, is termed "the Word of God," and that is the Gospel. The teachings of the Gospel harmonize from the preaching of John to Pentecost, and also the teachings of the apostles afterwards. John did baptize in the wilderness and preached the baptism of repentance for the remission of sins." John 1: 4. As John was the character prophesied—the forerunner to prepare the hearts of the people—we believe he practiced just what he preached:—"The baptism of repentance for the remission of sins." That is, baptism the effects of repentance, and for the remission of sins.

We do not believe that John was like many of our modern teachers—preach one thing and practice another—but he practiced just as he preached it: baptism for the remission of sins. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 2: 47. It was written in the Old Scriptures that this repentance and remission of sins should not only be preached, but also practiced in his name.

Next we turn to Pentecost, where these conditions were for the preaching to all the world, to Jew as well as to the Jews. We find tending to this solemn duty, his preaching began to per-

hearts of the people, and a godly sorrow began its work, they made inquiry to know what to do; they exclaimed, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." Thus we find the preaching of Peter strictly corresponding with that of John, and that which was written that it was to be done in the name of Jesus Christ. Now let us examine the command given by Peter. He told the people to repent and be baptized. We find these two, the compound command, repentance and baptism, and it is to be done in the name of Jesus Christ, for the remission of sins.

Suppose I meet a friend, who has a very sore hand, it has almost become gangrened, and I say to him, My friend, it is important that you go to work and secure a remedy; there is great danger of your losing your hand, and also your life. Having confidence in me, as a friend, he would of course begin to realize his condition and exclaim, "My dear sir, what must I do?" I would say to him, Wash and anoint for the restoring of your hand; here is the liquid and the salve. Dress the wound, wash with the liquid then apply the salve, and your hand shall be healed. No one could make him believe that to wash alone would save his hand, neither that an application of the salve alone would do; no never, so long as he would have faith in my instructions. The design of one would be the design of the other—for the healing of the hand.

Now let us again turn to Pentecost. From what Peter preached to those people, many of them began to realize their condition, and as many as gladly received the Word were baptized the same day. We also believe Peter to have been a man who practiced what he preached. Then all those that repented, in the name of Jesus Christ, and became converted were also baptized in the name of Jesus Christ, and both for the remission of sins, and they then had the promise of receiving the Holy Ghost. The same doctrine preached to-day will produce the same effect; that is, it will cause persons to realize their condition, lead them to repentance and baptism in the name of Jesus

Christ, for the remission of sins, and will entitle them to the same promise of receiving the Holy Ghost. I will just here remark that outside of these conditions there is no promise anywhere in the New Testament of any one receiving the Holy Ghost. God has only promised to give us this precious gift upon the condition that we obey him, and this is a positive command: "Repent and be baptized in the name of Jesus Christ for the remission of sins."

We frequently hear it said that the house of Cornelius received the Holy Ghost before baptism. That is nevertheless true, yet it does not change the conditions upon which it is promised to us. We will examine the narrative. In the first place, we all agree that the Gentiles were excluded—were not participants with those of the circumcision. Yet many of them were as good by nature, and perhaps better, than many of the Jews, Cornelius being one of them, and no doubt was anxiously waiting for the time when he also might be a partaker of the promise given, although a Gentile. He feared God and gave much alms to the people, and prayed to God continually. So when the time had come that the Gentiles should also receive remission of sins, in the name of Jesus Christ, his prayer was also heard, though not answered directly, but indirectly. We learn from the narrative that Cornelius did not pray for the Holy Ghost or Holy Spirit that people talk so much about at the present day. The evidence is clear that he prayed for wisdom, or to know what to do, from the fact that God, through the angel, told him to send for Peter, and he would tell him what he ought to do. (Just as in the conversion of Saul of Tarsus, when he asked what to do; it was said that in Damascus it would be told him what he must do.) So Peter was sent for, and while they waited for him, Cornelius called together his kinsmen and near friends, anxiously waiting to know what the Lord, through Peter, would command them to do. When Peter and his company arrived, Cornelius remarked, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Acts 10: 33. Then after Peter preached a short sermon, the Holy Ghost fell on all them which heard the Word, though not as

an evidence of their having already complied with the conditions of salvation, for it was not yet given, but it fell on them rather as a miracle to convince those of the circumcision that had come with Peter. Notwithstanding, the Holy Ghost fell on Cornelius and those of his house, had they not been baptized they would have been saved sinners by omission. He told them nothing else, he said nothing he commanded them to—only "Repent—and that was what they ought to do," as the angel said would be told them by Peter when he would come.

A GLEAM ACROSS THE WAVE.

PINCER Compton, the earnest evangelical minister at Boulogne, France, relates the following incident: "During a voyage to India I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and instantly unhooking my lamp, I held it near the top of my cabin and close to my bull's eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right, he's safe,' upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him."

Christian worker, never despond, or think there is nothing for you to do even in the dark and weary days. Looking unto Jesus, lift up your light; let it shine that men may see; and in the resurrection morning, what joy to hear the "Well done!" and to know that you have unawares saved some soul from death!—*Christian Herald*.

If all men were to bring their misfortunes together in one place, most would be glad to take their own home again rather than take a portion out of the common stock.

WATKIN'S GLEN.

BY FLORA E. TEAGUE

A FEW years ago, I was a great rather young person, and I visited the grand ravine called Watkin's Glen. This charming place is in the south of Watkins, a very handsome little town on the shores of Seneca Lake, in the state of New York.

We were shown the objects of interest viz: the great falls, Philadelphia's grand and vast reservoir of interest, Cape May &c., but with all these we were better pleased than with this more obscure little glen.

The glen, about two miles long, and is in the hands of proprietors who have made it very easy of access by placing railing and bridges where needed and clearing and hewing out paths. An entrance fee of fifty cents is charged for each who we are at liberty to view the beauties of our choice.

The first spot is a beautiful little falls called Glen Alpha. This completely took our breath but after a short rest of nature's marvellous work in this place, Glen Alpha becomes very insignificant. From thence we wandered from scene to scene, at each spot becoming more and more enraptured.

A Swiss Chalet is built up, opening over a large portion of the glen in which refreshments, interesting relics, stereoscopic views of the glen &c., are for sale. A short distance beyond the ravine and opposite the Chalet is Glen Mountain House, a beautiful hotel for weary travellers. Just before we arrived at Rainbow Falls we were requested by a gentleman, who was proprietor of a small room in which articles of interest were kept, to borrow waterproof garment, at the rate of fifty cents apiece, to pass through the stream of the falls. We politely refused, saying we were not averse to a shower, but as we were to climb through travelling trails, and that the sun would soon remove the dampness. But we were scarcely prepared for the reception after all that we met. The Falls are best described by saying that a mountain stream comes down over the top of the mountain, in which a beautiful rainbow is seen in clear and sunny weather, and through which we were obliged to pass before we could further pursue our journey. I will simply say that we received such a deluge that our ardor was considerably dampened! But we were a merry party and soon laughed off the evil, and trudged on to climb the Long Stairs. This consists of three sets of stairs which lead from the depth of the glen to the top. The longest of these sets consists of fifty steps. I stopped in the center to take a view of the depth below; but finding myself becoming dizzy, I sat down and rested awhile. The distance down seemed so fearful, and the protection from falling not being very ample we were glad to move on.

Other spots of interest were the Artist's Dream, Neptune's Pool, Glen of the Pools, &c. These were all magnificent in their grandeur.

The little stream was very rapid in its descent over some of these places and came down in sheets of dazzling whiteness, and shimmering as diamond in the sun. The depth of water in these places was ten feet or more, and so clear that every pebble in the bottom could be seen. Very often the steep rocky walls would be so

near together that we could touch each side with our outstretched hands.

The last place we visited was the Cathedral. This is almost at the end of the glen, and the last place of interest. It is a large round inclosure, the outside edge of the bottom being considerably elevated and descending toward the center so as to form ledges resembling seats.

Now those of you who are interested only in the description and not the comparison need read no further.

Very often since my visit there and since my blessed experience in the religion of Jesus, has this little glen suggested to me beautiful companions. For can we not see our Creator in all He has created?

Glen Alpha, or the beginning, is our entrance into the church of believers, at which time we will experience great joys but as we go on and on, we still find greater joys as did we in the glen.

Glen and how we must be chastened, and need strengthening. Some dear one suggests the trials of the future trials as did the glen, of the glen with his waterproof garment. Very likely as we refuse their suggestion, the trial will become almost overwhelming, and we not been stout and strong, we could not have endured the trial. Hence the importance of hearkening unto the wise counsel of old and experienced veterans.

All our faith must be further tried. We often have the long and difficult ascent of the Long Stairs to make. Probably we begin the ascent, feeling as if we were able to do so very easily. But, ah! we soon find ourselves too exhausted to proceed further, and rather than risk a higher ascent where all would then be ours, and where we would be very near the desired end, we do as many others have done before us, descend, and wait to grow stronger. Despairful thought! we will never be more able to proceed than we are now. For while halting, we dread more and more to make another beginning and generally give up in despair, or if we do summon up courage to go on, we find we have lost our former interests, as our friends have long passed by and we find ourselves strangers in a strange land; but our successful party have now reached the end, in which they are resting and receiving the reward of their labors. They are enjoying the beauties of the grand Cathedral, so typical of the one above, where the weary have ever found sweet rest.

Let us, dear reader, belong to the successful party that never stopped for laught, but gallantly fought its way through, enjoying each new and shifting scene more and more, as does the true Christian who finds new joys in his loved pathway.

Christington, Ohio.

'CLOTHES DO NOT MAKE A CHRISTIAN.'

BY L. J. ROSENBERGER.

THE above is, we hold, a thoughtless remark thrust out by the world and unfortunately sometimes by those in the church.

I remember of a Presbyterian minister handing me the above, when in conversation with

him on the train, and as I did not like it, I gently proceeded to hand it back.

I inquired: "Elder, do you conceive that there is religion in prayer?"

"Certainly," responds the Elder.

"Why?" I inquired.

"Because it is taught in the Scriptures," replies the Elder.

"Very good. Do you consider that there is religion in baptism?"

"I do," says the Elder.

"For the same reason you would consider that there is religion in the symbols of Christ's body and blood, would you not?"

"I would," says the Elder.

"Very well. Now Elder, for the very same reason that you claim religion in prayer, baptism, &c., I claim that there is religion in dress; for the Scriptures not only teach us what we shall wear, but also, what we shall not wear—gold, pearls, &c.;—but says we shall wear 'modest apparel.' Can we then, Elder, with consistency say that 'there is no religion in dress,' when thus plainly taught in the Scriptures?"

I inquired of the reader, What does make the Christian?

To which I hear the answer: 1. Faith. (See Heb. 11: 6.)

2. Repentance (See Acts 3: 19.)

3. Baptism. (See Mark 16: 16 &c.)

In short, obey the Gospel from the heart; which, as we have seen, includes dress. Hence then we see that faith makes the Christian, because we cannot be a Christian without faith. Likewise repentance makes the Christian because we cannot be a Christian without repentance, so also with baptism, and every other duty enjoined in the Gospel which as we have seen includes dress. Hence then, while faith, repentance, baptism, &c., make the Christian, so likewise, we remark, in contradiction to the motto, heading our article, that clothes do make the Christian.

LEARN A TRADE.

DR. Holland advises every boy to learn a trade. He says, in the prisons, the number of criminals who never learned a trade compared to the skilled workmen, is as six to one. A New York clergyman recently declared from his pulpit that he intended every boy he had should learn to do something useful in mechanics. Rich and poor alike should be taught how to work, says Dr. Holland, for it is quite as likely that the rich will become poor as that some of the poor will become rich. To learn to work with the hands must become a part of common education.

Do not think of knocking out another man's brains because he differs in opinion from you. It would be as rational to knock yourself on the head because you differ from yourself ten years ago.—Horace Mann.

A REMARKABLE community is that of North Falmouth, a village on Cape Cod. There is but a single church in the village and that is of the Congregational order. Every family in the place attends church, and, of course, all worship with that church.

Home and Family.

MARY C. NORMAN SHARON, MINN.

EDITHA

SAVING MOTHER.

The farmer sat in his easy chair

Between the fire and the lamp-light's glare;

His face was ruddy and full and fair;

His three small boys in the chimney nook

Gazed at the lines of a picture-book

His wife's pride of his home and heart,

Baked the bi-cuit and made the tea,

Laid the table and steeped the tea.

Dutifully, sweetly, silently:

Tired and weary and weak and faint,

She loved her trials without complaint,

Like many another household saint—

Content, all selfish bliss above,

In the patient ministry of love.

At last between the clouds of smoke

Frost wreathed his lips the husband spoke.

"There's taxes to raise, an' 'nt' rec't to pay—

And if there should come a rainy day—

'Twould be mighty handy, I'm bound to say,

To have sumph'n' put by. For folks must die,—

And there's funeral bills, and gravestones to lay

Enough to swamp a man, purty nigh,

Besides there's Edward and Dick and Joe

To be provided for when we go.

So, if I was you, I'll tell ye what I'd do:

I'd be savin' of wood as ever I could—

Extra fire don't do any good—

I'd be savin' of soap, and savin' of oil,

And run up some candles once in a while,

I'd be rather spar'n' of coffee an' tea.

For sugar's high,

And all to buy.

"And cider is good enough drink for me;

I'd be kind o' careful about my clothes

And look out sharp how the money goes—

Clew-gaws is extra, neat knives;

Utens trims'n'—

'S the bone o' women.

I'd sell off the best of the cheese and honey,

And eggs is as good, nigh about, 's the money;

And as to the carpet you wanted new—

I guess we can make the old one do.

And as for the washer, an' sewin' machine,

Them smooth-tongued agent's s' so pecky mean,

You'd better get rid of 'em sick and clean.

What do they know about women's work?

Do they calkinate women was born to shirk?"

Dick and Edward and little Joe

Sat in the corner in a row.

They saw the patient mother go

On ceaseless errands to and fro,

They saw that her form was bent and thin,

Her temples gray, her cheeks sunk in.

They saw the quiver of lip and chin—

And then with a wretch he could not smother,

Outspoke the youngest, fruited brother—

"You talk of savin' wood and oil,

An' tea, and sugar, all the while,

But you never talk of savin' mother!"

A GOOD FATHER.

YOU will always see a prudent farmer have good fences, the fence-corners kept clear from weeds, everything systematically arranged around his barn and elsewhere on the farm. You will also see a good farm-house, good orchards, and generally, children enough to gather the fruit. If he has a prudent wife, you will see orderly children with clean faces and hands, always ready to go and do at the mother's or father's command, they will never stop to ask the reason why, they should do this or that, but they will obey without a murmur; because they love father and mother. You

will also see a clean kitchen, a neat and loving wife in it, a clean cupboard, a clean dairy, and a clean conscience. There will be a place for everything, and everything in its place. Thus there will be many a step saved, and is very sure to lead to good tools and to keep them in order.

M. C. N.

RICHES.

THERE was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table, moreover the dogs came and licked his sores. (Luke 16: 19-21.) We have two characters here introduced, the one a rich man, splendidly arrayed, and luxuriously fed. It seems that he enjoyed all that heart could wish for in this present world, he was comforted with all the good things which earth affords. Hence it seems his time was taken up in dressing for his company and feasting with them. We do not learn that this rich man ever oppressed the poor or defrauded the widow, nor did he do some good works. Thus we learn of him, that he suffered a poor beggar to lie at his gate, and to beg for alms from his table, even the crumbs that fell therefrom. In this parable there is nothing said of righteousness or wickedness, but a contrast is made between poverty and wealth. Nevertheless it serves as a lesson to us all.

We find that the conduct of the rich man toward the poor beggar brought the displeasure of God upon him. He was therefore cast down to hell, tormented in the flames; but the poor beggar finds refuge in Abraham's bosom.

We should not allow the suffering poor and sick to lie helpless around us and not minister to their wants; if we do, it will be against us by our Lord at the great judgment day. "I was sick and in prison and ye visited me not." We will then answer him, "When, Lord, did we see thee sick and in prison and visited thee not?" He will answer, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

O ye rich! beware of the deceitfulness of riches which choke the Word of God. It is said that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven."

Tremble ye rich! who dress in fine array.

Hearken and obey the Savior's call,

Else your damnation hastens on.

And hell gaps wide to meet your fall.

M. C. N.

HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels he has run out of the storm into the quiet harbor of home where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or whether you have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can

turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against the home none of you should ever transgress. You should always treat each other with courtesy and politeness, not so difficult to love a person as it is to be courteous to them. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other. Truly, profoundly, not to say lastingly, you can never did before.

(N.)

THE TWO GOATS.

AT Plymouth, England, the ruins of an old castle are still to be seen. It was built upon a very high rock, the narrow ledge of which runs out beyond the walls. Two goats used to feed upon the grass and plants that grew among the ruins. One of them sat upon the ledge, which was only wide enough for the small feet of a goat to walk upon. It went on until it came to a sharp point, and then it was obliged to turn back again. The other goat was not so careful; it went on until it came to a place where there was no room for them to pass each other, or to turn around. The one that did so must fall and be killed to pieces on the rocks below. The goats felt this danger, and made loud cries of distress. Many people heard them and tried to save the matter. None could give them help. The goats stood face to face for a long time. At last one was seen to kneel and crouch down as close as it could lie upon the ledge, and the other walked over him. The goat that had laid down, got up again and went on to the place where his friend had found room to turn around. It did the same, and both were saved.

TOO POOR TO TAKE A PAPER.

MOORE of the *Rural New Yorker*, was sitting in his office one afternoon when a friend of his came in.

"Mr. Moore, I like your paper, but the times are so hard I cannot pay for it."

"Is that so, friend Jones? I'm very sorry to learn that you are so poor. If you are so hard run, I will give you the paper."

"Oh no! I can't take it as a gift."

"Well then, let me see how to fix it. You raise chickens, I believe?"

"Yes, a few; but they don't bring anything hardly."

"Don't they? Neither does my paper cost anything hardly. Now, I have a proposition to make to you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or in chickens, and I will call it all square."

"All right, Brother Moore," and the fellow chuckled as he went out, at what he thought a clever bargain. He kept the contract strictly, and at the end of the year found that he had paid about four prices for his paper. He often tells the joke on himself, and says that he has never had the cheek to say that he was too poor to take a paper since.

Some of the matter left over might be withdrawn by the churches that sent it, and in this way greatly diminish the work of the next A. M. Let us all labor to burden the Annual Meeting less, and rely more on the decisions already made, not in the sense of law, for they are only *interpretations* of the Law, and as such express the mind of the general Brotherhood, being the only authorized expression of that mind in existence. J. H. M.

Bro. Holsinger has published that when at the Love feast at West Branch, Ill., June 16th, he was "not invited to preach because" he "had not the regulation suit on," and because he does not part his hair "in the middle" of his head. Now before giving the exact facts in this case, we wish it understood that no man is prevented from preaching in Northern Illinois because he does not part his hair in the middle and wear a certain form of coat. Any brother of good standing—any one who is in full fellowship with his church at home, and is duly authorized by the church to preach can come to Northern Illinois and preach the Gospel and will be listened to with pleasure and receive the love of God's dear children. But the District, like any other District, "invites into" her churches to preach, those whom she thinks will be the most profitable in building up and maintaining true and holy principles. This is a right, we believe, claimed by each congregation. Let it be known, in justice to Bro. Edmund Forney that he did not apply any "iron-clad rule," nor *prevent* said minister from saying "a word for Christ and his cause." Said minister was invited to sit with the ministers by a fellow-laborer, but refused. He wanted an ordained elder to ask him to sit behind the table. Has it come to this that a man who is sent by the Lord to preach the Gospel will not preach until somebody else asks him? The fact is, brother H., was at that time involved in a grave difficulty with one of his adjoining congregations and the general Brotherhood, and a committee had been sent to wait on him. Bro. Forney knew this, hence thought it not best to insist on him to take part in the exercises, but if he would have taken his seat with the ministers, as he was invited to do, he could have enjoyed the same liberty usually extended to others. It has ever been regarded here among us as best for a minister, who is under a charge of misconduct, not to take part in the preaching exercises at Love-feasts until his case has been settled, yet neither the elders or the church will *prevent* him doing so. Neither will they invite him nor urge him. Brother Forney treated that minister just as he would have treated any other minister under like circumstances. And more. Brother H., was told why brother Forney did not invite him and was repeatedly assured that hair and clothes had nothing to do with it; but his own troubles with the Brotherhood and those near his home were the causes. Whether Bro. Forney did right or wrong, is another question, and one for each person to decide for himself; but what

is to be thought of one who gives as a reason for not being invited by Bro. Forney, that which he has been assured is not the reason? Truth must prevail. No wonder schisms and difficulties and strife and bitterness arise when men deliberately publish what they know is erroneous. We regret this very much. We feel that so long as misrepresentations are sent forth, and a disregard for the truth evinced, there can be no union and peace. We still maintain that there are no "iron rules" in the church. If there be one rule that prevents any one from praising and worshipping God in the beauty of holiness, or from walking humbly before him, of doing justly and loving mercy, we would be pleased to have it pointed out, and we promise to labor for its removal. We do not wait to see any man prevented from entering into eternal glory, for what we wish for ourselves we wish for others.

A quack thing happened in the congregational church at Elmira, N. Y. Pastor Thomas K. Beecher, on arising to deliver his sermon last Sunday, found that he had put the wrong manuscript in his pocket. Instead of reading an old one to his congregation, or extemporizing a poor one, by getting a manuscript, he told the organist to occupy the hour while he went to his study, and, returning with the sermon he had intended to preach, proceeded to deliver it.

Bro. Hylton, of Virginia, wishes to know what has become of the "Dankaid Church Indians." All we know about them is what was written by Bro. Bashor last Summer, while on his visit to California. He then mentioned that there was, far up in the mountains, a body of Indians that belonged to the Brethren, one of their number having been baptized by the Brethren years before, and after returning to his tribe, commenced preaching, and he learned while with the Brethren. He succeeded in convincing quite a number of his comrades and then baptized them. Perhaps some of the members in California can give the necessary information.

It is pleasant to come home from some wonderful achievement in art or in science, and open the Bible, and read a description of it, written thousands of years ago. When we received from across the ocean the first transatlantic telegram, "Glory to God in the highest, Peace on earth and good will to men," the prediction seems to be fulfilled, "there shall be no more sea." But now a telephone is used with which persons converse between Calais and Dover, across the straits of Dover, a distance of twenty-one miles. There is good reason to believe that words spoken in Europe can be fixed on their arrival here and heard, as though the speaker were present.

Give expression to every noble and generous thought. They will vibrate down through the centuries when we are dust and ashes.

AMONG THE ROCKIES.

OUR DIARY.

July 11th. At 8 A. M., we left Denver for Idaho Springs, 38 miles west of the metropolis of Colorado. Twelve miles of a breezy ride over a rich farming country, made so by irrigating, and we arrived at the foot of the mountains; then four miles through the Pass and we are introduced to Golden, a beautiful city; situated on Clear Creek and just at the entrance to the great canyon. Here we spend, now this way then that, up, up, while on either side the great mountains rise thousands of feet, some perpendicular while others are less steep, but just as high. The sight is grand beyond description. On one side is Clear Creek which rushes down over the rocks foaming here, then rushing hurriedly onward until it strikes another rock which has fallen from some lofty peak, and then gathers strength for another sweep. We have seen tall peaks among the Alleghenies and seen the seemingly most torrent sweep down the mountains, but Clear Creek and its canyon—is perpendicular and almost immovable, far exceeding those of the Grand Ridge and Alleghenies in height, grandeur and sublimity. But we are told that the Grand Canyon of the Arkansas is still grander and the mountains much higher. We expect to see that shortly.

On arriving at Idaho Springs, we straightway sought the mineral springs; for we had brought our dinner along and we desired water to complete the meal. We soon found them. There is an iron spring and a soda spring near each other. The soda is very hot—so much so that an egg may be boiled in it. The iron water is tepid, rather pleasant to taste and as clear as crystal.

Mountains all around. To the North, high up the side of the mountain we could see the mines and we regretted very much that time did not permit us to visit them. Near the spring was a mountain, and Bro. D. L. Miller and I concluded we would go to the top, so leaving sister Miller and brother Abram Miller to guard the camp, we began the ascent, and, after much hard work, we had the pleasure of sitting on the summit and viewing the great mountains, covered with snow, to the west about twenty miles away. Think of snow in July! Yes plenty of it among the Rocky Mountains.

Some enterprising person had been prospecting on this hill, so we got down into the hole and looked after specimens. We gathered a few, then began the descent, and on arriving in camp found our guards still doing duty. The top of the mountain upon which we sat and viewed the great works of God is about 8,000 feet above the level of the sea. At 5 P. M., we gathered up our baskets, went to the depot and started for Denver. The work was pleasant, we saw much, enjoyed the works of God, and returned refreshed in mind and body.

July 12th. Spent the day with the family of Bro. A. Miller, and in looking at the city of Denver. It is astonishing how many buildings are being erected here—and good substantial ones they are.

July 13th. Left Denver at 8 A. M., on the Denver and Rio Grand Railway for Manitou, 75 miles South, arriving about noon. The first point of interest along the way was Castle Rock. It seems as if a mound had been created covering several acres, and then a huge rock placed on the top of the mound. The sides of the rock are perpendicular and rise about one hundred feet. Passing along rapidly we see the mountain to the west and plains eastward, the spell broken occasionally by queer and curiously contrived monuments as if they grew right up out of the earth. One near Colorado Springs look like a post with an anvil set on the top of it.

Now we are in Manitou. It is situated in a narrow valley at the foot of Pikes Peak, at an elevation of 6,000 feet. Near it to the westward is Ute Pass which cuts through the main chain of the Rocky Mountains. The summit of Pike's Peak is 14,000 feet above this beautiful valley. Fronts Creek dashes down through the valley, forming terraces in the mountains and reaches the plain through Ute Pass. There are six mineral springs here. The temperature varies from 43° to 56° F., and they are strongly filled with carbonic acid. As you come up the valley, the first spring is the Saguone, bubbling up from under a wooden canopy in the middle of the principal road in the town. A little further on towards the west on the right bank of Fountain Creek is the Navajo Spring, containing carbonates of soda, lime and magnesia. We next cross the stream by a pretty rustic bridge and pass around a huge boulder and take a seat in an ornamental summer-house. Just a few feet from the door is the Manitou Spring. Its taste resembles that of the Navajo. Going up the right bank of the stream nearly a quarter of a mile, we reach, near the road, the Ute Soda. This is very much like the Navajo. At Manitou Springs, though not quite so strong chemically. Coming back a short distance, we cross the stream and go up Ruxton's creek nearly a half mile, and arrive at a summer-house near the creek, in which is the Iron Ute. The water is very effervescent, and notwithstanding the strong chalybeate taste is quite agreeable. Continuing on a few hundred yards we reach the Little Chief which is strongly impregnated with sulphate of soda, and contains also considerable iron.

These springs were regarded as healing waters among the Indians, and the white man very y regards them as the same, for he comes here from all parts of the country—even from Europe. Suitable buildings have been erected for the seekers of health, and the town is rapidly improving, neat cottages and dwellings dot the valley and hillsides, making it a delightful place to live. Professor Loew says these springs resemble those of Ems and excel those of Spa—two of the most celebrated groups in Europe.

From here excursions are made to the summit of Pike's Peak—13 miles up the mountain; to Crystal Park; to Seven Lakes; Manitou Canons, Cheyenne Canons, seven miles; to

Ute Pass, Rainbow Falls and the Garden of the Gods.

At five P. M., in company with D. L. Miller and wife we started on foot for Manitou Heights to the south. We passed up through a glen about a mile gradually rising until we were about 500 feet above the valley. The distance around to the south side of the height being too great and the time too short, we concluded to scale the heights from the west side, so up we went the editor leading, the manager of Mt. Morris College in the rear and his wife between a few feet at a time and then we would rest. We take hold of the bushes above us, hand the end of our cane to sister Miller and we grasp the other with our hand and make another stride upward, brother Miller staying behind his wife prepared against any emergency to go down. Finally we reached the summit, 8,000 feet above the sea. To describe the scenic splendor utterly fails our pen. Colorado Springs is five miles eastward, looked like a little hamlet, though it is a city of 5,000. Beyond it, the plains stretch out to our view for about 100 miles. North were the Gardens of the Gods and the mountains and William's Canyon. East, rising up to the clouds, stood grand old Pike's Peak, while steep were mountains which looked like little children beside great Pike. At 7.30, P. M., we returned to our place of lodging, thankful for what we saw and enjoyed. These waters, and trip up the mountains do me good.

Next for the top of Pike's Peak on horseback.

From the Chicago Tribune.

WILLIAM MORGAN.

THE NIAGARA RIVER THE PLACE OF HIS DEATH,
AND NOT GENESSEE COUNTY.

THE following statement was made, as the Tribune shows, nearly six years ago, but was not published at the time it was made, and had slipped out of mind and remained unthought of until now. The gentleman by whom it was made—the Rev. Mr. Van Doren—is a clergyman who lived for many years in this city, and who subsequently moved to Indiana. He was born and brought up in New York, and in that way came in contact with the persons to whom he refers. He affirms it as follows:

"In the Fall of 1839 I boarded with a Mrs. Graham, in East Brooklyn, L. I., the widow of the celebrated lawyer known as the attorney for those four men tried for murdering Morgan, who who had published the 'Mysteries of Freemasonry.' During the six months, Mrs. G., with her family told me the following facts. They demonstrate the actual murder of Morgan as near as human evidence can do it. In my last interview with Bishop Whitehouse, we had quite a lengthy talk of Mrs. G. and her husband, and Mrs. G. was a member of his church in the city of Rochester, N. Y.

"One evening, on returning home, he told his wife that he had received a retention fee of \$10,000 to defend the men charged with the murder of Morgan. Her surprise was so great

that she could not believe it. But he persisted in the statement that, in case he cleared them, he was pledged \$10,000 more. She felt stunned, as if struck by a bolt of lightning. She began expostulating with him as to the awful crime, and the thought that her husband, a professed Christian, and whose talent, eloquence, learning, and fame she was justly proud, should shield miserable murderers, overcame her. She could neither eat nor drink. Then gathering her strength, she flung herself at his feet and begged him, for her sake, for their children's sake, for his eternal well being, under no circumstances to incur their guilt and stain himself with the blood on their heads, hearts, and hands. He was inexorable. 'I must have the splendid fee,' he said. 'I must have the fame their clearing will surely obtain.' She wept and was crushed under inconsolable grief. She refused to retire, and spent the entire, livelong night, alternately on her knees, pacing the floor, and weeping, as though it would prove the death of the body and soul of her honored and beloved husband.

"In the morning she came, as for a funeral, to the hall and refused a crumb. She had no heart for any thing, but sank down in sad forebodings that the wrath of God and vengeance due the crime of the four, would blast her then happy household. Mr. Graham did plead their case, cleared the murderers, and won the \$10,000. The cause of his wife's grief I omitted to mention. She asked him if he thought they were guilty. He replied that they had confessed to him that they murdered him on the Niagara river. He knew he could trust her with the dread secret. He received the balance of the \$20,000, believed to be the largest fee that had been paid in the land for a criminal suit brought to a successful issue. Mr. G. had a score of offers for partnership in the principal cities. He selected New York city. Business flowed in. For three years he rode the highest wave of legal fame and income. Then his wife's fears were realized in a terrible manner. His reason tottered. His mind failed. He went to Philadelphia and bought \$2,000,000 worth of real estate. He sent for his wife. She came and brought him home, and with her once noble but then ruined husband, drove to the door of the Insane Asylum. She saw the large door close upon her idol blasted. From that dreadful dwelling of madmen and deranged, he never departed. After lingering some years he died, and the funeral of his body was but a sad and solemn mockery of the funeral of his noble reason, prostituted for gain. That splendid advocate was a sermon and sacrifice to the thousands of aspiring jurists who were tempted to prefer gold to God.

W. H. VAN DOREN."

Subscribed and sworn to before me this 1st day of November, A. D. 1875.

HENRY BURDICK,
Notary Public, Cook Co., Ill.

A FRIEND loveth at all times, and a brother is born for adversity.

Our Bible Class.

J. S. MOHLER,

EDITOR.

All communications for this department, such as queries and answers, will be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 43rd. WM. LONG.

Please explain the latter part of the 4th verse of the 6th chapter 1st Cor.: "Who are those that are least esteemed in the church?" HARRY GILLAM.

Will some one explain Genesis 4:15—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark? ROBERT T. CROOK.

Does Gen. 4 infer that Cain and Abel were the first-born of all the living? If so, who was his wife? MARY C. NORMAN.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were those "devout men from every nation" all Jews, or not? ROBERT T. CROOK.

I TOLD YOU SO.

THE above phrase is frequently used, after a disputed subject has developed itself. If husband and wife conjecture as to the probability of rain, the wife saying, she thinks it will rain; the husband thinks it will not;—if the rain comes, she instantly informs her husband, "I told you so."

If the wife pumps the child with sweetmeats, delicacies, etc., against the presentations of her husband, and sickness ensues, he promptly informs her, "I told you so."

If the character of a certain person is assailed and parties take sides as to the truthfulness or falsity of the report, (which they most always do) the party happening to be in the right asserts his or her superior wisdom by telling the other party, "I told you so." The phrase is simply an offshoot of egotism. The party happening to be in the right, was about as ignorant, as to the final development of the disputed point, as the others, and it is only after the matter has developed itself, that the phrase is used.

But there is a moral connected with the phrase, that we would do well to give heed to. God "has told us" a great many things in His Word, that affect our eternal destiny in the world to come, either for weal or woe; and the time is coming, when it will be ascertained, how well we have observed the things "God has told us."

Swearer—if you are finally rejected for your profanity, remember, "God told you so," beforehand.

Drunkard—if you are rejected for your intemperance, remember, that "God has told you so."

Blasphemer, if you are cast away, don't forget that "God told you so."

Proud, vain man or woman,—if God refuses to accept you finally, think now, that "God told you so."

Liar,—if for your untruthfulness God should cast you away, the stinging truth will come home to your heart, that "God told you so."

Sinner,—you need not wait for eternity to develop this matter, but you can know the certainty of your destiny now. God has revealed this beforehand in His Word.

Christian,—if you are tempted, "God has told you so." Do not be discouraged. He will make your escape possible.

If you meet with trials and afflictions on the way, be comforted in the thought, that "God told you so." It is with much tribulation that we enter the kingdom, and our troubles here, will only make us richer there.

If the prison or filthy dungeon should be your lot, be not discouraged, for, "God told you so."

If the flame should consume your mortal body, in defense of truth as it is in Jesus, be not discouraged, for "God told you so." "And if you lose your life for my sake and the Gospel's, ye shall find it again," says Christ.

In the first day, you will shine like the sun in the kingdom of your Father, and your joys be unspeakable and full of glory, and your reward so great, that no mortal mind could conceive them, and your happiness be forever complete, know now, that "God has told you so." J. S. M.

LET US HAVE LIGHT!

Gen. 1: 3, What was the Light, seeing the sun and moon were only made the fourth day? Some one please explain. LIZZIE B. MYERS.

IN No. 23, B. at W., we have a reply to the above query. As editor Moore says, "we are apt to get into deep water." But, perhaps, we can draw out some ideas by this article.

Light, according to the "dynamic" theory is a mode of force, originating in molecular motion, as are heat, electricity and chemical affinity. And further, each of these forces is convertible into each of the others,—may produce the rest and be produced by them.

Light, for instance, is accompanied by heat, and a high degree of heat by light. And by chemical action we may produce heat, light and electricity.

Now the days spoken of in Genesis undoubtedly refer to long periods of time.

The science of geology has done much to enlighten us on what transpired during these periods. It is a point beyond dispute, that this globe was once in a liquid or molten state, perhaps an undistinguishable mass, together with all of the innumerable worlds that revolve around us, and the sun.

But there came a time when the chaos began to assume definite forms; when the earth began to gradually cool off, to revolve around a common center and upon its own axis.

Now, as force of any kind will produce heat, and heat will produce light, we see how this light might have been produced, &c., by the light thrown out from its own surface. Doubtless there was a time when the surface of our earth was as hot and luminous as the surface of the sun and stars are now. And experiments, already made, go to show that the center of the earth is now in a molten state.

Doubtless Mr Myers misinterprets 2 Peter 3: 6, 7. The apostle certainly referred to the destruction of the world by the flood in the time of Noah, which reference is made plain by reading the remainder of seventh verse.

The "Chaotic Period," would undoubtedly come after the light, when the gradual cooling of the earth, would envelop it in darkness and clouds. Then the next day arose for a "Great Luminary," and the sun, moon and stars appeared. Out of the "Chaotic Period," there burst from the creative power of the great Creator a world of light.

Hence we remark: First, the fiat, "Let there be light," refers to the light from the red hot surface of the earth.

Second, that after the general cooling off of the earth, came a period of "barrens," of clouds, by evaporation, which enshrouded the earth in darkness. The Chaotic period occurred, which is the second day.

Third. The sun and lesser lights appeared after this period, and that it is the beginning of order in all things.

While I do not dissent from what has been written on the subject in previous issues, I believe science will throw more light yet, upon not only this, but many other, not fully understood subjects in the Bible. While I do not lay any claim to this on scientific principles, it may I think, draw out a full explanation from some one else.

Wishing for the Light,

I Am Yours,

W. P. M.

SUNDAY-SCHOOL workers will long remember the late Stephen Paxson, the great Sunday-school missionary of the West. He was filled with his work. The following incident is a key to his whole character:

"He was offered at one time, on account of his extensive acquaintance with the West and his integrity of character, a partnership in the purchase of western lands. The offer was declined, because it would divert him from the Sabbath-school work. In after-years, the gentleman who had made him the offer, showed him a memorandum that the lands had produced a revenue of \$50,000; but Father Paxson, drawing his note book from his pocket, pointed to the record of 50,000 children gathered by him into the Sabbath-schools, and triumphantly exclaimed, 'I would not alter the record, nor change the investment.'"

"I ONCE heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; 'for' said he, 'I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for, to my certain knowledge you have not given as much for the spread of Christianity,—such of the buildings of churches, foreign and domestic missions,—as your last Durham coat cost. Why, sir, if I believed the one-half of what you say you believe, I would make it my rule to give to the church, and let my farm be the exception.'"

Correspondence.

From the Rockies to the Alleghenies.

NUMBER VII.

FARRAGUT, IOWA, July 23d, '81.

My last was written from West Virginia while awaiting the train and sweltering under the heat of a burning sun. The train was behind time. Last we were off up the rugged, cliffed valley or rather gorge of New river. Points of interest called to remembrance circumstances that transpired years ago. "See that log cabin just across the river." There is where I tried to preach my first sermon. The text I shall never forget. There, too, is the spot, by the shelving rock, where at different times precious souls were led into the liquid stream and confessed Christ as their Savior. Further up, another spot is plain to view where, I, a number of times, administered the ordinance of baptism. Some of the willing subjects have gone over to the other shore, and others linger near "just waiting." On a spread of logs the last rays of the setting sun tinted the rocks on the opposite side. At the river we took a short look at the fronts of Fayette county and the back of the dear ones behind. Tunnel after tunnel is passed through, one takes us beneath the main range of the Allegheny mountains. We had a hope of a view by moonlight of the famous White Sulphur Springs, but as we passed from by, we were a victim to the influence of a most sweet restorer." Wife says the numerous small white cottages, large and magnificent hotels and beautiful surroundings looked indeed inviting this hot weather.

Early in the morning we arrived at Staunton, Va., where we tarried until 10 A. M. During the time we took a stroll around town. Familiar old-time marks put us in mind of our boyhood days, as it was near this place we were "raised." There is the old stone jail from which, as one of the guards, we helped conduct a murderer to the gallows. Then we belonged to the military, and tried to be obedient to the law and our captain; now we are trying to conduct condemned sinners to the place of pardon that they may live in obedience to Gospel law and follow our Heavenly Captain.

The Deaf and Dumb Asylum and Asylum for the Insane are extensive buildings located here.

Now we are aboard the beautiful cars of the B. & O. R. R. at Weyers' Cave Station we are met by brother F. Cline and taken to his pleasant home near by.

Afternoon meeting at the Valley meeting-house. Met with many brethren and sisters and old-time associates. Next day, at 10 A. M., meeting at the Brick church, near New Hope, at 3:30 P. M. at Mount-in View Chapel, and at night across South river, near brother Daniel Younts'. The weather was extremely hot, and we thought three engagements with the enemy in one day rather a severe description; but by the grace of God we hope some good may result.

Next evening at night meeting at Barren Ridge meeting-house. On the following day, by the kindness of brother Yount, accompanied

by sister Yount, we went to visit the world-renowned Weyers' Cave. Mr. Munter, our guide, led us from chamber to chamber, and was very attentive in showing us the marvelous beauties and astonishing wonders of this immense cavern. It would be a useless task to undertake to describe the cave so that one could have a true conception of its real beauties and singular formations, all the work of nature's deft-finger. Indeed may we say, "Marvelous art thy works, oh Lord!" The change from the cool temperature of the cave to that on the outside was remarkable, and caused a well-named surprise. After partaking of our lunch, we were off for the depot, and soon were at Mt. Crawford, from whence brother John Flory took us to his desirable home.

On the evening of the 14th, meeting in the Bridge-water church-house. Next day at Dayton, and the following day, (Sunday), attended the Brethren's Harvest or Thanksgiving meeting at the Bridge-water church. In the evening was taken by brother David Long to Apostles church, near Columbus. Meeting next day at 10 A. M. in the Brethren's new church. At 3:30 P. M. at Beaver Creek, and at night at Spring Creek, in the Normal school building. On the way, we think the friends of the school will make a success of it. Brother D. C. Flory as principal and under the wise guidance of the Brethren, and government of right principles, we cannot see other than a bright future for the school. The surrounding community itself can support a large school, and already it is being patronized by parents from a distance.

Monday evening at Dayton again. Read our reports to the "Mutual Million" company. They are, to all appearances, doing a thriving business, and dealing out "music" in almost every style to suit the musical world. They have their own printing-press, book-binding, etc., etc.

At night preaching at Bowman's school house. This was our last appointment in the city. Though our visit was short, we had the pleasure of visiting hosts of dear members, relatives and old friends, and the large audience that greeted us at all appointments, mostly members of the church, gave evidence of the numerical strength of the Brethrenhood in the valley, and the evident fruits of genuine religion as expressed in the lives of the brethren and sisters, evidenced the fact they were strong in the faith once delivered to the saints. Gospel discipline is the order that will always separate us in the world and bring about a unity of sentiment and love in the church. Let the flesh-pleasing, world-loving, fashion monger, hat-leveller go to the churches of the valley of Virginia, and learn the lesson of a practical application of the principles of the Gospel to the lives of men and women, and then go home and say his mouth so low in the dust that the voice of seven times seven thunders can never awake him to speak again for Satan through a false-labeled trumpet.

So many showed their kindness to us all, that we cannot give mention of all by name. Suffice it to say that we shall never, no never forget their and their kindness and good wishes, and of course God will bless them. The

parting hand and starting tear are only a prelude to those happy meetings in the "sweet by and by."

Tuesday noon we were off down the valley for Harper's Ferry, where we had to lay over until 11 o'clock at night, when we were off for Cumberland, where we changed cars, getting aboard the fast train for Pittsburg. What a rough road, and how fast the train did run! Awakening in the morning and seeing day-light peeping in, the brakeman says, "Meyersdale." Yes, we want to peep at the town. Looks somewhat familiar. Here we attend the Annual Meeting some years ago. As we go, the stream down the river around the craggy points. Yes, it is a rough country. Pittsburg reached. After a short delay we were off again over the P. Ft. W. & C. R. R., on through Ohio. "Smithville." Yes, over there is brother Hoover's, the place of Annual Meeting years ago. By and is the old church where the elders met. We think of those times and then how time flies. Prophets have died and gone, and still the church lives. God is good! He can save the church. Wooster and Mansfield passed. We think of friends, then night closes in and we lay our head upon the pillow and go away into the land of dreams. Then again we awake. The storm is raging, rain falling in torrents, and the lightnings and thunders roll, but on we go. Day dawns forty miles from Chicago. Morning wet and foggy. Before we get to Chicago it begins to rain; no difference, we run into the sheds adjoining the depot and soon are within its capacious walls. After breakfast we saw sister Susan Thomas of Iowa take aboard the omnibus for the Rock Island depot. She had been on a visit to Virginia to see her parents, and had accompanied us thus far, and then with umbrella in hand we sallied forth through the crowd of thoroughfare of this great city for a walk of about a mile to see the General Agent of the C. B. & Q. road. It returned just in time to take the 10:20 A. M. train, and off again across the State of Illinois. About sunset crossed the Great Father of Waters at Burlington, Iowa, thence on across the State of Iowa to Red Oak, where we arrived next morning and changed cars for this place. At the depot were met by brother B. F. Flory, (brother in the flesh also) and soon were resting at his home from a continuous run of three days and three nights. Through it all, the Lord has blessed us, and we praise his name.

J. S. FLORY.

Please Read Again.

God's whisper is louder and longer than seven thunders from the mother of harlots or any of her minions.

Truth is the essence of Deity, and is mightier in its silence than the most obstreperous roar of the lion of hell. The look of Truth incarnate melted Peter's heart.

In No. 26, page 404, 3rd column, 5th line from bottom, for *taller* read *TATTLE*.

Page 405, 2nd column, tenth line from top, for *law* read *BAN*. C. H. BALSBAUGH.

From M. V. Sword—I do hope the day will come when I can do something towards

spreading the Gospel over this land. O, must work-dress there in this country, is too bad,—drinking, swearing, and playing cards, etc. O that the day would soon come when all shall know the Lord from the least unto the greatest. People in this country don't read the Bible or religious papers much.—*Myersville, Colo.*

From P. S. Garman.—Eld. Geo. Wolfe is suffering from partial paralysis. The attending physician pronounces the case critical. General health of the country good. Crops, below the average. Quality good. Weather, warm.—*Modesto, Cal.*

From John A. Studebaker.—Our quarterly council came off the 3rd inst. We did not fully decide to hold a Year-meeting this Fall. If we do, we will send notices to B. & W. for publication. May God bless all the dear brethren and sisters who so liberally responded to the call from Denmark to build them a meeting-house. They are not only laying out treasures here on earth, but also in heaven. "For where your treasure is, there will your heart be also." Matt. 6:21. Our heart, dear brethren, is in the work, but our means being limited, we cannot do what we would like to. But those of us who are blessed with this world's goods and to spare, cannot certainly put their money to a better use than for the spread of the Gospel in Denmark, as well as elsewhere. In making the decision of late A. M. I also see that the church is still united in the wearing of plain apparel. May God help us all to be a separate people from the world in dress as well as in our daily walk and conversation. When we are received into the church, we all promise to forsake the world, its fashions, and vain amusements. But how many of us soon forget the vow we make to God in baptism! Then if we have broken our covenant with God, let us renew it and go on unto perfection, live faithfully until death and finally in the resurrection receive a just recompense of reward for the deeds done in the body, etc.—*Grenola, Elk Co., Kan.*

From J. R. Spacht.—To all who are interested in the Home Mission of the North-western District of Ohio, and indeed all who love Jesus, and are concerned for the welfare of their fellow-man:

The commission, "Go ye into all the world, and preach my Gospel to every creature, as I command binding upon the ministry, the laity by no means excluded. The Scripture asks the question: "How shall they hear without a preacher?" and how shall they hear except they be sent?" While it is the ministers' duty to go and make disciples of all nations, the laity should be deeply interested in the work, and as we are members one of another, we should be co-workers, and all labor together for the furtherance of the Gospel of Christ. Our ministers have their homes to feed and clothe, and families to maintain as well as the laity, and for them to be called away from their labor to preach at the same time, is at an expense and the laity at home enjoying the comfort of their families and adding to their wealth, and not give anything for the spread of the Gospel, is not at all reasonable,

and does by no means show the spirit of a true disciplined Christ, nor a concern for the salvation of poor sinners. What a glorious opportunity it would be to some of our wealthier brethren, to send a brother evangelist, to go overlander and preach to those people; they are anxious to hear the Word of God, and give them the bread of life, and I will furnish the needs as I may.

Would it not be much better, dear brethren, for to expend some of our means in any other way than to hand up alms for our children? We have not the situation that the wealthier brethren for there will be no thanksgiving. Often it proves otherwise, even a curse. Let us, therefore, use at least a part of our wealth in fulfilling one of our sacred duties, and send a brother evangelist, and with his aid to evangelize our Brethren in foreign lands, and this would be good. Brethren, we ought to have more in the "treasure," "What shall a profit a man if he gain the whole world and lose his own soul? If any man will come to me, he must deny himself, take up his cross, and follow me. Whosoever will save his life, shall lose it; and whosoever will lose his life, shall save it." The words of the Lord will be remembered by the people in Denmark.

Dear brethren, be encouraged. You do doubt have much sorrow and many trials. I can only remember those who have repented for all, and have been forgiven of God, and standing before him, and I am confident for you, I feel, there are also those who are called, and are waiting to have the promise fulfilled to them.

Our blessed Jesus who sits at the right hand of the Father, and who, through his precious blood, has purchased for the people and working members, that they would believe on him, after his crucifixion, and "Preach in all the world, every creature." I am sure, that none of our beloved brethren, and you that it is wrong for the laity to help in any way to go to places where there is no church, and where our new members being, or one anxious to be so, they feel that if it is not wrong, it is right for them to help to preach the Gospel to every creature, and it is a contradiction to the Great Meeting at 1879 that in no way, even in isolated places, the laity should be called upon to carry out preaching work, even in the work. Therefore, then appointed a board of five, whose duty it was to inquire and encourage congregation, we were successful in the end, and members to donate something towards the mission. To the solicitors: Your work of soliciting funds with prayer, is a task to you at times; when you can remember that you are not doing anything, don't let this discourage you. You are doing a great deal for us; if we are doing a great deal, then, your offering would be a very considerable one. God, and the District Meeting advise that there should be no exaction done. The members are expected to give what they can, and not be anxious of the members on a list of paper, and then to ask them to each solicitor, and when you are done soliciting or have a sufficient amount to send, send it by registered letter or postal money order, or by deposit with the City Bank, Cleveland, Ohio, Treasurer: Hiram M. Cook, and in the same communication send a postal order, and send to J. R. Spacht, care of the same address. Please attend to this as soon as you

can conveniently, as the Board should know how much means there will be to carry on the work. Those who wish to make a call for preaching, first consult your elder in regard to making a call, then get a place in which to hold the meeting, and send your call to the Secretary or any member of the Board.

To the contributors: How much should each one give? Every man according as he purposeth in his heart so let him give. How should he give? Not grudgingly or of necessity. Why? Because God loveth a cheerful giver. 2 Cor. 9:7. Dear brethren, if we would all obey the command that Paul gave to the Corinthian church, (1 Cor. 16: 2) there would be a lack of means to carry on the work of the Lord. Our Danish Mission would be well equipped, and there would be many more missionaries sent to carry the glad tidings of salvation to poor sinners who are now in darkness. It is not necessary for the Corinthian church to keep the command, is it not just as necessary that the church here do it now? Read it, ponder it, and then lay before in store as God has prospered you.—*Dan. R. Ohio.*

[The above has been delayed a few weeks. A pressure of work on our part caused it to be overlooked.—Ed.]

From J. M. English.—Many months ago, I was directed to subscribe for this paper, but I thought it would be of little benefit to me. Finally I subscribed and sub-scribed for the paper. I have received my share of paper and am patient in waiting for the fourth, to hear the glad tidings from my Brethren from far and near. It gives me great encouragement to hear that the work of the Lord is increasing the world over. Our Sunday school is under good progress. The average attendance is about one hundred. We hope that the Lord will bless the work that the result may be beneficial to all. Brother Jacob Appleman left our church last 11th to pay a visit to the Brethren in Kansas, where he expects to make his home if the Lord will prove satisfactory to him. We looked to hear of his a return, and his return will be the cause of Christ, but we must not lose will be very good brethren and sisters' congregation.—*Union Church, Plymouth, Ind.*

From Josiah Barnhart.—Please announce through your columns that the brethren of the Appanose church, Franklin county, Kansas contemplate holding their Communion meeting September 10th, at the residence of James T. Kusey, four and one-half miles north of Centropolis, and three and one-half miles west of the Maroa post-office. The meeting to convene at 3 o'clock P. M. A general invitation is extended to brethren and friends, and especially to ministering brethren. We desire that there will be arrangements for conveyance from Ottawa to dates of meeting on Friday the 9th. Trains arrive at about 1 o'clock. Brethren and friends traveling by rail will please correspond with the writer and gentleman, due time, for visiting him at Appanose, Franklin county, Kansas.

Four comets have been discovered since the first of May.

Health and Temperance.

S. T. BOSSEMAN,

EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

HOW I KEEP WELL.

SICKNESS a result arising from disobedience. The law governing the mind and body, either from ignorance or of willful transgression. Man is therefore well in proportion to his obedience to law.

Individuals live differently, and may not all be governed by the same law. All may not suffer from the same transgression, but in the many ways in which humanity may transgress, none are free, and their ailments may all be traced to some violation of law governing their being.

Individuals have habits, ways, fashions, methods, and modes of life on earth, each in their sphere moving onward in health or sickness. I had my ways of life and so differently were they to the true philosophy of health that I became sick. The first step was to learn the law of my own being. Having become acquainted with obedience to the law governing my being had to be brought into question. Here arose a warfare between selfishness and indulgence, the spiritual and the carnal, the passion and the holy quietude of my inner feelings and between ignorance and a better knowledge of life. I acquired facts, an experience yet and in proportion to my victory I am well. At the early age of sixteen I discovered my soul was diseased, was sick. For three long years I sought a remedial agency. The flesh warred against the spirit, and after a hard struggle obtained a victory through Christ, and by the following victory of his blood, I was cured. I felt strong, yet I made a grand mistake. I had not yet learned the true meaning of the text, "Glorify God in the body and in the spirit." It was too much a culture of the spirit to the neglect of the body. I lived then like many Christians now live—with bodies unconsecrated, not having true ideas of bodily holiness. Years passed on, and a good share of them in idleness. Though I aspired to greater holiness I made but little progress, knowing that sin in the body causes the mind to be depressed and that the condition of the body greatly influenced my intellectual conceptions. Of later years new light came up in my soul. To my happy pleasure I found to be a true Christian I must live above the disturbance of the flesh. And to have the ascendancy, I had to change my manner of living. I did change. I remember a time of mine you know how I got well. I remember well by obeying law. I endeavored to honor Christ in the body as well as in the spirit. I regarded my Savior as the all-healing physician of body and soul. I kept myself loyal to him and lovingly submissive to the will of my beloved Jesus. By this holy consecration, my passions, affections, and emotions were changed, all in a line submissive to the will of Christ.

By being thoroughly imbued with this spirit, I partake of his vitality and can live as

he lives. This then brought all my labors to perfect system. I labor "with mine own hands" sufficient to supply my family, dress healthfully, eat plain foods and at regular intervals, eat no food of any kind between meals, rise and retire at regular hours, giving sufficient rest to one body, breathe plenty of fresh air, rely upon God and subsist upon the bounties of heaven. Am a firm believer in the higher forces which the Savior holds as a corrective to all who may apply. I recognize its potency. I abstain from all alcoholic stimulants. Drink nothing but pure water. Teas and condiments discarded. Tobacco in all its forms has never defiled my lips or breath. In short, I endeavor to be "temperate in all things," and by the guidance of the Holy Spirit, whom Jesus has sent, guiding me into obedience to all truth, I remain well.

SHAVING THE BEARD.

THE custom of shaving the beard was enforced by Alexander of Macedon, not for fashion, but for a practical end. He knew that the soldiers of India, when they encountered their foe, had a habit of grasping them by the beard, and so he ordered his soldiers to shave. Afterward shaving was practiced in the Macedonian army, and then among Greek citizens. The Romans imitated the Greeks in the practice, as they did in many other things and spread it to the different European nations, yet barbarous. In the middle ages, at the time of the Renaissance, shaving was introduced, and the practice was retained, though it did not give place to civilization, and that, in its turn, was replaced by realism. The beard was a source of trouble to Peter the Great, who, simultaneously with the introduction of his great reforms in Russia tried to induce his people to imitate the shaving nations. This innovation was resisted by his subjects with the utmost resistance, and they preferred to pay heavy penalties rather than to suffer any disfigurement, as they believed, of the image of God. To the Russian of olden times the beard was a symbol of liberty. In several countries of Western Europe and in the United States the beard was restored to honor only about twenty years ago, but even yet the majority of men respect the custom introduced by Alexander the Great. (B)

A TRUE INCIDENT.

WHEN the Boston train came steaming into the depot, the crowd rushed for seats. As a band of recruits mounted the platform, they shouted back to their friends who had accompanied them to the train, the various slang phrases they could command, interspersed with an oath now and then. As the train moved off they pushed each other into the car, where many ladies were seated, including Mrs. B—— and her two boys. Then the oaths came out thick and fast, each one evidently trying to outdo the others with profanity. Mrs. B—— shuddered for herself and her boys, for she could not bear to have their young minds contaminated by such language. If the train had not been so crowded she would have looked for seats elsewhere, but un-

der the circumstances she was compelled to remain where she was.

Finally, after this coarse jargon had continued for nearly an hour, a little girl, who, with her mother, sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group—a young man whose countenance indicated considerable intelligence—she presented him with a small Bible. She was a little delicate-looking creature, only seven or eight years old, and as she laid the book in his hands she raised her soft eyes appealingly to his, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey. The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said that he would always keep the little Bible for her sake.

The little girl's mother afterward told Mrs. B—— that her child had been so troubled by the wickedness of these young men, that she could not rest until she had given her little Bible, which she valued so highly herself.—

THE DANGER OF WINE.

THE late Prof. Goodrich, of Yale College, testified as follows to the danger of wine: "I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages of college, and finally left with a good moral character and bright prospects. But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the use of wines was not only admissible, but a real auxiliary to the temperance cause. After he had left college he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his presence told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said; "I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tontine for brandy or gin to save my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country. (B.)

BANKRUPT all malignant and revengeful thoughts. A spirit of revenge is a spirit of the devil, than which nothing makes a man more like him, and nothing can be more opposite to the temper which Christianity designs to promote. If your revenge be not satisfied, it will give you torment now; if it be, it will give you greater hereafter.

GENERAL AGENTS FOR THE Brethren at Work, AND TRACT SOCIETY.

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SEVENTH OFFER.—For \$2.00 we will send "The Problem of Human Life," and YOUTH'S ADVANCE one year, thus saving you 50 cents.

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Vol. 6. Mt. Morris, Ill., Tuesday, August 9, 1881.

No. 30.

Editorial Items.

LIVE for something, if you have to die for it

BRO. ENOCH EBY started to Ashland, Ohio, Monday evening, Aug. 1st.

THE Fall term of the College commences in three weeks from to-morrow.

It is reported that BRO. J. W. BEER will likely move to Fayette Co., Ohio.

WE learn that Eld. Geo. Wolfe, of California, is recovering from his apoplectic stroke.

THE address of S. H. Baker is changed from Rock Falls, Wis., to River Falls, same State.

PARENTS cannot teach their children plainness while bringing them up in the way of pride and folly.

THE Brethren in the White Oak church, Pa., have rebuilt two of their meeting-houses this Summer.

BRO. A. HUTCHISON has been holding some meetings near Plattsburg, Mo. The attendance was good.

THE Preacher reports that BRO. I. D. PARKER has been suffering from something like erysipelas in the foot.

ABOUT 2nd, brother I. J. ROSENBERGER left his home for Ashland, Ohio. From there he goes to Berlin, Pa.

THE Brethren's meeting-house in Dayton took fire some weeks ago; a tinned cable diameter was done to the building.

ON the morning of the 23rd of July quite a shock of earthquake was felt in the eastern part of France and Switzerland.

THE speech-making at the Annual Meeting was done by less than seventy-five persons whose names are given in the Report.

WE had considerable warm weather last week. The thermometer near the center of the office indicated 96°, in the sun it was 110°.

THIRTY-SIX persons have been baptized in the Plymouth church, Indiana, during the last nine months. So says brother John Knicker.

WANTING to the *Prophet*. Bro. Archy Van Dyke thinks there is too much meeting in connection with A. M. and not enough of solemnity.

LAST as we go to press we learn that brother John Swann of Cherry Grove, Carroll Co., Ill., hung himself on the morning of the 4th inst. Cause unknown.

ACCORDING to recent telegrams, persecutions of the Jews have recommenced in the Russian province of Pskov, and seventeen villages have been destroyed.

FROM the *Hible Banner* we learn that the next assembly of America held a Conference at Forton, Ill., last June and united their interests and adopted a Platform.

THE end of some men's work shows that they have been trying to make their ambitious pyramidal monument stand on its point or apex instead of the base. It has fallen upon its side without any thunder.

It is now generally believed that the President will recover.

AN exchange says it is a notorious fact that one whisper in a church can attract more attention in about three minutes than the most talented minister can in half an hour.

THE expenses of the American New Testament Committee from October, 1872, to March, 1881, amounted to over \$32,000. This sum was met by voluntary contributions.

BRO. E. A. ORR, of Plattsburg, Mo., says his school is closed for the season and he is now whetting up for next Winter. He speaks very highly of the Mineral Springs near his place.

THE Cincinnati *Gazette* says that as many as three-fourths of the 500 deaths in that city from the effect of excessive heat, were traceable to the intemperate use of intoxicating liquors.

TWO hundred and forty-one thousand immigrants have been landed at New York during the past six months. This is the largest number on record for the same length of time.

TERIBLE destitution is reported to exist in northern China. Parents are selling their children for trifling amounts, to keep them from starving, and to provide a little food for themselves.

SOME of our religious exchanges are censuring the American Bible Society rather severely, claiming that the way it is conducted is a nuisance. Time will tell whether these reports are true.

CHILDREN need good reading matter as well as adults. For this reason we prepared a lot of tracts especially for the young. Price 3 cents each, 12 for 30 cents, 25 for 50 cents. For sale at this office.

ANOTHER meeting has been appointed at Solomon's Creek church, Ind., Sept. 22nd, commencing at 9 A. M., to consult further in regard to holding the Annual Meeting of 1882. Let there be a full representation.

AFTER Sept. 1st, the B. at W. and *Mormon* use year will be \$1.75. Read our extra offers in this issue and accept them before Sept. 1st, so after that they will be withdrawn. No better inducement can be offered.

THE dog-days are upon us, and there is reason for every one to be careful of diet and exposure. Cleanliness about our dwellings will go far towards keeping off the plagues which are so apt to come during the heated term.

THE *Letter*, of Plattsburg, Mo., published an encouraging article in regard to the closing exercises of Bro. E. A. Orr's school near that place. We are always glad to see such favorable notices of the work done by Brethren.

THE Annual Meeting of the Indiana State Christian Association opposed to Secrecy will be held at New London, Howard Co., Ind., September 27, 28, 29, opening on the 27th at 7 P. M. Thomas Lowe, of Michigan, will work the degrees.

THE following from the pen of Bro. D. C. MOON is well said: "Speaking of preaching and not practicing reveals an incident that is said to have transpired recently as follows: 'Under whose preaching were you converted?' The reply was, 'I was not converted under anybody's preaching but under aunt Mary's practicing.'"

MUCH of the German emigration is due to the desire of the men to escape military duty. According to official tables, no fewer than 11,454 young men liable to military duty left Germany in 1880, and it is probable that the number this year will reach 20,000.

THE Governor of Kansas sends us a neatly printed pamphlet, giving much information in regard to the prohibition movement in that State. Persons interested in the temperance work will find in this pamphlet much that will prove both valuable and entertaining to them.

A FEW weeks ago, we stated that Eld. Rathbun was beaten by a mob in Mt. Airy, Iowa. The party who smuck him, and dragged him into the street was recently acquitted by the Mayor of the city. The Mayor also issued a secret order. Comment is unnecessary in this case.

SEVENTEEN cases of lockjaw have been reported from Baltimore alone, resulting from wounds from the use of toy pistols on the Fourth of July, and it is supposed that the fatal cases have not all been reported. Knowing the evils resulting from their use it is strange that people will allow the sale of anything of the kind.

FOREIGN papers report that hoop-skirts are being brought forward again among fashionable women. Of course they'll be "good for the health" again, and every sort of plea will be made by the no-scripture-against-it class for the abominable fashion. It does not require much of a prophet to predict the amount of troubles that shall arise by the latest fashion from Paris.

WHEN the streets become dusty and the weather is hot, it is necessary to sprinkle water upon them to keep down the dust and cool the temperature. So in the church. When men permit their temper to rise and go about kicking up the dust and causing discord among brethren, it becomes necessary to turn on the water of discipline and cool their rantings. This is a kind of sprinkling in which we believe.

ON the last page of this issue will be found an interesting description of a monster steamship plying between New York and Bremen, Germany. It belongs to an excellent line of steamers, one of which leaves New York each week. Brother L. B. Platte & Co., of this place, are agents for this line. Brother Platte will take pleasure in giving all desired information to travelers either to or from Europe. He can correspond with you in English, German, or French.

DURING the late war, at a time when the dark clouds were thick and heavy, a colored man approaching Gen. Grant, said: "How do do, General Grant," and reached out his hand, which the General shook cordially. "How an tings goes, general?" "Everything is going right, sir," said Gen. Grant. These smiling words passed around among the colored people and changed their gloom to hope. If the despondent Christian will always go to his Commander, he will be assured, "everything is going right."

D. L. MILLER and Melchior Newcomer were hard at work last week, refitting the College building and making a larger room for their commercial classes. The prospects for a large number of students are good, and undoubtedly the first term will open with a full attendance. There is yet room for more, and those who contemplate attending Mt. Morris College the coming school year should apply soon. Everything is being put in good order, and, as heretofore, the proprietors will strive to make the students' sojourn here both pleasant and profitable.

Religious Essays.

For the Brethren at Work.

THE COMET.

BY JAMES Y. HECKLER.

"On the other side,
Incensed with indignation, Satan stood
Unfettered; and like a comet burned,
That fires the length of Ophiuchus huge
In the Arctic sky, and from his horrid hair
Shakes pestilence and war."—*Milton.*

The stranger in the Northern sky,
Is drawing every curious eye;
And many gaze with awful fear
That he might do some mischief here.

A great transparent orb is he,
A "wandering star," a mystery,
A foreign messenger of light,
A passing wonder of the night.

He travels through eternal space,
A stranger to the human race,
Prognosticating blood and fire,
Prevaling death and misery.

Ah! well may regal orbs turn back
Affrighted at the monster's track,
The Asteroid, who dares not fly,
The Satellite, who fears our side.

The bear is growling with her cub,
And Hercules uplifts his club,
The Gorgon monsters to defy
That come across the pathway.

But still his fiery courses run,
Riding at the morning sun;
His chariot rolls his shafts between,
Threatening our disquieting day.

But when the sun leaves his domain,
A deadly night begin to reign,
His converse with Pegasus flight,
Agonizing the starry night.

Away they go between the spheres,
Through space created million years,
With burnished wheels and blazing cars,
Like some fierce giant from afar.

Ethereal brightness fills the space,
Through which he runs his rapid race;
His pean rolls his path along;
The constellations catch the song.

The nation's eyes, bewildered, quare,
And wonder at his rapid glare;
The stars do but appear as foot-pa
The crystal orb, transparent glass.

The solar rays compare his race,
And nations tremble in his glare;
The Autocrat, the Russian Czar
May well prepare him hosts for war.

Or all the world may stand in awe,
Repenting over a broken law,
And bow in humble penitence
Before the coming pestilence.

WE may not be able to see how "all things work together for our good." God does not require us to see it, but to believe. The mother sees for her child—God for her.

INFANT BAPTISM.

BY MRS. HARRIET ORR.

Respectfully dedicated to those preachers whom I last heard speaking on "Infant Baptism."

Respected Sirs:—

I OFFER no other apology for writing this letter than hearing your sermons in defence of "Infant Baptism," and what Acts 18: 26 suggested to my mind; for, in my weakness and inability, I still feel a sacred duty to do my Divine Master's bidding by trying to show the way of the Lord more perfectly and help onward the glorious cause, by dropping a few Gospel seeds in good and honest ground, which I judge your hearts to be, that, perchance, they may take root and bring forth abundantly, for we are assured that the Word of the Lord shall not return unto him void, but shall accomplish that for which it was sent. I was, indeed, highly pleased with your candor, honesty, mildness, and somewhat of firmness, considering the weakness and vacillating foundation on which the whole fabric of infant baptism is built upon, and in all kindness I ask, What does it amount to in the end—this striving and struggling to uphold and substantiate a sinful dogma of the Dark Ages? To speak in the mildest terms possible, of this name-made institution, fraught with more mischief than we of the present day can conceive of, only as we look in the benighted past, we there learn of those who still clung to, and faithfully contended for the one baptism, how they had to seek shelter in dens and caves, until the storm of ignorance, superstition, and bigotry, with all its darkness and blackness, had well-nigh spent its force.

But amidst the dense fog and smoke of the man of sin to darken the counsel of God—blessed be his holy name—the one baptism was not entirely lost sight of. And now that our minds are enlightened, and the thick veil of prejudice lifted, which was like the slime of a serpent in his trail, we can behold baptism in all its beauty as a divinely appointed institution, symbolizing the death, burial, and resurrection of Jesus the Christ in our justification from sin, and prefiguring our birth to an immortal home. And, although it is worthy of our highest and deepest study to fully comprehend the "first principles of the oracles of God," whereby we en-

ter into covenant relation with the Lord who bought us; still, in Hebrew 6: 1 we are admonished to leave the first principles of the doctrine of Christ and go on to perfection, in the same manner, no doubt, that we leave our A B C's, or alphabet, when thoroughly mastered, to perfect our education.

I have read and listened to quite a number of sermons on "Infant Baptism," but thus far I have been unable to find one point wherein they agreed, save in this respect, they do not pretend to give Scripture, neither chapter nor verse, for the practice of "Infant Baptism." But some have imagined they could trace through tradition, back to St. John, their pet institution. But they invariably fail to get St. John's sanction to this *strong delusion*. Therefore Paul must have referred to it when he said, "*That the mystery of iniquity doth already work.*" Or, perhaps, St. John, when on the Isle of Patmos, gave a foreshadowing of it when speaking of the scarlet woman making all nations "drunk with the wine of her wrath." For what, I ask in all sober solemnity, has so blinded, bewitched, (and made drunk as it were) the whole religious world like "infant baptism" has done, is doing now, and will continue to do, as long as we find persons unwilling to take the Bible for their guide and the Savior for their pattern in all things, but would prefer hunting through tradition for one gleam of hope to save their rotten structure. But they have signally failed. True, the devil has but few firebrands that have been better wielded and accomplished more toward causing schisms in the church, than "infant baptism." For "infant baptism" is, in truth, but a child of the devil, conceived in sin, brought forth in iniquity, cradled in ignorance, nurtured and fed by zeal without knowledge, carried in the arms of superstition, clothed with human traditions (which have made void the commandments of God), educated in the school of bigotry, and finally will graduate and go home to his parents—Iniquity and Anti-christ—ready to be revealed at the last day. Then will the rejoicing that our of Satan's bulwarks and strong-holds is broken down.

But I must confess and do it cheerfully, that I am ever pleased with one part of each sermon I have ever heard

or read. (But it does not prove that for which it is given to prove, but contrariwise.) You contend that infants were born into the Jewish Church, and were, therefore, members entitled to the sign and seal, which was circumcision. And as infants were in the Jewish Church, *you contend that infants should be in the Christian church to-day.* You are unquestionably right. And I emphatically respond, Amen—just what we are contending for precisely, and have been these eighteen hundred years and more, most strenuously and zealously believing it to be good, wholesome doctrine, and very full of comfort. Yes, indeed, *infants* have a right to be in the Christian church to-day. But they are *re-born infants*, born of water and of the Spirit. It is one of the Savior's commands, "Ye must be born again." And, as new born babes desire the sincere milk of the word—"babes in Christ Jesus"—and as infants in the Jewish Church had father and mother, so also in the church of Christ, generated of God and torn of water. For unless we are born of God, we would be *still*, or *dead born*, if born of water alone. But when we are generated of God and born of water, we are then an infant *newly* born in the kingdom of our Lord and Savior, and as a child of God (like the Jewish infant) we are entitled to the sign and seal, which is the gift of the Holy Spirit, whereby we are sealed unto the day of redemption, for the Spirit beareth witness with our spirits that we are the children of God. Please remember, dear friends, that our Savior was not acknowledged by God as his well-beloved Son until after his *birth of water*, when he was baptized of John in the Jordan, to fulfill all righteousness (for the Savior had no sins to confess or wash away.)

But we have now the great and blinding mistake you advocates of "infant baptism" are making of this. You misplace baptism by making it the sign and seal, thereby robbing it of its legitimate work in the plan of salvation. I earnestly beg of you to desist, and leave it where our Lord has commanded it to be, a *birth of water*. These are his words respecting this divine institution, "Verily, verily, I say unto thee, Except a man be born of water," etc., etc. And when you acknowledge baptism in its proper place you will,

methinks, at once grasp the beauty and grandeur of the second birth; and will also, with great sublimity and somewhat of awe, recognize the force of all those passages bearing on our new relationship, which we enter into at our baptism with him who hath washed us and redeemed us and made us white in the blood of the Lamb. Such, for instance, as "born of water and of the Spirit;" "buried with our Lord and Savior in baptism;" "planted together in the likeness of his death;" "obeyed from the heart that form (or mold) of doctrine;" "if ye be risen with Christ;" "raised to walk in newness of life;" "saved by water;" our hearts sprinkled from an evil conscience, and our bodies washed with pure water," and several other passages which utterly lose their force and become a mere jargon of words, if we accept of sprinkling on the forehead only for baptism, or put baptism for a sign and seal. But we have no notion, whatever, of losing our eyes to such plain and sublime teaching found in the blessed volume. No; but in the language found in Isa. 58: 1: "*cry aloud, and spare not,*" etc. Al though you do ask us pleadingly to leave you alone, we cannot conscientiously do so. But for the love of the truth as it is in Jesus (in a religious and spiritual way of course), we will still continue to place a mustard plaster here, a blister there, give an emetic, bathe the extremities, wet the temples, rub the body, poultice, apply lotions, and, in fact, do all that Christian love impels us to do for our fellow travelers to the bar of God, to awaken them, if possible, from the deep *lethargy* which they have fallen into when "*darkness* shall cover the earth, and gross darkness the people." And if we fail, we can go home to glory with a conscience void of offense.—*A. C. Review.*

For the Brethren at Work.

TO THE YOUNG.

BY SISTER WAMPLER.

YOU are just starting out in life. You want to live a Christian life; you want to go through the world respected and loved by all, and at last die the death of the righteous. But this is impossible; they that live godly in Christ Jesus shall suffer persecution. If you follow Christ, some will likely point the finger of scorn at you. But

you will *generally* be loved and trusted. But do not take heed to what men will say. Oae minister will tell you one thing, others will tell you something else. "Beloved, believe not every spirit, but try the spirits whether they are of God." Do not conclude that because some wise man (perhaps the minister) says "so and so," that it is the doctrine of Christ. God hath chosen the foolish things of the world to confound the wise. Jesus says: "Search the Scriptures," etc. This, therefore, is a command, and if we do not obey it, we are "guilty of all." O let us read for ourselves, and not only the New Testament, for the Old is very interesting. When I read of Jonah, Daniel, the men cast into the fiery furnace, the story of Joseph, and many other passages as interesting, it makes me wonder why young people, and some old ones, like novels (things that are untrue) much better. The Bible is more interesting than any other book or paper ever printed, if we will only practice reading it. "But," says one, "it is not as interesting to me." That is because you do not read it enough. When you commence reading a novel the more you read the more you want to read. So it is with the Bible; the more we read it the greater will be our desire for studying it. How many of our young people who are able to read, do read almost every book but the Bible? How few have ever read it through? If we do not read it, it is our own fault if we do not do our duty, and our reward will be the reward of the transgressor. Let us take our Bible down from the shelf, brush the dust off of it, and peruse its pages.

Cushing, Mo.

For the Brethren at Work.

CLEAN AND UNCLEAN IN THE ARK.

BY C. H. BALSHAUGH.

To Rudolph Behn Reigert, Esq., of West Hanover, Pa.:

"Come in thou blessed of the Lord, wherefore standest thou without?" Gen 24: 31.

WHEREFORE? For many reasons, thou sayest. No reasons are potent against an absolute obligation. Does not the word "*come*," uttered by God himself, outweigh all hindrances whether in or out of the church? If there are ten thousand voices that endorse your alienation, there is one that

vetoed them all, and that one represents Almighty power and infinite love. If the church is in anarchy, as you affirm, and progression is licentiousness, and black tongues have the last word, and black hearts the leading impulse, and conference is idle talk, and everything is sweeping into the vortex of agnosticism, what then? Is truth less truth than it was before? Is the personality of God and your responsibility to Him altered by collision of sentiment, and the babel of tongues, and the exaltation of self above the cross, and the twaddle of ignorance, and the domination of pride and passion? Hast thou forgotten that we are individuals as well as a Brotherhood? "We are our brother's keeper," and yet "every man must give account of himself to God." We are not obliged to follow any man's dictum, nor the dictum of a million; God is one, and in His image are we made—*units*. The church has a right to exist, and speak and act authoritatively, only because it is Christ's church. Apart from Him, she is no more than any other religious corporation that knows not God. Come in, and bring this truth with you, and you will always be even with the highest requirement of the church, or in advance of it. Christ must be the only object of vision and the only goal of effort. Much evil is in our midst because much ignorance and obstinacy and self-worship. Those who are *accounted* the most ignorant are often the wisest. Those who *think* they know most are often the most glaringly stupid and inconsistent. Reason-wise, logic-wise, college wise, is not necessarily God-wise and cross wise. Should this keep you out? Your heart is in, and your body may as well be here too.

You have often given me excellent counsel, now please accept some in return. Is it wise to drown in the wrathful surges of disobedience because misanthropes and creed-mongers and bombasts and mammon-worshippers and self-idolaters and blackguards and log-gerheads are in the life-boat? The tiger and wolf and snake and hawk are in the ark as well as the lamb and the dove and man. Wait not for a clean church. It never existed on earth, and never will. People forget their puddles now a days, but God does not. Deut. 23: 18, 14. Come in, and be a well-spring of life in what you deem a *barren Sahara*. Your special

grievance is that we allow too loose a rein to the despisers of authority, cringe too much to living dictionaries and encyclopedias, suffer the truth to be openly trampled and the cross ridiculed, and supporters maligned, and the flesh-element and money-greed to run rampant. Grave charge, but not without a modicum of truth. But it was no less true in apostolic times than now. Demas never dies so long as the church is militant. Philpp. 3: 18, 19, is for all time. We have now no inspired detector, no God-eyed Peter to penetrate the sorcerer's heart, and intuitively determine the spiritual status. Come in, and with mind and heart and life help mould and leaven the whole lump into the purity and grandeur and power of the Divine incarnation. Would not this be better, wiser, nobler, more sublimely self-consistent than to stand outside and point the finger of reproof and revulsion at our incongruities, back bitings and animosities and scurrilities? The life-boat may hold monsters—snapping turtles and hyenas and mad dogs and alligators and seven-headed, ten-horned Abaddons—it is a matter of life and death and you must associate with what it carries, or ultimately with devils. Come in, and do great good, as you are capable of doing, and keep not your hands in your pocket because you are sure we entertain liars and cheats and curmudgeons and blasphemers. You have an imperial, native intellect, wide reading; extensive travel and acute observation, and fine acquirements; why not consecrate all your capabilities to Christ, and make the church and yourself richer by exemplifying the life you know so well to appreciate, and the lack of which in our members you so intensely detest? In communion with us you would come in contact with the loftiest, purest souls, and with the meanest and most groveling. You are not required to kiss the Pope's toe, or to worship the church, or to exalt human authority over Divine; but simply to be a Christian. Some cry Paul, some Cephas, and some Apollos; but they are not the church, and the church is not Christ, but Christ's. Simply Christian; yes, but what high, deep, broad, significance in this. The conservatism and progress of God in the finite is meant by it. Hypothetically and in endeavor I am a radical progressive, but it is after Paul's

type. 2 Cor. 3: 18. Eph. 4: 13. Does this mean the substitution of hats and ribbons and flounces and other carnal eccetera for the simplicity which the cross authorizes? What *does* the cross authorize? A form that crucifies the flesh, and is a standing symbol of the death of sin. No person is baptized into forms and externalizations not inherent in the life of God in the flesh. Here the authority of the church begins and ends. Jesus was so far from the world in life, because so far removed in nature. As He is, so are His. If we are all content with this, there would be no collision, even where there is difference; because with such a soul-basis, differences would be more the different stages and aspects of truth, than the opposite of truth and error. Good men differ, and the wider their knowledge from different standpoints, the wider the chasm between them; but God who knows all truth fills the mystic gaps no less than the mountain tops. The Tree of Life spreads the branches over the Eternities, and eldest angel has not counted all its twigs and leaves, and tasted all its fruit. But flesh is flesh, and has no right in the sacred enclosure, save more and more to die! and not to harangue and swagger and rule.

Neither authority nor license may transcend the essential nature and expression of Emmanuel. He was very God controlling the human, and living out Divine beauty in a human mould. An objective Emmanuel saves only the objective. In other words, Christ is His own savior, living the Divine ideal of the human, and becomes the savior of others in whom he relives his earth-life through the Holy Ghost. He is not simply a Model looming through eighteen centuries, but a molding power of to day in individual hearts. Not at random, or in a loose, irregular way; not as chipping and smoothing and modifying the flesh-life by the force of will, but as the free immanence and outgrowth of Divinity. The laws of God are rigid. *He* is the Word. His tongue is not forked. When the father of lies speaks falsely we are *not* naturally. Yea and Amen is the Alpha and Omega of God. *So do* is as immutable as "I say unto you." "I am" is the ground of "this do ye." So far the church is Omnipotent—God's vicergerent. Flinching here, she is rec-

resent. Exacting more, she is popish. To disobey the church so long as she is in the *principle* of the inflexible Word, is to die, to be damned. To restrict the principle to the letter, and allow of no new application as exigencies may require, is to antagonize the very purpose of God in putting the eternal, all-expansive life of his own being into humanity. To go *beyond* the church, not aside or apart from, yet abiding in this principle, is not sin *per se*, though it cause friction and convulsion. This is the "sword" and "division" Christ brought on the earth. But the temper and general life will reveal the scabbard whence the sword is drawn. Truth is in the long run self justifying. Colleges would not have been tolerated fifty years ago, while log school houses were esteemed a blessing. A college is only a primitive school-but developed. For once I am indebted to Darwin's nomenclature. There is no principle in the triennial oak that was not in the acorn. *Motives* are something different. Here colleges may be curses, which God forbid. I do not believe in stagnation, nor in the effervescence and froth and miasm that it breeds. Growth is the word, and this is synonymous with progress, not of principles, but their apprehension and application. Principles never grow. They are eternal and immutable as God. But we grow, or ought. We can discover but not create them. The laws are all ready for us, physical and spiritual, and our religion and glory and joy is their exemplification. Is not this Gospel enough for any body? Whoever preaches any other, says Paul, be he man or angel, "let him be accursed." Here is the substance and sum of it all: "I am the way, the truth, the life;" "follow me;" "looking unto Jesus." Has the flesh a voice in this "high calling"? Not a breath. The carnally-minded speak and act carnally, but neither the Gospel nor the church is responsible. Here again we are *individuals*. As such you must come in, live and die, notwithstanding the larger life of the body in which you would be a member. "Why standest thou without?" Is the corruption in the church an adequate reason? Your own good ~~ness~~ must give the negative. Barham, w

will go through a corpse from one living being to another. No matter whether you ~~have an~~ ^{have an} Iscariot on your right and a double dyed Iscariot on the left at the eucharist, if you are in Christ the circle from Father to Son and Spirit and church and back again; to the Father, will not be broken. There is much harm done by individuals which is a corporate detriment and degradation, and yet law and judgment go by individuals. We live not the less by ourselves because we live in the mass. Our individuality is to be all the more distinct and vigorous because we are in a body where we get the aggregate life of all. Let each be himself with the utmost radicalism, while self, in its deepest self is "hid with Christ in God," and the church will be strong and unified in proportion to our individuality.

God alone is the Lord of the conscience, and the church has no other Head but Jesus Christ; and He controls the little toe and little finger, and "the members which seem less honorable," equally with the entire body. We are aggregated, not they, we may absorb and annihilate each other, or tyrannize and stunt and abnormalize each other's individuality, but that we may help each other to a higher and more rounded individuality in Christ Jesus. We need both centripetal and centrifugal forces to maintain our orbit. In Christ they are one, and no less one in us through him.

"Come in, thou blessed of the Lord, wherefore standest thou without?" Life is here, eternal life, even if fungi, and claws and horns and hoofs, and grotesque moral centaurs be met with from the liquid crystal gate to the dark back portal. Come in, eat the flesh and drink the blood of the Son of Man, and live forever, with God and as God.

FLEEING FROM GOD.

IT constantly occurs that after a crime has been committed, it will be ascertained by the police that the criminal has taken passage in some steamer for Europe. As the vessel swings clear of the wharf, and then loses sight of the land, and the last pilot leaves it in the outer bay, he begins to breathe more freely and ventures out of his state-room on the deck. Soon he mingles freely with the ship's company,

and becomes as light hearted as any, and even himself quite forgets the haunting shadow of his sin. But meanwhile under the sea, underneath perhaps his very feet as he dances on the deck, flashes unknown to him a swift cable message, announcing to the police at the other end of his route who he is and what he has been doing. And when the steamer comes to anchor on the other side, an officer steps on board, presents a warrant of arrest, and carries him off to prison.

May it not be that some of us, who are voyaging calmly and even gaily across the sparkling waters of life, are forgetful of the fact that *sins* may go before to judgment? And shall we continue to ignore our criminality before God, till we reach the other shore and find that we have only taken a circuitous route to our prison-house?—*Sel.*

I AIN'T DOING NOTHING.

THERE was a boy in school once who was very lazy. He would sit on his seat all day doing nothing. He never made any noise or disturbed any one. He never whispered or got into any mischief. The master never caught him at tricks.

One day, as he sat still and quiet, the master came along by him and struck him a smart blow with a ferule. The boy jumped at the unexpected blow and cried out:

"I ain't doing nothing!"

"That's just it," said the master; "I want you to do something."

So with some people. They think, like this boy, that innocence consists in doing nothing. Not so. We must do something. We must pray to Jesus, and speak for Jesus, and do all we can to show our love for Jesus. Some people think if they do nothing wicked they are all right. Not so. We must not only "cease to do evil," but "learn to do well." And we should do all we can.

Are you doing all you can? Can't you find something more to do? Don't let us think we are good because we "ain't doing nothing."

MEN are like an old fashioned country wagon. When loaded, everything works well and smoothly; with nothing in it, it rattles so it can be heard for miles.

LIBRARIES.

BY M. F. LIGHTY.

LIBRARY, is the name for collection of books designed for use and preservation; and also the name for the repository of such a collection.

Libraries are probably nearly coeval with the art of writing. The oldest of which we have any record is that of the Ramessum, a temple founded in the ancient city of Thebes, in Upper Egypt, on the Nile. Another great one was in the same country in the old city of Memphis, then the capital of Egypt. The most famous of all ancient libraries was that founded early in the third century B. C., by the Ptolemies in the city of Alexandria, also in a city in Upper Egypt. This library had at one time a collection of about 700,000 volumes, collected by one Demetrius, from all nations, Jewish, Chaldean, Persian, Ethiopian, Egyptian, Greek, Roman &c. This was probably the largest library prior to the invention of printing.

The Hebrews preserved their sacred writings in the temples. The first library established in Greece was at Athens, either by one Pisistratus, or by Aristotle. Much might here be said about ancient libraries, but I must forbear going into details; however, in the western part of Europe, after the downfall of the Roman empire, learning was confined to the monasteries, and almost all libraries, up to 14th century, belonged to ecclesiastical institutions. They were generally small, comprising only the wreck of the collections dispersed by the barbarians.

Among the cultivation of learning in the Dark Ages were the Benedictines, an order of Monks in the Roman Catholic church, who during the Middle Ages were the great preservers of ancient learning; and for centuries they were the principal teachers of youth in all branches; in their colleges and schools; and to their careful reproduction of manuscripts the world is indebted, chiefly for the preservation of the classics. With the revival of learning began a new era in the history of libraries. The fall of Constantinople sent numbers of learned men into the West, who brought with them many valuable manuscripts. A zeal for the collection and preservation of books arose. Scholars traversed Europe and parts of Asia and Africa in search of literary treasures, and in a few years most of the classic authors now known were to be found in the great cities of Italy, Germany and France.

The largest libraries in the world are the National of Paris, containing over two million volumes; the British Museum of London and the Imperial of St. Petersburg, each containing over one million of books and manuscripts; while hundreds more throughout the old world contain from fifty to one hundred thousand volumes and some, not a few, contain as high as nine hundred thousand. Asia has many cities with fine large libraries, and so, also, has Africa.

The libraries of the United States, public and private, numbered in 1870, nearly one hundred sixty five thousand, containing from one thousand, to as high as two hundred and sixty thousand volumes.

The largest libraries of the U. S., are, two in Boston, the Public, containing two hundred thousand volumes, and the Athenaeum, which contains over one hundred thousand. The Harvard University of Cambridge, Mass., has over one hundred thousand volumes; so, also have the Astor, and the Mercantile of New York, and the Library Company, and the Mercantile of Philadelphia. The great library of Congress in Washington has likely by this time, over seven hundred thousand volumes. There are many libraries in the United States that contain from one to twenty-five thousand volumes.

Our own library, here in Mt. Morris College, numbers over twenty-eight thousand volumes, including pamphlets.

Suppose one should read one volume a week, on an average, this would take 28,000 weeks, reduced to years we find that one would have to get nearly 600 years old to read this library through satisfactorily. I presume if all the books in the world were built into a solid fence wall, a pretty large field could be inclosed.

I had to think quite often of Solomon's words since I have commenced cataloguing the Cassel Library, that "of making many books there is no end; and much study is a weariness to the flesh." But this is an age of learning and rehashing of old literature. Books are made faster and more abundantly every year. Nearly everybody of a literary turn is diving into the business of book-making, and nearly everybody can get possession of a library now-a-days.

The question might be asked, what are all writing about? I presume I am safe in saying, that many write nonsense, many write speculative theories which is nonsense also. It is amusing to see how many have written upon the same subject; but there is one subject which has been many a writer's theme, and which can never be exhausted; namely, "Jesus the Son of God." Oh, how many books have been written on the character and life of Christ, and his wonderful works! and still the half was never told. That beloved disciple, John, tells us that of the many other things which Jesus did, if every one should be written, he supposes that even the world itself could not contain the books that should be written.

Kind friends, I have in my weakness tried to give you a little history of libraries, and in conclusion I will say to all those having an interest in the "Cassel Library," that we expect to have a catalogue ready by the first of the coming September.

Mt. Morris College, Ill.

HIS ONLY SON.

BY J. MADSEN.

HE that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things. (Rom. 8:32) Who can tell the abundance of love that is hid in these words, "He that spared not his own Son."

Fathers and mothers who dearly love their children, and with a heart almost broken, part with the little ones, when God takes them away to give them a place among those little lambs who are already surrounding his glorious

seat in heaven, would not like to give one of them to a cruel people to be persecuted, slain, and hanged on a tree with nails driven through its hands and feet; no, I believe you would sooner lose all your earthly riches; But 'God spared not his own Son.' "He delivered him up for us all." Was it because he did not love him? No, twice he spake from heaven, "This is my beloved Son, in whom I am well pleased." He could not always look down upon him and bear the sight of his Son left alone with his bitter temptations and sufferings, but sent his angels to serve and comfort him, and let cheering words fall from his lips, that they might mitigate his sorrows. This he did of pure love to him.

But "for us all" he delivered him up, because it was the only means that could save a lost world. Oh, what a price! He had rather given away the earth with all her possessions if this had been sufficient to make atonement.

You older brethren and sisters, who have trained up children, with the tenderness of a parent's heart, you can praise and glorify the Lord beyond measure, as you really are able to see much more than you ever can do, when he spared not his own Son, but delivered him up for us all. If he could do so much, "how shall he not with him also freely give us all things?" And my dear young brethren and sisters, how I would like to shake your hands by and by. What will you give for "all things?" will you take it freely?

Then let us continually march onward, fully trusting in the Lord, and at last we shall with Jesus inherit all things.

I can muse on God's wondrous love with tears rolling down my cheeks, how he could deliver up his own for me, an unworthy creature! but, praise God, it is true, he did so!

Blessed Jesus, loving Savior,
Thou wilt guide us safely home.

GOD'S TENDERNESS.

NOTHING can exceed the tenderness of God in his treatment of sinners. No desire can be more earnest than His for their salvation. No broken-hearted father ever yearned so strongly for the return of his son. No mother's heart ever bled so profusely over her wayward boy. The favorite attitude of God toward the sinner is one of invitation and inexpressible tenderness. "Ho! every one that thirsteth, come to the water; he that hath no money come buy and eat; come buy wine and milk without cost and without price."

CHRISTIANS need not quarrel with their fellow-men, the world is wide enough; if they persecute us in one city let us go to another. Let us bear with them as long as possible and then leave them. It is only in this world they can give us trouble.—J. Madsen.

CHRISTIANITY does not consist in a proud priesthood, a costly church, an imposing ritual, a fashionable ^{and} ^{praising} organ, loud response and reiterated expressions of love.

Home and Family.

MARY C. NORMAN, SHALON, MINN.

Evening

ALL IN VAIN.

WHAT weight has a mother's precept when weighed against a father's example?

A mother may tell her son the effects of bad habits—such as going to the village store and loafing around, or spending their evenings about the bar-room and at the card tables. But what effect will it have if father does such things? Surely the son is apt to follow father's example.

The mother says, "My son do not smoke or chew tobacco; for it is a bad habit. It will defile your person, and make you look filthy, and more than that, it is a sin to spend your money for that vile weed, and the pleasure it affords is trifling compared to the evil it works."

But the son replies, "Father smokes and chews, and I will do what father does."

Now the question comes up, what weight has a mother's word when denied by a father's example?

We answer no weight at all. A mother may do all in her power, to form habits in her sons, which will prove a blessing to them for all time and eternity; but unless the father sanctions their teaching and training by his own example, her labor will be all in vain.

Fathers, what an account you must give in the great day of God's wrath! Surely you cannot escape that awful sentence, "Depart from me." M. C. N.

A LECTURE FOR OUR GRANDPARENTS.

SOME one has truly said, that "To ridicule old age, is like throwing cold water in the morning into the bed in which we must sleep at night." Old people have a right to demand that they be treated with respect; but are they not under great obligations to be pleasant, agreeable, and as far as possible—cheerful? Falling in this, is it any wonder that neglect and disrespect sometimes follow? Old people should be held in reverence by the young, especially if there is anything worthy of reverence about them; but each man and woman should see to it, that as they grow old in years they do not grow out of all sympathy for their children and grandchildren. No person, because he is old, has a right to be selfish, sullen, and morose.

Said a little boy, "Ma, will grandpa go to heaven?"

"Yes, my son, I hope so; but why do you ask that question?"

"Because, ma, if grandpa goes to heaven, I don't want to go there. He would say, 'When! when! what is this boy bothering around here for?'"

A short time since I read a little old fellow, who said, "I love to give with."

as many virtues that not to love him—or any other person such as described—would be an impossibility. I thought that to love such a person would be more of a pleasure than a duty. Every neighborhood has its old person who, although bowed down with weight of years, still has a warm heart for the young and a kind word for the children.

No need of the word "duty," to cause such people to be sincerely loved and respected. Again, every neighborhood has its representative, from whom the children instinctively spring away, as from a plague, persons that little girls are afraid to meet, whom the boys give a wide berth to, and whom no person desires to encounter. Even a long newspaper article, in which all the chances are rung upon the word "duty," will fail to cause such unsympathetic people to be respected, and loved.

Let us all, therefore, resolve that whatever be the number of our years, we will be true to the right, kind and sympathetic to all, especially towards the weak ones of earth, whether they be in their first or second childhood. Doing this faithfully, we shall be loved and respected by all along the pathway of life. And when the end comes, may it be said of us, as Sir Walter Scott in his vivid description of "King Rene":

"A martial man he was: the snows of age fell, but they did not chill him. Gayety, Even in lips closing, touched his teeming brain. With such wild visions as the setting sun Raises in front of some hoar glacier, Painting the bleak ice with a thousand hues."

(N)

THINGS MONEY CAN'T DO.

SOME boys and girls have an idea that money can do almost anything, but this is a mistake. Money, it is true, can do a great deal, but it cannot do everything. I could name you a thousand things I cannot buy. It was meant for good, and it is a good thing to have, but all this depends on how it is used. If used wrongly, it is an injury, rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it cannot purchase, no matter how much we may have of it.

If a man has not a good education, all his money cannot buy for him. He can scarcely ever make up for his early waste of opportunities. He may say, as I have heard of men saying: "I would give all I have if I had only had a good education and a well trained mind;" but he will say it in vain. His money alone can't obtain it.

Neither will wealth itself give a man (or a woman) good manners. Nothing next to good health, is of more importance than easy, graceful, self-possession manners. But they can't be had for mere money.

A man who is what is called "hobby," who has not taste and correct manners, will never buy them—though he would, no doubt, like it. They are not to be had in the market. They are nowhere for sale. You might as well try to buy sky, or cloud, or sunbeams.

Money can't purchase a good conscience. If a poor man, or a boy, or a girl—anyone has a clear conscience that gives off a tone like a

sound bell when touched by the hammer, then be sure he is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold. All the gold of Golconda couldn't buy them for a man who hasn't them already. (N.)

LOVE OF DRESS.

A GIRL who seeks employment in the city to gratify her vanity, whose nature is not to help a widowed mother, or to support herself, but to gain wages in order to please her love of dress, is in a danger. No matter where she goes, or at what she is employed, she is open to temptation. She desires to dress, and she covets an easy service and high wages. Her vanity and indolence will increase with indulgence; then will follow the fall that adds another obligation to the many which show that the pride of the end and the lust of the eye, are most naturally gratified by ways, the end whereof is death.

Headstrong and vain girls, are the last who should venture among the temptations of the city; but those are the next to heed warning to stay away.

There is one lesson to be learned, and that is the resisting virtue of self-restraint and self-denial.

Religious principle is a shield, moral training is a defense, knowledge of the rock ahead, may keep them in the right channel; but in this, as in all other virtues, the fear of God is the beginning of wisdom. (N.)

THE CONTENTED HERD BOY.

IN a flowery dell a herd boy kept his sheep; and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him and said: "Why are you so happy, dear little one?"

"Why shall I not be?" he answered: "our king is no richer than I."

"Indeed!" said the king, "tell me your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as the king. The flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing too. Am I not therefore as rich as the king?"

"You are right," said the king, with a laugh, "but your greatest treasure is a contented heart; keep it so and you will always be happy." (N.)

"I wish I could join the Band of Hope," said a little boy about six years old, who stood shivering in the doorway of a saloon by his mother's side. "You are not old enough," replied his mother: "you can't understand it." "I guess I'm old enough to know better than to drink whisky," was the reply.

WASH thy words in a balance, and make a door and a bar for thy mouth.

Brethren at Work.

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THE EDITORS will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unbecomingly long, but present their views "with grace seasoned with salt."

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Money sent by Post-office Order, Registered Letters and Drafts properly addressed, will be at our risk.

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BRETHREN AT WORK,

Mt. Morris, Ogle Co., Ill.

ARE you helping to build that meeting house at Peabody, Kansas? Send your donation to Geo. W. Thomas or Henry Shomber, Peabody, Kansas.

Dr. Cummings of London, the eminent preacher and writer on the prophecies, died July 6. He was a firm believer in the nearness of Christ's coming.

Prof. Report of Hustonville, Ky., reviewed the "Problem of Human Life" in the *Apostolic Times*, and A. Willford Hall replies in four numbers of the same paper. His demonstrations are overwhelming, and he handles the wave theory of sound with his usual ability. The battle has fairly opened, and the *Microcosm* will be the field of contest. That we are in an era similar to that in which Galileo lived is pretty evident. The Ptolemaic system of astronomy was "endorsed" by all the scholars, and it seemed like madness to attack the "old system," but Galileo ventured, and of course aroused long and bitter opposition. Nevertheless the old was finally admitted as erroneous, and to-day the new or Copernican system is universally believed. And so it will be upon this Sound question. The "old" is found to be erroneous, and while the new theory is crude and needs further demonstration to make it equally acceptable, it will prevail and the opponents will at last find themselves in the same condition that Galileo's opponents found themselves. If you would keep informed on this interesting question, you should send for the *Microcosm*.

THE ANNUAL MEETING REPORT.

THINKING that we might be profited by seeing the amount of speaking done by each one at the Annual Meeting, contrasted, we had the lines and speeches in the Report counted and now place the result before our

readers. The names are given as found in the Report. It may contain a few slight errors, but not enough to affect it materially. As most of the remarks made by the Moderator pertained to the government of the meeting it was thought best to omit his speeches altogether. A number of explanations lawfully belonging to clerks, and made by them, were also omitted.

1. R. H. Miller,	35 speeches, 315 lines
2. Jesse Calvert,	" 19 " 78
3. P. J. Brown,	" 27 " 129
4. John Flory,	" 2 " 26
5. J. H. Moore,	" 12 " 244
6. B. F. McMurray,	" 12 " 67
7. Daniel Browner,	" 12 " 12
8. A. J. Hixon,	" 8 " 99
9. J. P. Ebersole,	" 10 " 33
10. L. H. Mann,	" 1 " 4
11. D. P. Saylor,	" 2 " 17
12. P. R. Wrightman,	" 5 " 41
13. J. S. Flory,	" 1 " 5
14. Jas. Quinter,	" 7 " 92
15. S. H. Bashor,	" 16 " 246
16. J. Kaufman,	" 12 " 39
17. S. Z. Sharp,	" 7 " 19
18. Dr. Roon,	" 7 " 207
19. H. R. Holsinger,	" 30 " 107
20. John Wise,	" 23 " 93
21. D. N. Workman,	" 12 " 18
22. David Cripe,	" 2 " 25
23. Jacob Cripe,	" 5 " 2
24. C. Bucher,	" 1 " 12
25. Thomas,	" 2 " 36
26. D. H. Sturgis,	" 10 " 21
27. H. H. Hays,	" 1 " 15
28. Robert Badger,	" 2 " 25
29. Isaac Long,	" 2 " 5
30. W. R. Becker,	" 1 " 5
31. J. Nubbaum,	" 1 " 8
32. J. Snowberger,	" 1 " 4
33. Martin Meyer,	" 1 " 18
34. Moses Miller,	" 5 " 60
35. J. W. Beer,	" 5 " 9
36. S. Ockerman,	" 1 " 83
37. London West,	" 16 " 88
38. W. Arnold,	" 5 " 105
39. J. A. Ridenour,	" 4 " 17
40. L. Huber,	" 1 " 44
41. S. J. Hays,	" 4 " 42
42. Daniel Skoffler,	" 4 " 24
43. S. S. Mohler,	" 6 " 17
44. David Price,	" 3 " 74
45. E. L. Yoder,	" 2 " 6
46. J. F. Ebersole,	" 1 " 10
47. Morgan Workman,	" 1 " 6
48. S. Stutsman,	" 1 " 5
49. William Johnson,	" 2 " 21
50. John Kniesey,	" 2 " 8
51. Paul Wetzel,	" 1 " 3
52. Henry Martin,	" 1 " 3
53. M. J.	" 1 " 8
54. L. J. Rosenberger,	" 2 " 32
55. L. Studaker,	" 3 " 3
56. Daniel Vaniman,	" 1 " 15
57. Samuel Kinsey,	" 2 " 19
58. D. Hays,	" 1 " 10
59. John Wolf,	" 2 " 22
60. George Long,	" 2 " 21
61. Jacob Rife,	" 1 " 34
62. Oliver Yount,	" 1 " 38
63. Ballman,	" 1 " 10
64. Wm. Casel,	" 2 " 10
65. H. Hamilton,	" 1 " 4
66. S. Garber,	" 1 " 11
67. Daniel N. B.,	" 1 " 2
68. George Hoover,	" 1 " 12
69. Mikesell,	" 4 " 6
70. Davis Younce,	" 2 " 5
71. A. Flory,	" 1 " 24
72. J. Harsbarger,	" 1 " 8
73. John Metzger,	" 1 " 24
74. John Hunsaker,	" 1 " 8

Speaking on the dress question, page 20 of the late Annual Meeting report, the reporter

has me to say something that I neither believe nor advocate. It is this:

"I am not in favor of making these auxiliaries a test of fellowship at present, I am in favor of gradually working up to that point, and I believe it will be reached eventually."

Instead of a "test of fellowship" it should have been a test of official position. My indistinct articulation doubtless caused the reporter to miss the exact idea that I aimed to present. I favor a uniform cut of clothes as an aid in carrying out the gospel principles of plainness, but never was in favor of making that cut a test of fellowship; however, I am in favor of making the wearing of gold, jewelry, costly array, fine apparel and fashionable decorating a test of fellowship in all the churches. I further believe, that where uniformity in dress is practiced it is not so difficult to keep the members plain in their manner of dressing, hence I regard uniformity an important aid in carrying out the principles of plainness, and as such, and such only, do I teach and advocate it. I am also of the impression that this is the way our ancient Brethren looked at the matter. And certainly there can be no reasonable objection urged against it. J. H. M.

CIRCUS SHOWS.

OUR people have always discouraged circus shows on the ground of their evil tendency. One of our exchanges says when Forepaugh's circus arrived in Milwaukee, the managers were placed under arrest by the society for the prevention of Cruelty to Children, for allowing a tight rope walker to take her little child with her in the dizzy and perilous performance as a part of the attraction. The society was sustained and the little one separated from the unnatural mother during her ascent. The expenses of these circuses to the communities through which they travel, is well shown by a New Jersey paper, which estimates that it cost Patterson in that State \$50,000 to see a circus, or \$1.00 each for the entire population. The loss to the working class for tickets and lost wages was \$35,000, and to the rolling mill, silk mill, locomotive shops and other factories, \$15,000. A little spread of such arguments before the public authorities, would soon lead them to forbid the stretching of the circus tent within the limits of many towns.

ON PIKE'S PEAK.

OUR DIARY.

JULY 15th. The day opened without a visible cloud in the beautiful blue heavens, and we congratulated ourselves upon having a fine day for our climbing upon the mountains. Hastily arranging our lunch for dinner and extra wrappings for the change in temperature, we were in readiness to our guide, and

scenery would in a measure relieve us of our fears along the precipitous pathway, and this assurance was verified before we had gone three miles.

One mile of a ride over a fine road brought us to Iron Ute Spring, over which a neat Summer house has been erected and here the owner dishes up the cooling waters to the satisfaction of the thirsty. We halt for a refreshing drink, then move along, soon reaching the Little Chief Spring, where we fall into single file and enter the trail or narrow pathway. We ride only about a quarter of a mile when the shrill whistle of our guide brought the toll gatherer from his hiding place among the rocks. From each of us he collects a dollar, and then we are ready to go on. We are now in the following order: Geo. Arnold, the guide, Lizzie Miller, D. L. Miller, the writer, and A. P. Baldwin of Watertown, Conn.

The trail is just wide enough for a horse to walk in, and was constructed at a cost of \$1200. It is quite a source of revenue to its owner; he realizes about \$3000 per year from it. But we are climbing up, up, upward until Manitou seems thousands of feet below us; the canyon presents a weird-like appearance, inviting us on and on as if to enter its very jaws there to ponder and meditate amidst the pine crags and huge boulders enwrap in grandeur. Before us on a lofty peak away up in the sky, side by side stand huge rocks, Gog and Magog, as if they were keeping vigils over the boulders and waters and pines away down beneath them. But on and on we go, climbing slowly, but surely, now passing between two huge rocks which seem to have split asunder just to let us pass, then carefully picking our way around a monster boulder while far beneath were the waters of Raxton Creek, rushing and roaring as if impelled by some fiery hand, now disappearing under the great boulders, then emerging far down to pass through the same gyrations and then swiftly move down until they reach some quiet unassuming farmer's plantation to water his crops and make his heart leap with joy at the glorious prospects of a bountiful harvest.

But where are we? Our faithful animals have been careful. Along the dizzy heights, among the green pines and hemlocks, across the rustic bridges, around and under the projecting crags they have carried us without making a misstep and apparently without a murmur. But where are we? "Look yonder," says the guide, "that is Bridal Veil Falls." Indeed our ears had caught the roar of the waters before he spoke, but we knew not from whence the sound proceeded, until we beheld the sheet of water rushing swiftly down the smooth surface of a rock which lay at an angle of about forty-five degrees. It was several hundred feet below us, and by peering through the pines at certain points, we saw a view of the Falls. We have ascended only two of the Falls. The scenery becomes ever more and more sublime. Bald Mountain is now in view, and the

and looking down upon its smaller neighbors with dignity and reverence. Here and there along our pathway issue from the rocks the tiny rills whose waters steal gently down the slopes and mingle with the mad torrent below. Delicious and cool is the water of these peary rills among the pines.

But we have reached Little Minnehaha Falls, where the waters roll down over a precipice for about thirty feet, stand still for a moment as if to gather strength for another plunge, and then rush on as madly as before. Hidden Falls next appears to our view. Here the stream after having been shut from view by the rocks above, emerges from its pent up prison and leaps over the rocks, presenting a spectacle grand and impressive. To our left away up on the very summit of a peak stand two massive rocks much in appearance like Gog and Magog, but upon inquiry our guide informs us they are nameless. We christen them Dan and Matt, then turn our eyes to take in new wonders.

We now pass a lonely cabin in a gulch, where refreshments are sold, but the pure water of the mountain rills lures us past the vander of victuals and drink, and we continue our upward and onward course. Aspen Peak, a beautiful plateau, almost enclosed by majestic mountains, is reached and through it by the side of the now gentle Raxton we urge on our well-trained animals, occasionally one of the party dismounts to pluck a beautiful mountain flower or gather a bunch of strawberries. Finally we reach the half way point where we dismount, turn our horses loose to graze on the green grass, while we seek the shade of a pine to rest ourselves a moment, for though we are at an altitude of about 10,000 feet, the sun pours its rays down between the mountain so strongly that we feel the need of shelter. A spring of cool, clear water near by invites us to taste of its sweetness.

"All mount," says the guide. We obey, and are off, up through the green and dead pines, over rocks and sand and stumps for more than three miles and then we reach the timber line—the point above which no timber grows, where rocks and sand meet our gazes above and around us. We halt and take a glance back over the mighty basin below—the expanse over which we have come, and behold the tall pines, the great rocks, the lake, the mountains in the distance, and the vale between. Now we are moving on ward and upward again over the bare rocks. The trail is still narrow, and as the horses pick their way over the stones that have been thrown into the crevices, a low rumbling sound comes up from below, indicating that the rocks have been thrown together promiscuously and that the space between is reverberating the clanging and clanking of the horses' hoofs. On and up around the Peak we move in single file for three miles more, and then we reach the top which contains about forty acres of surface—all rock, however, over which we pick our way with care, lest we fall and bruise the flesh. It is now 12:30 p. m.,

and before we take a view of the wide expanse before us, we enter the Signal Officer's hut; but, ask for coffee, which he readily supplies for twenty-five cents per cup, untold our lunch, seat ourselves around the table and with a relish eat our dinner. The coffee was timely; for we already felt our heads reeling on account of the exceedingly rare air; but dinner over and the dizziness vanished, our strength revived, we rally forth to behold the wonders all around. Pen moves slowly and tongue is dumb amidst the enchanting and magnificent views from this lofty height—14,147 feet above the sea. Here we are nearly three miles up in the air, on solid terra-firma, while below us thousands of feet lay, pigmy like, the smaller peaks, the valleys, towns, creeks, the great plains and hills in the distance.

First we turn to read the supererception neatly printed on a board and set up at the edge of a pile of stones almost in the center of the summit. It reads as follows:

"Erected by Sergt. John and Sarah O'Keefe in memory of their infant daughter who was destroyed by mountain rats at the U. S. Signal Station on the Summit of Pike's Peak, May 25, 1876."

About the time your detestation of rats in general, and mountain rats in particular, arises, just as your sympathies for the darling infant of Sarah O'Keefe is awakened, you ascertain that the "lovely thing" here entombed is Mr. O'Keefe's favorite donkey! Sympathy immediately changes into disgust and you wonder what great purpose is served by the government's servants deceiving tourists in that manner. We dare not believe that the donkey was related to Sergt. O'Keefe though he announces it as his daughter. Poor Balaam!

A few minutes spent in writing cards to friends, and noting data for this article, and then we arise from our stone writing desk to survey more minutely the world around and beneath us.

Looking westward we see the Sangrado Christo (to Sacred Mountains of Christ) and Saguache (Siwache) ranges extending north and south as far as the eye can reach. These snow-capped peaks one hundred miles distant present a grand background to the lovely scenery between us and them. A mighty consciousness of vast and measureless power, before which your mind recoils, grows upon you constantly as you look down upon the smaller mountains, and with the aid of your field glass discover the highways, the peaks, the valleys, the canyons that seem to wind in and about the hills. Having seen the cities, the manufactures, the railroads, the ships, the great works of man and then these of God, your pride of human power becomes dwarfed, and a feeling of insignificance comes creeping over you until you unconsciously exclaim, "Great and mighty are the works of God before which the works of man sink into mere atoms." But we behold the enchanting view westward, and while we are by no means weary but could gaze upon the grand panorama for hours, time informs us

Our Bible Class.

J. S. MOHLER, EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Le Sueur, Henry Co., Mo.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 43rd. WM. LONG.

Please explain the latter part of the 4th verse of the 6th chapter 1st Cor. "Who are those that are least esteemed in the church?" HARRY GILLAM.

Will some one explain Genesis 4:15—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark He set on him? ROBERT T. CROOK.

Does Gen. 4 infer that Cain and Abel were the first-born of all the living. If so, who was his wife? MARY C. NORMAN.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were those "devout men from every nation" all Jews, or not? ROBERT T. CROOK.

What are the seven spirits of God mentioned in Revelations? C. D. H.

WOMEN SPEAKING, ETC.

Will some one please explain 1. Cor. 14:34, 35? Why are women to keep silence in the church?—Shall they not sing or pray or what shall they do? A BROTHER.

THE apostle doubtless meant that, as a rule, they should be silent, and not claim to participate in the active public business of the church, as teachers, but that as a class they should occupy a more retired place.

This, as a rule, is eminently proper, and is, in the main still observed in religious assemblies. Were no such a rule in the church, there would be disorder, more or less. Women might claim full equality in discharging the public affairs of the church. There might be as many women preachers as men preachers.—There might be as many women missionaries as men missionaries. Naturally the sphere of women in the more retired one of the house and family; while to man belongs the more stern, public duties of life. The apostle wants the same principle to obtain in the church.

He, however, does not mean, that women shall, in no case, exercise in religious services. They have a full right to sing publicly in the church; and an occasional prayer by a sister publicly in the church, we think, would not be out of order. Should a sister be gifted in exhortation; an occasional exercise of this gift, we think, would also be in order, subject however to the elder in charge.

It would not be in order for women to lead in those exercises, but to exercise their gifts in subordination to those having the care of the church. This, we think, is substantially what the apostle means—referred to.

J. S. M.

"THY KINGDOM COME."

Please explain, whether the part of the Lord's Prayer, "Thy kingdom come; thy will be done in earth as it is in heaven;"—was fulfilled on the day of Pentecost, and there stopped, or is it right to pray it yet? ANNA GUNCKLEY.

WE pray, "Thy kingdom come." Let the kingdom of the Messiah be extended to the utmost parts of the earth that all the children of men may learn of his free salvation and become one fold under one Shepherd.—Jesus Christ. May his will be done in us by the light of the glorious Gospel, that we may be enabled to imitate the angels of light, which the Psalmist tells, "excel in strength, that do his commandments, hearkening to the voice of his Word."

Yes, my dear querist, we have a right to pray it yet, and let us pray frequently that we may shine in his kingdom as stars and that we may be united to the innumerable company of angels and to the general assembly and church of the first-born; and beholding his face, we shall be farther changed unto the same image of glory whose petition was breathed, while wrapped in this moment of clay.

MELISSA FORNEY.

DIVIDING THE SHEEP FROM THE GOATS.

THIS is a Scripture illustration, by which we were particularly struck, was derived from flocks of sheep and goats that fed in the same field or on the same common. The goats were of a finer breed than I had ever before seen, and the sheep had long, coarse, hairy wool; so that in casting your eye over the field, you could hardly say at first glance, which were goats and which were sheep. The shepherd, I perceived, at evening brought the flock home, and separated them into two parts, putting the sheep by themselves, and the goats also by themselves.

The words of the Savior never came home to my mind with greater force, than after witnessing this arrangement.—*Clarke's Glimpses of the Old World.*

THE GIFT OF THE HOLY GHOST.

I NOTICE that some of our speakers and writers make a distinction between the terms, "Holy Ghost," and "gift of the Holy Ghost," which according to my understanding, the Holy Scriptures do not warrant.

I come to this conclusion because I notice that inspired men did not make the distinction. I will call the reader's attention to Acts 10:44, 45, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also, was poured out the gift of the Holy Ghost."

Here we notice that the inspired writer, in giving us this piece of history, uses both terms for the same blessing, the full blessing of the Holy Ghost.

Next I will call the reader's attention to the history of Simon, the sorcerer, as given in Acts 8:13, where he offered money, for the power which the apostles had, and was told

that he should have no part nor lot in this matter, because his heart was not right in the sight of God. Though he was a member of the church, and apparently sincere, yet for this thought he was told that he was in the gall of bitterness, and in the bond of iniquity.

This shows the great importance of our hearts being pure, before we can receive this precious gift. Now, dear brethren, every where, let us remember that the "Kingdom of God" consists not in cold formalism, neither in meat or drink, but in righteousness and peace and joy in the Holy Ghost. Rom. 14:17.

J. R. MILLER.

A LADY, once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and, putting up her heart for a moment, she wrote, telling him that his constant change of venue and place was an apt illustration of the Word, "Hie we have no continuing city," and asked, if he could say, "I seek one to come." Trembling she folded it, and sent it off. Back came the answer: "Thank you so much for these kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago."

The arrow shot at a venture, hit home, and the young man shortly after rejoiced in the fullness of the blessing of the Gospel of peace. How often do we, as Christians, close a letter to those we know have no hope, "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?

EVERY man is a missionary, now and forever, for good or evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over all the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts or the light that splendidly illuminates, or the salt that silently operates; but being dead or alive, every man speaks.

LOVE is on the front of the throne of God, but justice and judgment, with inexorable dread loom behind; and where law is slighted and mercy is despised, when they have rejected those who would have been their best friends, then comes justice with her bloodstained eye, and with her sword and scales.

AFTER all the best version of the Bible is the translation of it into daily life. Every time this is done, there is indeed a revised and truly authorized version of the Book of God. May the Holy Spirit everywhere prompt his people to multiply these personal editions of the Scriptures.

PEOPLE talk about "killing" time. Why, the fear of all the Russians couldn't kill a second. It is a thing as immortal as his own soul. Listen to that clock ticking. Every rapid pulse marks the flight of a second, yet every second lives eternally in the soul of every man. Time is precious; let us make good use of it by studying the Word of God daily.

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Correspondence.

Home Again.

As stated in our last, we left Iowa the 25th of July, arriving at St. Joe, Mo., in time to take the evening train over the St. Joe & Western Branch of the U. P. R. R. Next morning in the vicinity of Alexandria, Nebraska, we noticed the effects of the terrible storm of June. Patched roofs showed where the hail-stones, large as coconuts, had crashed through and many windows were broken out, sash and all. The crops were entirely destroyed.

At 10 A. M. we arrived at Carleton, Neb. Visited brother Hoffert, and at 4 P. M. boarded the express for Grand Island, where we made close connection with the California express, and next day at 1 P. M. arrived at Cheyenne, where we changed cars for Longmont, Colo. We soon crossed the State line, and felt glad we once more were in Colorado. The snow-capped mountains looked as beautiful as ever. The hoary-headed Sentinel of the Rockies, Long's Peak, loomed up in majestic splendor at no great distance south-west of us. All were in good spirits with the thought that a few more hours and we would meet dear ones at home. But alas! for human expectations, how uncertain! Nearing Sand-Creek our careful engineer brought the train to a stand-still, and passengers clambered out to see what the trouble was. Another flood and another wash-out. Only Sunday evening before, a train some distance further on had run into a wash-out, killing the engineer and one person. The engine of our train was draped in fluttering crepe as a memento of the sad event. How reluctant we were to go back, but back went our train to Cheyenne, and after supper set out over the D. P. R. R. for Denver, where we arrived at midnight. Next morning we took an early stroll through some of the streets of the city. Marked improvement was visible on all sides in this wonderful city of the plains. The new Union Depot is a grand structure, indeed.

At 7 A. M. we were off for Longmont, where we arrived the 28th, at 10 o'clock, and soon were at home, where we found all well, for which we humbly but fervently thank the Lord. We were absent three months lacking a few days, and traveled in one dozen States—a distance of about 4,700 miles. On memory's chain are linked many pleasant thoughts and affectionate words of dear friends, relatives, brethren and sisters in the Lord. Many were the greetings and many were the farewells. May we all meet in the better land.

J. S. FLOYD.

The First "Microcosm."

UNION DEPOSIT, PA., June 16th.

Beloved Wilford:—

The first number of the *Microcosm* is here. "Glory to God in the highest" for the omnipotent demonstration of the truth of the Bible it contains. I see more and more how fundamentally right is your position in relation to the substantial nature of the soul. The seminal truth that is to rout skepticism, and revolutionize even Christen-

dom is found in the V and VI chapter of the *Problem of Human Life*. The sound of a tuning-fork, the buzz of a gnat's wing, the casting of my pen furnish the grand argument for the deathlessness of our higher being—Tyndall and Helmholtz and Mayer are the great anti-Christians of this radical doctrine of the Christian faith. Eternal issues for millions hang on the truth that inheres in the odor of a flower or the monotone of a Katy did. "Bless the Lord O my soul," for the light with which he is flooding the world through Wilford Hall. The anarchy of the dirt idolizing scientists of the day is about being tested. The grand questions of a personal God and the immortality of the soul are to be decided upon the great principles which they have long boasted as the certain overthrow of Christianity. "Alleluia, the Lord Omnipotent reigneth."

You are coiling in Doctor Hezard transparently. He is too full of prejudice to make a fair argument, or to appreciate one that antagonizes his views. With intense anticipation I await the course and conclusion of the discussion.

You are grinding that poor, unfortunate ignoramus of a reviewer in the *Christian Advocate* into powder. I pity him. But the fact of his ignorance, egotism, and insincerity, is past redemption. It is an ugly blot on that journal and on all who endorse its mean, unrighteous course. God speed the *Microcosm*, and keep the editor in good health, glowing mind, and sweet temper. His work will live and shape the destiny of thousands to the close of the present dispensation, and will roll its crystal billows into the grand millennium of Christ and His saints, in which there will be no Darwins, nor Tyndalls, nor Huxleys, nor Haeckels, nor half-baked Christians, nor clergymen who need a lens of ten thousand sun-power to make out whether Christ is God, or a sleek, well-bayed monkey.

God speed the *Microcosm*. With sympathy and gratitude, C. H. BALSBAUGH.

NOTE—We cannot offer the *Microcosm* free to those who pay \$150 for BROTHERS AT WORK, after Sept. 1st, hence if you want both papers for \$150 you must send your subscription in for next year before Sept. 1st. After Sept. 1st, the two will be \$175.

Wilford And His Work.

Out at last. The first number of the *Literary Microcosm* received, perused, and contents weighed. I am well pleased with the general appearance and tone of the new paper. I consider it a lucky hit—the right thing in the right place and at the right time. I shall gladly give it a prominent place among the periodicals, and shall gladly await its monthly visit. Demand creates supply in literature as in everything else; and the demand now so deeply felt by the more thoughtful of literary and scientific men is, in part at least, supplied by the timely appearance of the *Microcosm*. When God would reform his people he raises up an agent for that purpose, gives him the necessary equipment, and sets him to work. The work is the Lord's whether the agent is conscious of it or not. Cyrus did not know he was the

Lord's "anointed." So God may, through the agency of Wilford's pen, be working a revolution in our midst. The world is now right for a change of some sort in science. The COSMOS of modern Evolution is entirely too narrow and weak to bear the great superstructure of true science and philosophy. But let us not, therefore, fall down and worship Wilford, or adopt his theories as our creed. He is a hero, but to worship a hero is no less idolatry than to worship a "golden calf." Perfection is no more a prerogative of Wilford than it was of Aristotle, of Galileo, or of Newton. The great difference of men is, after all, a matter of time. This school-boy of to-day can and does comprehend Newton. Great thinkers are the first to see the full orb of new scientific truth; but while they in their elevated position are enjoying the full splendor of the rising sun of new truth, we in the valley, can see the day dawn, and sooner or later he must burst upon us in all the fullness of his dazzling brilliancy.

The man on top of the mountain will see the sun first; but the man at the base will see it just as certainly. Of course I mean men who have eyes and who keep them open. Just so with Wilford. If his theory be true, if the time of his appearance is here, it must have been discovered had Wilford never even been born. It is not, therefore, to be supposed that he is any the less worthy of honor. He is blessed above us in that he is allowed to see the truth first, and has the honor of leading us into its light. This honor none can rob him of. Many will now read Wilford's writings (the *Problem of Human Life* and the *Literary Microcosm*) who have previously had but little, if any, experience in scientific and philosophical literature. Such are very liable to be misled and can, therefore, be none too careful how they accept theories.

Because these writings are highly recommended by the religious press and by certain well-known and influential ministers, it is to be feared that many will read and accept his arguments without understanding, or even without caring to understand them. Too many people are ready to follow the bell sheep without a sufficient reason—because and only because they are bell-sheep.

I am not so blinded by egotism but that I know that I am too young and too little known to be regarded as a leader; and yet were it not that my name is used in the B. at W. in connection with, and to give currency to Wilford's writing, it is probable I should not have undertaken this essay.

What is therein said by me was written in a private letter to Bro. Eshelman with no thought of its being published. I am willing, however, to have it go to the world with the understanding that both Wilford and myself are but men. Don't forget that. I want no one to pin his faith to Wilford's or any other man's theory on my account, further than he sees it to be in harmony with truth. I judge and choose or refuse for myself. You must do the same. Marry then, do not too lazily to think for yourselves, but be too proud to be thought ignorant, like young birds, who have theories when they

with a great show of wisdom, go about pitting them out on every every occasion, not knowing that they are too ignorant to understand the first principles on which the theory is based. "Do you mean to throw discredit upon Wilford's writings?" says one. No by no means. I want, yea I urge you to read them; but more. Read other authors on the same subjects and think and examine for yourself until you are sufficiently informed to intelligently choose or refuse. Do not be too hasty. With these restrictions I would advise every minister in the Brotherhood, but especially our young ministers, to read and study both Wilford's book and papers. The *Microcosm* promises to give us some rich psychological feasts. The science of the human soul is a theme fraught with deep interest, and one that should not escape our attention. Let every young minister get some good work on mental philosophy, (Haven's, Porter's, Wayland's, or Upham's), and in connection with the *Microcosm*, and he will doubtless make greater progress in learning than ever before. He will gain greater control, not only of his own, but also of the minds of those who hear him. How can it be the energies of another soul when I do not know the *how* of the operation of my own? The power to see, understand, and arouse my own soul enables me, to the same extent, to see, understand, and arouse yours. If you would succeed in the realms of thought, you must, by the power of your own will, pass in beyond the white and gray matter of the cerebrum and cerebellum, into the secret chambers of your own consciousness; and there, by reflection, discover and set to work the latent energies of your soul. Do you know that we are commanded to think? (Phil 4:8) We must think, feel, will, then act; otherwise we act unintelligently.

E. A. Osa.

Platteburg, Mo.

From B. F. Moomaw.—We arrived home safely from Annual Meeting, after an absence of three weeks. Tied some time in the valley of Virginia, with the brethren of the Second District. Had a pleasant time with them at meetings and in the family circle. The wheat crop had improved very much during the time we had gone West. The crop is not heavy in the field, but finely headed and well matured; quality, prime. On arriving at the place, which on earth we call our home, found it distressingly dry and so remains still; the ground here has not been wet three inches in two months. We found all well. Thank the Lord.

We are having considerable excitement in the construction of railroads, and the development of the vast mineral (iron) resources, which bid fair to inaugurate a better state of things financially.

I am sorry that An- to dispose of the be that all con- cern- and dispose of or in the districts by reference decisions, the Gospel being the guiding star and in- cumber A. M., with so much may I not say unimportant matter? And I would further suggest that the district whose queries were

not reached, reconsider them and, if possible, recall all but such as may be of general interest and vital importance.

My attention to the subject of adopting science to convert the skeptical element has been occupied considerably since my return. I have been reading Butler's analogy and the Problem of Human Life, and also noticed some articles in the papers on that subject, and so far my mind has not been very favorably impressed. Is there not danger of gliding imperceptibly into rationalism and undermining the doctrine of faith to that extent? "Life and immortality are brought to light through the Gospel," says the language of inspiration, and as to convincing these scientists—as it is proposed to do—I am inclined to believe that if they will not hear Moses and the prophets nor the apostles, they would not be persuaded if one should be raised from the dead. Christianity is a system of faith, and far beyond the range of our reasoning power. But I intend to examine the theory referred to before saying more about it.—*Bonsack, Va., June 28th.*

[The above was overlooked, hence its delay till this time.—Ed.]

LATER—Aug. 1st—Since my last writing, I have been from home attending continuing meetings in Alleghany county, this State. Preached twelve sermons in eight days. There were six editions, others altogether and a number almost, persuaded, and the church apparently much revived. Proposed to compensate me for my labors, to which I objected, because the good Master, whose servant I am, has abundantly prepaid me in different ways. On the 6th inst., I am engaged to go east some seventy-five to one hundred miles to labor for a while. The length of time will be governed by the will of the Lord as indicated by the circumstances attending.

From M. Caylor. We number thirty-one members at this time. One of our speakers and one of our deacons moved away last Fall, and on the 12th of April our elder went to his long home in heaven. This leaves us only one minister in the second degree and two deacons. The nearest organized church is thirty-five miles distant. The ministering brethren from that church visit us frequently. We have one brother that is deaf and blind; he has been in that condition for about two years. Will not some of the ministering brethren come and preach for us. We are only few in number, but we have a good meeting-house. There are many sinners here to convert. I see in the B. at W. some churches are increasing very fast. This makes us feel glad, and I hope that many more will forsake sin and folly and turn to Christ and live forever.... The weather is very warm and dry at this time.—*Salem, Marion County, Ill., July 24th.*

From Jesse Calvert.—As previously announced, the brethren and sisters met in council at Solomon's Creek church, to make some arrangements for next Annual Meeting. A goodly number met. A large number being represented the meeting was organized by appointing the officers of the former District Meeting to preside. A committee of five was appointed to select a place to hold the Meeting.

Several places were offered, and a number of suggestions talked over, and another District Meeting appointed September 22nd, 1881, at Solomon's Creek Church, at 9 A. M. It is hoped that all the churches will be represented, as important business will then be transacted, and the place decided upon where the meeting will be held.

[Primitive Christian, Preacher, and Progressive Christian, please copy.]

From Annie E. Light.—The members of this arm of the church rebuilt two of their meeting-houses this Summer—one near Pennville and the other near Mounville, being a distance of about eleven miles apart. The one at Pennville is now finished, and was dedicated to-day, (July 31st). The ministers present were C. Bucher, S. R. Zug, Jacob Eselman, and but one of our home ministers, (the rest were at the funeral of one of our sisters.) The house was well filled. It is 75x45, and arranged for Communion services with basement and kitchen. We expect to hold a Communion in it this Fall, but the time is not as yet appointed. The Brethren took their text for the occasion from John 4:19-24, from which we were ably addressed. After meeting we went to the water where two precious souls were added to the church by baptism. We now have one applicant, and some that are balking between two opinions, but I do hope they may soon become willing to follow the meek and lowly Lamb.—*J. sus.—Sporting Hill, Lancaster Co., Pa.*

From J. L. Brown.—This beautiful Sabbath morning first's wife and I at home, wishing for the privilege to occupy a seat that is vacant in the old Panther Creek church, Woodford Co., Ill. We have no opportunities here to attend church. We were at St. Cloton, Cal., a few days ago, and on our way home stopped awhile with brother and sister Shank close by the school-house, where brother Bashor held some meetings. There are forty members and three ministers in that body. We anticipate a visit soon to their camp-meeting, which will be close to Box. W. 16x—sixty miles from here, at the Lord will. We have seen some beautiful natural scenery while in California—big trees, natural bridge, etc. We live in the mountains in a mining country—very rough. The valleys are more pleasant. There are large wheat fields containing thousands of acres in a body here. We can say that so far we like California very well. We sincerely hope these lines may find all well and strong in the faith. Will the brethren and sisters remember us at all times?—*Glencoe, Cal., July 24th.*

From George K. Sappington.—We are all well in this arm of the church (Beaver Dam) so far as I know. Had our council on the 23rd of July, and considering the importance of the work done, everything passed off as pleasantly as could have been expected.... The weather here was dry up to yesterday, when we had a very fine rain, which gives us a prospect for a fine crop of corn.—*New Midway, Md., Aug 2nd.*

A recent dispatch states that a new and terrible contagion resembling leprosy has appeared at Toulouse, France.

Health and Temperance.

S. T. BOSSERMAN. EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

OUR HOME.

OF all the dear spots on earth, there is none so sweet to the memory as that of home. It has been said, "A home is a home be it ever so homely," and it no doubt is true. We feel that place to be our home, our resting place, a place where we are cared for, a place where kindred hearts beat in union with ours and welcome us to rest from the labors of the day. To the brave trials as ere approaches, with anxious eye they turn their footsteps homeward, and eagerly listen for a welcome voice:

"How sweet to hear the watch-dog's honest bark
By deep-mouthed welcome as we draw near home;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come."

With all the pleasantries of the homes in which we live, how much they might be increased. Many are satisfied with too little.

A home is a place where we live, and it should be as near heaven as it can be made by human effort. A home should be the most pleasant and attractive place on earth, so much so that the heart would have no desire to leave the pleasures there for greater pleasures abroad.

First of all, the home should be arranged so as to insure health, as there can be no pure happiness without health. Houses should be as comfortable as means and command may permit. Rooms should be well ventilated, letting sufficient pure air in to keep them pure and fresh.

The yard is not to be kept clean, all waste water should be drained away from the house. All weeds should be kept clean and the yard neatly trimmed so as to render it inviting to the inmates, all of which will have a tendency to promote health and happiness. This once secured, perpetual bliss is ours. The soul becomes more and more elevated, and though it may revel in happiness here in an earthly home yet it feels that here in a home is never beautiful and pleasant there is no substantial delight, but is qualified to seek that happiness in another world to which it aspires and will reach when dissolved of earth and earthly things.

We may be absent from home a long while. We think of returning. What cheerfulness, what longings, what preparations for that return to friends in that highly-cultivated home. O how pleasant homes of earth, how they inspire us with the thought of our heavenly home to which we are going. What longings, glorious anticipations, we are almost there. This higher life is but the outgrowth of a pleasant home, a beautiful mind and body, the fruit of a holy determination of conquering self and driving away sensual pleasures.

SLEEP.

THERE is no fact more clearly established in the physiology of man than this: That the brain expends its energies and itself during

the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers; this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three:

1. Those who think most, who do most brain-work, require most sleep.

2. The time "saved" from necessary sleep, is infallibly destructive to mind, body and estate.

3. Give yourself, your children, your servants, give all who are under you, the fullest amount of sleep they will take by compelling them to go to bed at some regular, early hour, and to rise in the morning the moment they awake of themselves, and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; great nature will never fail to write it out to the observer, under the regulations just given.—*Hall's Journal of Health.*

GOOD MORNING.

DON'T forget to say "Good morning!" Say it to your parents, your brothers and sisters, your school-mates, your teachers—and say it cheerfully and with a smile; it will do you good and do your friends good. There's a kind of inspiration in every "Good morning" heartily spoken, that helps to make home fresher and work lighter. It seems really to make the morning good and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is also of kind, hearty greetings. They cheer the discouraged, rest the tired one, somehow make the wheels of life run smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smile and cheerful words. (B)

MEN OF GRIT.

THE largest majority of men do not use a tithe of the power they possess. One of the wealthiest men in "all street," to-day, broke down in business a good many years ago. He went into an office where he was well acquainted, and said to a member of the firm that he had no bread for his family. "I am ready to go messages for you, or perform any other service," He hung up his coat and commenced work around the lowest rung of the ladder. Previously this man's check was accepted any where on the street. You may be sure the man gradually mounted up. Over it.

like-minded man fell out. He was without bread, and soon would be without shoes unless he wakened up and stirred his energies. He was a boot-keeper, and at one time earned a handsome salary. What did he do? This he did: He took a cotton hook and went down to

the wharf to load and unload cotton at so much per hour. Behold another man with grit. The owners of the cotton and the ship eyed this hero. Soon the decree went forth, come up higher. He resumed the quill and laid aside the cotton hook. Discouragement never weakened the Boston boy. Whiners, with hanging lips and chicken hearts, who cure their troubles with the bottle or the pistol, are pitiful creatures who should never have been born. (B.)

KEEP AHEAD.

ONE of the grand secrets of success in life is to keep ahead in all ways possible. If you once fall behind, it may be very difficult to make up the headway which is lost. One who begins with putting aside some part of his earnings, however small, and keeps it up for a number of years is likely to become rich before he dies. One who inherits property, and goes on year by year spending a little more than his income, will become poor if he lives long enough. Living beyond their means has brought multitudes of persons to ruin in our generation. It is the cause of nine tenths of all the defalcations which have disgraced the age. Bankers and business men in general do not often help themselves to other people's money until their own funds begin to fail off, and their expenditures exceed their receipts. A man who is in debt walks in the midst of perils. It cannot but impair a man's self respect to know that he is living at the expense of others. It is also very desirable that we should keep some what ahead in our work. This may not be possible in all cases; as, for instance, when a man's work is assigned to certain fixed hours like that of the operatives of a mill. But there are certain classes of people who can choose their time for the work which they are called to do, and amongst them there are some who invariably put off the task as long as possible, and then come to its performance hurried, perplexed, anxious, confused—in such a state of mind as certainly unfits them for doing their best work. Go ahead, and keep ahead, and your success is tolerably sure. (B)

WHAT IS A CHRISTIAN?

IF you come to us and say you are a praying man, we answer we are glad; but we would like to ask your wife and children what your praying is doing for you? If you say you daily read the Bible, that is right, but let us ask your partner in business how much of its teaching you practice. If you say you are a member of the church, we are glad of that, if you are a worthy member, if not, we are sorry for the church. But let us go on to the street to see how the people you daily meet think of you. (B)

Christian duties may be the evidence of a Christian life. Whether a man is a Christian does not depend entirely upon the principles which govern his daily life, and the harvest which the world is gathering from that life.

GENERAL AGENTS

FOR THE

Brethren at Work,
AND
TRACT SOCIETY.

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J. W. Matzner, Cairo, Ind.
J. W. Matzner, Cairo, Ind.
D. Brown, Abilene, Oregon.

A MAN



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Address: BRETHREN AT WORK,
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A New Book just published, and a copy of which is on our table for notice, is entitled "Revised Odd-fellowship illustrated.—The Complete Revised Ritual of the Lodge and Encampment and the Rebekah Degree." The book

contains 281 pages, good print, at \$1 for the cloth binding and 50 cents for the paper-bound edition, post-paid. Odd fellowship is one of the oldest of the secret, professedly benevolent societies in existence. Originating in Manchester, England, in 1812, the ritual of the order has been several times changed, the latest revision having been made in the latter part of 1880, as contained in the volume before us. In addition to the ritual complete, including the signs, grips, passwords and symbols, fully illustrated, the book contains a history of the order, a critical analysis of each degree, and a mine of information regarding the tenets and practices of the order in 117 foot-note quotations from standard Odd fellow authors—the whole being accurately and copiously indexed by topics, making the book as complete a compendium of information on its subject as could well be imagined. Its style is vigorous and earnest, though not harsh; and being on an important subject it will prove a very profitable investment. Send price as above to Ezra A. Cook, 7-13 Wabash Avenue, Chicago, Ill., and the book will be promptly mailed, post-paid.

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Fallen Asleep.

Blessed are the dead which die in the Lord.—Bar. 14. 18.

WILLIAMS.—In Brownville, Mo., July 15, 1881, Charley, infant son of the undersigned, aged 3 years, 9 months and 28 days.

He was a sprightly, little boy, kind and affectionate in all his ways; was ever ready and quick to obey whatever he was bid to do. We feel our sore bereavement, and that home is a lonesome place since little Charley is gone and we are often made to weep, because of his absence to nevermore to return to us. But we can go him and hope we will be found traveling in the ways of righteousness, which affords us the anticipation of meeting him in glory.

COWICH.—Also on the 16th, inst., our niece Melissa Cowich, of consumption, aged about 18 years.

The deceased leaves a husband and one child, and many friends to mourn their loss. She made application for baptism, but waited for her husband until she was too much reduced to have the ordinance attended to.

DICKENSON.—Also on the 16th, inst., of old age, James Dickenson, our nearest neighbor, aged about 90 years.

The funeral of the latter we preached to a very large concourse of people. Friend Dickenson was a good, moral citizen. He never attached himself to any church, but became strongly inclined to the Brethren in later years. He leaves a large circle of friends and relatives.

D. L. WILLIAMS.

EMMERT.—In the Arnold's Grove St. Aug. 1, 1881, John Arthur, infant son of Bro. J. J. and sister Catharine Emmert, aged 5 months and 12 days. Funeral occasion from Matthew 15. 15 by the Brethren.

J. STITZEL.

Announcements.

LOVE-FEAST NOTICES.

Sept. 3 and 4, North Solomon church, one and one half miles North-west of Purita, Kan., near Bio. Geo. Ackley's.

Sept. 3 and 4, in Mound church, Bates Co., Mo. Sept. 3, at 10 A. M., Silver Creek church, Cowley Co., Kan. Meeting to continue over Sunday.

Sept. 3 and 4, 1881, at White Cloud congregation, Nodaway Co., Mo.

Sept. 8, at 2 P. M., Whitesville church, Andrew Co., Mo.

Sept. 9, Franklin church, 4½ miles North-east of Leon, Decatur Co., Iowa.

Sept. 9 and 10, at 2 P. M., Coon River congregation, Guthrie Co., Iowa, at meeting-house, 1½ miles north of Panora.

Sept. 9 and 10, Libertyville, Jefferson Co., Iowa, to continue over Sunday.

Sept. 10 and 11 at 2 P. M., Weeping Water, Cass Co., Neb., 12 miles south of South Bend, at the house of Bro. Reuben Royer.

Sept. 10 and 11, at 10 o'clock, Cole Creek meeting-house, Fulton Co., Ill.

Sept. 29, at 2 P. M., in the Marion congregation, Ind.

Sept. 30, in Turkey Creek congregation, Elkhart Co., Ind. Meeting to continue over Sunday.

Sept. 30, Platt Valley congregation, at house of Bro. J. P. McConaw, two miles South of Rising City, Butler Co., Nebraska. Meeting to continue over Sunday.

Oct. 1, at 10 A. M., Taorn Apple church, Mich., 7 miles South-east of Lowell.

Oct. 1, at 10:30 A. M., Seneca church, one and one-half miles North of Bloomville, Ohio.

Oct. 6 and 7, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Oct. 8, at 3 P. M., at Bro. Philip Snavely's, 1 and one half miles east of Dorchester, Saline Co., Neb. Those coming by R. R., should stop off at Dorchester.

Oct. 8, at 10 A. M., Okaw church, near La Place, Ill.

Oct. 8, at 2 P. M., Beatrice church, Gage Co., Neb., 8 miles south-east of Beatrice.

Oct. 8 and 9, at Fall River church, near Fredonia, Wilson Co., Kan.

DISTRICT-MEETINGS.

Sept. 9, Northern District of Missouri, Whitesville church, Andrew Co., Mo. Those coming by rail should stop off at Rosendale.

From Longmont, Colorado.

When we left the Shenandoah Valley, Va., the wheat crop was all gathered into the barns or in stack, and the brethren had already commenced having their harvest or thanksgiving meetings.—The crop was good as also was the corn, grass and fruit crop. In Ohio a portion of the wheat crop was yet in the field, the crop tolerably good; fruit crop good. In Illinois and Iowa the harvest is just over; crop, excepting in a few sections, on low lands, poor,—on rolling land good. North-eastern Kansas, some wheat yet to cut, crops generally good in Nebraska; harvest about half cut. Wheat and corn crops only moderate. Arriving in Colorado, we found harvest had just fairly commenced, wheat crop generally heavy. Reapers and self-binders are running on every side. The latter run day and night and some of them on Sunday. The crop is so extensive, they are urged to do so in order to save the crop. The corn crop in this locality is better than usual, the grass crop good also.

The travel to our State, including emigrants, tourists and invalids, seeking health, is immense. We hurried home, expecting to find Bro. M. M. Eshelman here, growing hale and hearty, but how disappointed we felt to learn he had from some cause changed his mind, and was on his return already. He certainly missed seeing the best part of Colorado, and I am impressed with the idea, it would have added to his health, to have sojourned awhile up here, away from the cities, towns and hotels. A rustic life is what invalids want here.

J. S. FLORY.

A Monster Steamship.

The new steamship ELBE, now in the port of New York, is a magnificent iron screw steamship of nearly 6,000 tons gross register, built for the North German Lloyd Company, of Bremen. The steamer is intended for the Bremen and New York line, and is in length, 410 feet; breadth, 45 feet; depth, 30 feet 6 inches.

All the decks and deck work are constructed either of teak or iron. With a view to protect the vessel from the heavy Atlantic seas, strongly constructed iron turtle backs are placed over both ends of the ship. Situated in the center of the upper deck, are homes for the officers, Bremen and others, together with gallery, smoking room, and entrances to first and second cabins. In the head there is a promenade deck about 80 feet long and the whole width of the ship solely appropriated to the use of first-class passengers. In addition to the accommodation for the officers and crew, 170 in number, the vessel is designed to carry 100 first-class, 120 second-class and 1,000 steerage passengers. The first and second class passengers

will be located on the main deck, while the steerage passengers will be berthed on the lower deck. The chief dining hall—a very handsome and comfortable apartment, about 40 feet square—is beautifully lighted by a cupola from the promenade deck.

The tables are provided with revolving chairs, and along the side of the hall the rich divans are upholstered in dark red plush.

The ladies' parlor is on the promenade deck, and fitted up in ebony wood and gold. As a further attraction in this room, the walls have been elaborately carved, paneled and corniced, while silk tapestry has been introduced.

Divans are placed around the sides of the ladies' parlor and surround the main mast, which penetrates this apartment, hidden by rich, artistic carving and handsome mirrors. The ladies' parlor is lighted by four side-lights and two windows forward, and is brilliantly illuminated at night by four large lamps attached to the mast between the mirrors.

The ELBE is rigged with four pole masts of iron, with yards on the fore and main masts. She is provided with steam windlass, steam and hand steering gear, steam winches, steam hold pumps, fresh water condenser, in short, all modern appliances to secure the safety of the vessel at sea, and the comfort of passengers.

The engines of the ELBE are of the three-cylinder type, one high pressure cylinder 60 inches dia. meter, and two low-pressure of 85 inches diameter having a stroke of five feet. The boilers are four in number, double-ended, each 15 feet diameter by 17 feet 6 inches long, and are of iron, constructed for a working pressure of 80 pounds on square inch. There are 24 furnaces, made of mild steel, on Fox's patent corrugated principle.

A Letter from the Governor of Kansas.

STATE OF KANSAS,
Executive Department.
TOPEKA, August 1st, 1881.)

J. H. MOORE:

Mt. Morris, Ill.,

My Dear Sir:—

Your letter of the 29th ult., enclosing a clipping from the *New York Observer* in relation to prohibition in Kansas and especially in the city of Leavenworth, has just been received.

I send you by to-day's mail a pamphlet recently published here which will give you I think a fair representation of prohibition so far as it has been tried in this State.

The clipping enclosed by you does not give a fair statement of the facts as they exist in this State; while it is true that in three or four of the larger towns of Kansas, the law is recklessly disregarded, yet it must be borne in mind that there are hundreds of towns and rural districts in the State, where prohibition is absolute and the law is as honestly obeyed and enforced as any other penal law on our statute book.

I know of no temperance men who regard our law as "crude, clumsy and impracticable."

You must remember, that we are fighting the combined raw power of the nation here in Kansas, and that the enemy resort to all manner of falsehood to break us far as possible the force of prohibition in this State. It matters not what stories the whisky ring may instigate, circulate and publish.

Whisky, prohibition as a whole, in Kansas, and you need have no fears.

Many are stepping back—

Our people are struggling for the protection of their homes, and for the advancement of the cause of sobriety, morality and good government. They feel that they are right, and have no doubt but that God will give them the victory.

Very Truly Yours,

JOHN P. ST. JOHN.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Published
The City.

Vol. 6. Mt. Morris, Ill., Tuesday, August 23, 1881.

No. 32.

Editorial Items.

When I am weak, then I am strong.

SOME people act as if they had got into the wrong foot, as it were.

If you will read page 511, you may find just what you want to order at this office.

CHANGE of address: J. W. Beer, Oakland, Pa., to Washington C. H., Fayette Co., O.

BRETHREN AT WORK \$1.50 and *Messenger* free one year. This offer open until Sept. 1st.

BRO. DAVID FRANKS, of Cairo, Georgia, Ill., started to Minnesota, to remain about one month.

THE Linnick church held a council Saturday evening the 12th inst., and did considerable business in a short time.

THIS is a good time to hold out-door meetings. Improve every opportunity to make known the ways of the Lord.

THIS donation of the B. at W. the remainder of the year to your friend might prove a great blessing. Only 50 cents!

SISTER EMMA KIRKING, of Woodford Co., Ill., arrived here the 14th, and will make Mt. Morris her home for the present.

AN Olio *and* by the name of Laura Cleary has married a Chinese by the name of Wuk Koon, or in English Ben Hope Lee.

If you do not get your paper regularly, notify us and we will endeavor to find the cause. We desire that you get every number.

THERE will be many Love-fests during September. Will some one at each meeting please send us a report of the Lord's doings?

BRO. B. W. GRAYBILL, of Morrill, Kan., writes, "On the 11th inst., the thermometer stood 112° in the shade. Our corn crop is badly hurt."

It is said, "Of two evils choose the least." Better choose neither. There is small choice in two rotten apples. Both are to be rejected.

THIS post-office at this place is becoming quite important. The second week in August eighty-five pouches of mail were received and sent out.

THE leading question at the College just now is, "What are we going to do to provide for all the students who wish to attend?"--*Democrat*.

THOSE who subscribed at A. M. for the Danish meeting house should forward the amount to D. N. Workman or R. H. Miller, Ashland, Ohio.

DO not repeat too much confidence in any one, or class of men. "Cursed be the man that trusteth in man, and maketh flesh his arm."--Jer. 27: 5.

If there is more whiskey sold in Kansas now than before prohibition, why are the men trying to break down the law? Why spend money trying to kill prohibition if it enables them to sell more whiskey?

DR. WESTON, of Covier Theological Seminary, has brought out an edition of the Revised New Testament with the American changes incorporated into the text.

WE shall all be pleased to see brethren and other good citizens make Mt. Morris their dwelling place. Every industrious, sober, steady man will be heartily welcomed.

PLEASE do not sew your copy together and make a continuous string of it, but number the pages, and when ready to send arrange them in proper order and pin together.

THE Brethren at Shannon church, Carroll Co., Ill., had a very pleasant council meeting in the forenoon of the 15th inst. Their Love-feast will be held October 11th and 12th.

J. B. RAY, of the *Baptist Flag*, is over here. At least he has not noticed the "Stein and Ray Debate" yet. We hope the "dear people" will let up on him a little so that he can review the Debate.

STANFORD FIORA TONGUE writes, "Our (Covington, O.) church is still in union and love. At our last quarterly council we had but very little business. Our Love-feast is to be held on the 7th of October."

THE Murran Creek church, Morgan county, Mo., will hold a series of meetings, commencing Sept. 20th, at the new church, eleven miles south of Tippecanoe, and seven miles north of Versailles. Love feast on 14th.

WE are being favored with an abundance of good matter for the B. at W. New life and zeal seem to have taken hold of many of our writers. Praise God for it! Let the good thoughts come right along.

BROTHER MOORE started West the 10th. This leaves the lone editor to do the work again this week. Brother M. will visit Saline Co., Mo., and probably be gone about ten days or two weeks. His wife is some better.

BROTHER CYRUS WALLICK is traveling in the Mississippi valley viewing the landscape o'er. He writes us from Minneapolis. He goes to Waterloo, thence to Libertyville, Ia., where he will be glad to receive communications from friends.

WRITING from Kansas City, Aug. 17, Bro. MOORE says: "Reached here at 10 A. M., and shall leave at 3:30 P. M. for Saline Co., Mo. It is now 104° in the shade too hot for travelers. Stover suffers some from heat. Aaron Warble all right."

BRO. FLORES, in his lectures on health, among the Brethren in Indiana, delivered one on "The Evils and Remedies of Tobacco." On the 22nd, he begins to lecture in the North Liberty church, and on the 23rd will begin in what is known as the Stump church.

ATTEN the type we all arranged in columns, the forms need to be planned so that there may not one letter stand above another. G. M. planes all of us; but too many have not learned to stay with those that stay planned. They are always working up away from the rest.

IT is with many regrets that we announce that up to this writing no communication for this paper has been received from brother Stein. His silence is inexplicable by us. It may be he is sick, or perhaps he sent several communications together and they have been lost. We have a written agreement with him in reference to his correspondence. The last letter received by his wife was dated in Vienna, Austria.

BRO. DAVID FRY and wife have left Linnick and gone to Mt. Vernon, Ill., where they will make their home. They are both outside of this valley, and we hope they may do much for Christ in their new abode. We shall miss them, as we have spent many happy hours together.

ON another page I rather let J. J. Ransom give a brief statement of the Linnick council. He is a man who is on the side of the Brethren. He is a man who is on the side of the Brethren. He is a man who is on the side of the Brethren. He is a man who is on the side of the Brethren.

BRO. HENRY STANLEY, of Linnick, has made a very able transfer from the Linnick church to the Linnick church. He is a man who is on the side of the Brethren. He is a man who is on the side of the Brethren. He is a man who is on the side of the Brethren.

THE Linnick church has a very able transfer from the Linnick church to the Linnick church. He is a man who is on the side of the Brethren. He is a man who is on the side of the Brethren. He is a man who is on the side of the Brethren.

WHAT is to be done with the Linnick church? It is a question that is being asked by many of our Brethren. It is a question that is being asked by many of our Brethren. It is a question that is being asked by many of our Brethren.

YOUR people who are making the Linnick church a good one. They are making the Linnick church a good one. They are making the Linnick church a good one. They are making the Linnick church a good one.

ON the 17th inst., twenty of our Brethren left the Linnick church to spend the day at Linnick. They are making the Linnick church a good one. They are making the Linnick church a good one. They are making the Linnick church a good one.

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Religious Essays.

OVER THE HILL FROM THE POOR-HOUSE.

[A sequel to "Over the Hill to the Poor-house."]

I, who was always counted, they say,
Rather a bad stick any way,
Splintered all over with dodges an' tricks,
Known as "the worst of the deacon's six;"
I, the truant, saucy and bold,
The one black sheep in my father's fold,
"Once on a time," as the stories say,
Went over the hill on a winter's day—
Over the hill to the poor-house.

Tom could save what twenty could earn;
But givin' was somethin' he never would learn.
"Sac could half o' the Scriptures speak—
Committed a hundred verses a week;
Never forgot an' never slipped;
But, "Honor thy father an' mother" he skipped,
So over the hill to the poor-house.
As for Susan, her heart was kind
An' good—what there was of it, mind;
Nothin' too big, an' nothin' too nice;
Nothin' she wouldn't sacrifice,
For one she loved; an' that 'ere one
Was herself, when all was said an' done.
An' Charley an' Buca meant well, no doubt,
But any one could pull 'em about.

An' all our folks ranked well, you see,
Save one poor fellow, an' that was me,
An' when the rain came, an' a rainy night,
A neighbor, he went out o' sight,
They pitched on me as the guilty chap
That carried one end of the halter strap;
An' I think myself that view of the case
Wasn't altogether out of place.
My mother denied it, as mothers do,
But I am inclined to believe 'twas true,
Though for me one thing might be said—
That I, as well as the horse, was led;
An' the worst of whiskey spurred me on,
Or else the deed would never have been done.
But the keenest grief I ever felt
Was when my mother beside me knelt,
An' cried an' prayed 'til I melted down,
As I wouldn't for half the horses in town.
I kissed her fondly then and there,
An' swore henceforth to be honest an' square.

I served my sentence—a bitter pill
Some fellows should take who never will;
And then I decided to go "out West,"
Concluding 'twould suit my health the best;
Where, how I prospered I never could tell,
But Fortune seemed to like me well,
And, somehow every vein I struck
Was always blubbin' over with luck.
And better than that, I was steady and true,
And put my good resolution through.
But I wrote to a trusty old neighbor an' said,
"You tell 'em, old fellow, that I am dead,
And died a Christian; 'twill please 'em more,
Than if I had lived the same as before."

But when this neighbor he wrote to me,
"Your mother's in the poor-house," says he,
I had a resurrection straightway,
And started for her that very day;
And when I arrived where I was grown
I took good care that I shouldn't be known;

But I bought the o'd cottage, thro' and thro',
Of some one Charley had sold it to;
And held back neither work nor gold
To fix it up as it was of old.
The same big fire-place wide and high,
Flung up its cinders toward the sky;
The old clock ticked on the corner-shelf—
I wound it and set it agoin' myself;
And if everything wasn't just the same,
Neither I nor money was to blame;
Then over the hill to the poor-house.

One blowing, blustering Winter's day,
With a team and cutter I started away;
My fiery nags were as black as coal;
(They some 'at resembled the horse I stole);
I hitched, and entered the poor-house door—
A poor old woman was scrubbing the floor;
She rose to her feet in great surprise,
And looked, quite startled, int' my eyes;
I saw the whole of her troubles' trace
In the lines that marred her dear old face;
"Mother!" I shouted, "your sorrows are done,
You're adopted along o' your horse-thief son;
Come over the hill from the poor-house."

She didn't faint; she knelt by my side,
And thanked the Lord till I fairly cried.
And maybe our ride wasn't pleasant and gay,
And maybe she wasn't wrapped up that day;
An' maybe our cottage wasn't warm and bright,
And maybe it wasn't a pleasant sight,
To see her a-gettin' the evening's tea,
And frequently stoppin' and kissin' me,
And maybe we didn't live happy for years,
In spite of my brothers' and sisters' sneers,
Who often said, as I have heard,
That they wouldn't own a prison bird,
(Though they're gettin' over that, I guess,
For all o' 'em owe me more or less.)

But I've learned one thing—and it cheers a man
In always a-doin' the best he can:
That whether on the big book a blot
Gets over a fellow's name or not,
Whenever he does a deed that's white,
It's credited to him fair and right,
And when you hear the great bugle's notes,
And the Lord divides his sheep and goats;
However they may s-tile my case,
Wherever they may fix my place,
My good old Christian mother you'll see,
Will be sure to stand right up for me,
With over the hill from the poor-house.

—Selected.

For the Brethren at Work.

ASERMON DELIVERED IN CHRISTIANIA, NORWAY, 1876.

BY O. ROPE.

"As the Father hath loved me, so I have loved you."

I SHALL ask your close attention to the text; and, as there is nothing in it but love, our object will be to dig down into the very heart of it—hold it up before you and try to look at it from all sides. But as we have not written our sermon nor put down any stakes from which to proceed, you will have to content yourselves as it will be revealed unto us at present.

"As the Father hath loved me so have I loved you." Our Lord Jesus Christ addresses his apostles, not the world. He is putting to the hearts of his own the very fullest measure of love, using the plainest, the strongest language, the only words capable to express the idea set forth. Mark them: "As the Father hath loved me, so have I loved you. Did God love Jesus Christ? Verily he did, for he testified: 'This is my beloved Son in whom I am well pleased.'"

Now love is manifested by action from the one who loves toward the one who is loved. Hence to find out how Jesus Christ loves his own we have to find out how God acted toward his Son, and then how Christ acted toward his children. Compare those actions, and if alike, we have digged in the right direction and ought at the same time behold what manner of love it is.

But it is said that everything has two sides, consequently to look at one side will make a man one-sided. This explains why we have so many one-sided people in religious matters. I want you to turn away from this evil and prepare yourself to look at both sides of God's and Christ's love; and for this reason put your whole heart on our text: "As the Father hath loved me, so have I loved you. The side o' God's love toward Jesus Christ is revealed in time past. He made nothing without him. Jesus as the object of his love is not only called into counsel, is not merely favored to know, but is called to co-operate in creation. Yea more; by Him all things were made; and not only by Him, but for Him also. Now any one will readily see this is love, and not only love, but *unlimited* love. Hence his expression: "As the Father hath loved me," etc.

The same kind of love is manifested from God toward fallen man, who is dead in trespasses and sins. "God so loved the world that he gave his only begotten Son." The higher the sacrifice the more love. This needs little explanation.

Now then did Jesus Christ so love his own? Did he come up to his own measures? "As my Father hath loved me so have I loved you." He put off his glory because flesh dwelt among us, and, like his Father, he not on-y came to let us know God's will,—not only called us into counsel, but called us

into co operation with him. Was it true that God made everything by him and for him? So it is here just so true that he makes everything by us and for us if we, like He, accept our appointed place. Hence He did nothing of his own; he did everything for them even unto death. Therefore it is true: "As my Father hath loved me, so have I loved you." Now this kind of love is the beginning of love, the fountain the start; it gives itself wholly to the Beloved One, however wicked or inferior he may be; hence it is free. Therefore this love is for all—for the world; for we were all alike dead, wicked and corrupted. Sinner, where are you? I see you there in the corner hanging your head, and another one boldly looking me in the face. Would say to the one, sure you are a dead man, but God loves you; put all your sins on His Son, who commands you to look for safety. Would like to tell the other you are no better—dead! dead!! You try to hide it by a form of godliness, but the streak of your guilt you cannot hide. The Lord wants you to acknowledge your condition, and thus come to the fountain and get eternal life freely. This is freely given to all; the gift is Jesus Christ and eternal life. Some do not like this freedom; they want to have something for their work in the Lord's service, to be somewhat more than the one who has no work. Have patience, you will get it when we look at the other side; we want no mixture, everything in its place.

A few words to explain: Were not all of you once dead in trespasses and sins? You were. Was not Jesus Christ given as a sin-offering for the whole world? He was. Well, as all die in Adam, so shall all be made alive through Jesus Christ our Lord. The sacrifice and eternal life (not salvation or happiness in heaven but prevented to die) is for all and the sacrifice for all is the price that Jesus Christ paid for the world to his mother and the world is his. And as he overcame death, it was impossible that those he redeemed from death ever could die. This does not claim all will be happy, as it is possible to exist without happiness, but that depends altogether on how the one who bought us has ordained the matter. This we will now proceed to see, leaving this side and turn to the

other, by which you will be able to see how much security you have for future happiness.

"As the Father hath loved me so have I loved you." If the first part is easily understood, and every one likes to have a part in it, so is this scarcely comprehended, and hardly none in Christendom will wish to have part in this.

Many preach that God did not love Jesus Christ when he poured on him his wrath and penalty for sins, when he withdrew himself from him and did not answer his prayers, and when he was stretched out on the cross bleeding for you and me. Well, can you see he loves you? Can you read in those nail prints that God never hated you,—but your sins. If not, there is no stronger proof than this: "For God so loved the world (not hated) that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." If, therefore, God loved the guilty one so much, how much more the one who went as his substitute in the penalty? Therefore I claim it was love of his Father, not only to man, but to Jesus Christ himself, which made the Father give him up in death. The prophet proclaims, "It pleases the Lord to bruise him." Ah! look at God in his fearfulness! Look at the Lamb of God, the Holy One in his humiliation and suffering!—the beloved Son! See how God who is love, loves, and is pleased to see him bruised. Fearful love looking on all this suffering, not so much as giving him encouragement or answer; no, but filling his cup to the very brim, makes him drink it and die. And this is his pleasure to behold. Remember our text, "As my Father hath loved me so have I loved you."

As already remarked, He died that we might live. But more than that. He himself profited by it, He learned obedience; through suffering he was perfected in that he suffered. God wanted this; he would have that accomplished at any cost, consequently he with pleasure measured out to him, with exact measure weighed out by the balance, immovable, the last pain, hiding himself from his view. This is the other side of God's love to his Son. And so pleased was he to see him bruised that he took him up with all his stripes in the midst of his throne on the right hand, there to remain in his sight at the present moment. Now

our text is in its place: "As my Father hath loved me so have I loved you."

Dear pilgrim traveling along to heaven, if you are here this evening and have confessed your true condition to him, and by faith accepted atonement and eternal life of him as a free gift, you have no reason to doubt he loves you, or be uncertain about the matter. If every one hates you; if he also seems against you; if you get no answer to your prayer, remember our text, remember God's love to him, and remember his pleasure. Jesus loves you now. He wants you not only saved, but to learn obedience, be perfected through suffering. The apostle claims he called us for that purpose. Also he chastens severely every son he adopts; and the one who is without this is a bastard and no son. Now as this could not altogether be ignored in Christendom, the priests soon made out that sickness, loss of property, if a cow or a horse died, that was the cross of Christ. Will you know, oh vain people, this is no more His cross than light is darkness. Others have made a man's sinful lusts the Christian's cross; but will a please remember God tempted no man? All those crosses an unbeliever or infidel has in common with you, and they may be used as means of the Father to draw you to his own. But if that is your suffering with Christ, if you never become partaker of any other, rest assured that when the preacher, after your death, tells your relatives and friends of your great cross, that you in hell are then better informed of the matter. Therefore once more to-night, consider our text: "As the Father hath loved me, so have I loved you." Did and does Jesus Christ in the same way love his own? Look at the first martyr,—Stephen. He carries the cross of his Master. He is not only hated, but he has to die. There is no escape. The stones fall heavily on him, bruise him, but before he departs he is permitted to look into heaven and confirm our position. Jesus is there in his Father's place, pleased as his Father was, to see his beloved bride bruised and die. He is not going to help nor prevent nor save from the stone. Neither is he indifferent to the affair; his first one following him in the fiery furnace. No, he stands up, looking earnestly on the scene below, pleased to see bruise after bruise inflicted; pleased to see his body mang-

led, his blood shed, pleased to see him yield up his Ghost in death, and then (not before) receive him into rest and glory. The Martyr History all through tells the same tale—tells the fact he loves the same way as his Father, and will continue to do so till he comes.

When we look at the connection in which our text stands, He tells them about suffering all through: is even trying to comfort them with this very theme. Friends, it is no use to play Christians; it is no use for you to expect eternal happiness because you believe he died for your sins; if you do not suffer with him, if you are not made like him, you will have no part with him in glory. For when he bought us with his own blood, he put this down never to be altered: first the cross and then a crown. Let me earnestly tell you that all your Christianity outside of Jesus is worth nothing at all. Here a man needs to count the cost before he starts, and if willing, you have the Master's will revealed in your Bible. Obey all his commandments, and he will in due time, little by little, lay his cross on you. He will not forget you. He loves you as his Father loved him. He loved the saints gone before us, for he is the same to day, yesterday and forever. And you will find that his cross is sweet, his chastening pleasant, and in itself worth more than the pleasure of sin for a season. I said in the beginning, if we compare the actions of those who love the loved ones, find the actions alike, then the cause, which in this instance is love, also is alike; therefore it is true, "As my Father hath loved me so have I loved you. Abide in my love." Amen.

For the Brethren at Work

THE PRINCIPLE OF OUR FATHERS.

BY ELIAS GILBERT.

BEING interested in the principles of our ancient fathers in the church, I have eagerly read what they have done in council as far back as we have any Minutes, and some reliable history much earlier, of which I present here from the lips of Dr. Franklin. He speaks of a persecution of people who had committed themselves by publishing their faith in a needless impudent manner to the admissions of new convictions of duty, even when set before

them from future experience and reflection. To furnish an example of what he deemed a more prudent course of conduct, he relates an interesting conversation he had with one of the founders of the sect of "Dunkers." The brother referred to (Michael Wefare) complained to Franklin of slanderous representations of the principles and practices of the church. Franklin remarked that such was the usual fate of new churches, and suggested that to put down calumnies they should publish their articles of faith and rules of discipline. Brother Wefare replied that they had once thought of doing so, but had concluded otherwise, for the reason that when they first formed their society, God had been pleased, as they believed, to give them light enough to see that some doctrines which they had deemed truths were errors and that others once deemed errors were truths; that further light had been by degrees imparted to them, and that they were not now sure their spiritual knowledge was perfect. They feared to put their faith in print lest their brethren, and still more, their successors, should feel so restricted thereby as to reject new light, and thus perhaps arrest their advancement in the truth.

The above history presents to our minds the great desire our Brethren had at that early age for the truth and for the development of spiritual knowledge. It presents to our mind a truth that it may be beneficial for us not to let pass unnoticed; that is, the care which they used not to put any hindrance in the way of their successors, so that if it were possible for them to drink deeper in the fountain of truth they could to do so. Compare this characteristic of our Brethren one hundred and forty years ago by coming down through the channel of our Conference for the past hundred years and see how beautiful they have left open the way for profound research of divine truth, and have not made the policy which they recommended to carry out the principles of Christ and propagate his cause, infallible, but they are left to conviction of duty as new duties present themselves. I close by asking the reader to study the principles of our ancient Brethren.

Arcanum, Ohio

Voices made in storm are forgotten in calms.

For the Brethren at Work.

BOILS AND ULCERS.

BY DANIEL BRIGHT.

PHYSICIANS all agree upon this psychological fact that boils and ulcers are of a purifying nature to the human body. To have a few large boils which discharge an amount of pus and decaying matter from the system, though they may be extremely painful yet they are of great value. Had the blood not purified itself in that natural and external way, the patient would have to undergo a severe, if not, perhaps a fatal disease. But I am no M. D. nor a psychologist, to go in for more detail on this subject. I do not intend to dwell on boils and pus discharging sores on the human body in this article, but especially on the "boils" and "ulcers" on the mystical body of Christ. What do you say? Will the reader inquire boils and pus discharging sores on the body of Christ, ready almost to denounce the expression as being sacrilegious and me a blasphemer. But, kind reader, only follow me on a little further.

When I say boils and ulcers, I have reference to such men as Col. Ingersoll, Tom Paine, and all of that type. When I say "mystical body of Christ" I have reference to the historically and outwardly professing of Christ. "The body without the spirit is dead." Will Ingersoll deny this? So is faith without works. But when the spirit and the body are together, then it constitutes a living being, and this is the case with the body of Christ. Christianity is not dead. There is life there yet. Though it has at some places (the rich congregations) exalted itself, "sat in the window" of their own light,—"science falsely so called,"—and Paul having been so "long preaching" Christ and him crucified, they sunk into a deep sleep and fell from their loft and are taken up dead. But if Paul were here filled with the Holy Ghost, he would even fall on them kindly, and lovingly embracing them until there was heard a "shaking among the dry bones," sinews and flesh would grow, and breath come upon them, and he would say, "Trouble not yourself; for his life is in him." Acts 20: 7-9. But we must admit that there is a large portion of professing Christians who are Christians only by name. In their breasts and in

their practices they are infidels. These constitute the natural part of the mystical body. But we must also admit that there are Christians who both believe and practice Christianity. These constitute the spiritual part of the body. Now that Ingersoll does not tell many very unpleasant truths about these cold professors, cannot be denied. And as the life in the human body is what feels the pain the flesh is heir to, so with this. These cold-waxed professors care nothing about what these Ingersolls say, but it sorely grieves the true believer that his holy religion should be so evil spoken of.

But now to the point. Some years ago I thought very hard of these Ingersolls, but by the kindness of a very dear friend I received better light on the subject. I could now shake hands with them. I love them dearly, yea "painfully"—as one loves his enemy. Matt. 5: 44. I consider it all joy to meditate on them and their work, as one counts it all joy when we fall into divers temptations. James 1: 2-4. (Read this quotation, ponder on, and practice it carefully.)

Col. Ingersoll and all his colleagues are upon Christianity what *boils* and *ulcers* are on the human body. My friend said that "Bob was rotten in his top brain." As the boil feeds on the impurities of the human body, so these feed on the corruptions of Christianity. It is said that Mr. Ingersoll's character is irreproachable; that he is an honest, moral man. To this I have no objections. Neither do I wish it to be understood that I intend to attack his character, but I declare him before the whole world to be like unto pus-discharging sores, who feed only on the impurities of the body. Like the buzzard, he feeds only on the lifeless, half-decayed part of Christianity. In the late war in the South, these birds were considered of great value. They devoured the unburied carcases, and it was against the law to kill one; so by all means do not destroy Mr. Ingersoll. Let him feed on his well-selected food, and discharge his offensive excrements in his eloquent lectures, until he himself and also his hearers become disgusted thereat. Perhaps he may some day learn the fact that he is thereby building himself up to be only an offensive being before God and man. My soul's desire is that the Holy Spirit

may follow these remarks and penetrate the truth into his inmost soul, so as to convert his buzzard like appetite into the feeding desire of the dove, and tell the skeptical world that there are miracles wrought yet in this nineteenth century—even that of transforming a buzzard into the harmless dove, and healing the "leprous man," that his boils and sores become again "like unto the flesh of a little child." 2 Kings 5: 14.

In conclusion I will yet say that it were well for the mystical body of Christ: when all the "boils" were externally. But I am convinced that there are a great many internally—those who confess Christianity and practice infidelity. A boil is foreign substance; it does not belong to the body, and it is nourished by the excretions which the body throws off. Hence if only all the boils were on the external—would confess their infidelity and join their ranks, Christianity would soon be healed, and adorned as a bride for her husband.

Dear reader, though these "boils" pain us, nevertheless let them have this effect: that we purify ourselves from all corruptions by God's grace, and our blessed religion will, shall, and must prove a success. Amen.

For the Brethren at Work.

WHAT SPIRIT ARE WE OF?

BY CHARLOTTE T. BOND.

WE are now approaching the most important crisis in the history of our church. Every one must now come to a decision. It will be made manifest of what spirit we are. If the spirit of Christ dwell in us we will "be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us." But if we are controlled by an evil spirit there will be "bitterness, wrath, anger, clamor, evil speaking, and malice" among us. Can we not easily decide to which of these classes we belong, which of these spirits have a controlling power over us? Are we doing our duty towards our Brethren without "murmurings and disputings"? Are we exercising the fruit of the spirit: love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance? If we are, we need have no fear but we have taken the right course, and sin has no more dominion over us. Let us continue in well doing,

no matter what strife Satan may get up among us. God knows his own, (Even the hairs of your head are numbered, and ye are of more value than many sparrows") and he will guard and protect them from all danger.

Ever since the creation, Satan has been busy; he has had his armies at work. The first one he has had in his employ was the serpent, and since that time he has always found some way to carry on his work. Now he is working in the church, and we very much fear he has gained a pretty strong hold in it. What the result will be, we must just wait patiently and see. And if we ever did need to pray to be kept from temptation, we need it now, and constant prayer should ascend to God to deliver us from evil.

For the Brethren at Work.

PEACE.

BY O. A. SHAMBERGER.

PEACE, peace, brethren say; but there is no peace. They tell us to be calm—sheathe the sword and let the matter die. What! shall we retire from the conflict, leaving the hydra-headed darling of perdition fattening in our midst? Never. We are for war. Not, however, a war of words. There has been plenty of word warfare. Just now we want something more effective. We reflect, "Can it be possible that there is no power on earth to set things right?" The answer ever comes, If the church of the living God is on earth, there is. I repeat it: we are for war. Not with brethren, but with error. If brethren will be the vehicles of error, we know of no better way than to switch the train. WE CANNOT COMPROMISE; WE NEVER WILL. And we never will withdraw until the truth has prevailed. Wielding the sword by the arm of love, we want to leave nothing unsound. Zion's welfare has long since called us to DO, but we chose to WAIT. Eternity will find untold numbers "just waiting." God spare us from supinely sitting down while "The pillar and ground of the truth" is being undermined. "Awake thou that sleepest," arise, put on the armor, and help. Slowly, the mighty are getting up; it makes us feel glad that there are some who are not ashamed of the Nazarene. Let us with a consciousness that is terrible, lift the banner of heaven and keep it from under the feet of the erring.

(© share, Me)

ROBINSON AND MODERN BAPTISTS, WHEREIN DO THEY DIFFER?

BY JAS. EVANS.

LIKE modern baptists, Robinson was a single immersionist, but not an inveterate opposer of trine, like many of the present day. In his days there were few if any advocates of trine immersion who wrote in the English language, hence no virulent opposition was called out against it. The Baptists were then contending for immersion and against infant baptism, and as they found so many trine larks in the great chain with which they attached themselves to the apostolic age, they could not afford to cast a veil over the ancient testimony in favor of the threefold action. Trine immersion did not then stand in the way, hence we find no Rays denouncing it as "blasphemous."

Robinson is a far more reliable witness for the truth than Baptist writers of the present day. The latter tremble for their ark and are ready to shout "great is Diana of the Ephesians!" They are interested parties and no fairness can be expected at their hands. Not so with the former, he was not fighting the single immersion battle; but for believer's immersion only, single or trine.

Let us then hear a little from him again. Remember he was a single immersionist; for he claims very absurdly and in the teeth of his own testimony that in the primitive church there was *no* trine immersion. Yet, in justice to him, he does not expressly say this. He says: "In the Book of Acts there is no mention made of trine immersion," p. 59. Neither is there mention made of wine in the communion, and it is doubtful if reference is made to the communion at all in Luke's narrative. The breaking of bread mentioned in Acts may have been common meals partaken of when the Brethren met together, or as we would say, they brought a lunch along and all partook and thus ate their meal with gladness and singleness of heart.

Luke tells us simply that the converts were baptized, and the commission tells us how it was done.

But now for Robinson. "The word baptism is confessedly Greek, and native Greeks must understand their own language better than foreigners; they have always understood the word baptism to signify dipping," and therefore from their first embracing of Christianity to this day they have always baptized, and do yet baptize by immersion. In this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action. Chap. 2, p. 17. Robinson could not consistently oppose trine immersion for he knew it always was the practice of the Greeks from the beginning and yet is. "Tertullian," he observes, (p. 18) "the first Latin father, said that baptism was observed with great simplicity (*homo in aqua demersus inter parva verba flectus*). The man being bowed down was dipped, a few words being said. The mode seems to have been this, the administrator standing in the water and putting his hand on the back part of the head of the candidate standing also in the water, bowed him forward

till he was immersed in the water, pronouncing in the meantime the baptismal words, by which he characterized him a Christian. Every body, who understands Latin, i. e., knows how the Romans understood *demisso capite de missoultu, demissis oculis, and the like.*"

In Robinson's day, as well as our own, some agreed that water baptism ought to be set aside. It was said that a few of the early Greeks laid it aside. But, he says, even if this could be proved, did not the whole Greek church use trine immersion, and of them one single church (Antioch) contained 100,000 souls. The Greek dissenters all baptized, and particularly the Eusebians, who denied the trinity and rejected the trine immersion of the established church. (p. 58) (Query: Why do not the Baptists claim these Eusebians as their legitimate ancestors? Perhaps this is the reason, the Eusebians had not fallen away so much as to make the candidate fall backwards like those who came to seize the Savior. John 18: 6.)

Speaking of the church of St. Sophia in Constantinople, built by Constantine, he says, "Everything in the church goes to prove that baptism was administered by trine immersion and only to instructed persons." (p. 75, ch. 14) On page 75 he says, "All the ancient Greek rituals have intended catechumens for the subjects of baptism and trine immersion for the mode." Speaking of Basil, he says, "It seems clear that the homilies of Basil on baptism were addressed not to Pagans old or young, but to the children of Christians, whom he calls the church; that the Greek church of those times did not force a profession of Christianity on their children, but conducted them to baptism by instruction and argument; that baptism was administered by trine immersion, and that as the sermons of their bishops were intended to persuade, so the lessons for the day read openly in the church were intended to explain and enforce the subject of baptism. Robinson thinks that the sermons of the ancient bishops on baptism, could not be preached to a modern congregation except Baptist assembly, and there they would be heard in raptures for their singular propriety and beauty." Well this is refreshing after hearing so much concerning the corruptness and apostasy of those ancient bishops. Whatever may have been their faults, it seems that Baptists even would go in raptures over their baptismal sermons, so remarkable for "singular propriety and beauty." But alas! we are doomed to disappointment. Let us imagine Basil preaching a baptismal sermon in Mr. Ray's church. The venerable bishop says:

"Two things are proposed in baptism, to put an end to a life of sin, lest it should issue in eternal death; and to animate the soul to a life of future sanctification. The water exhibits an image of death, receiving the body as into a sepulcher."

3. The spirit renews the soul and we rise from a death of sin into a newness of life; (Here Mr. Ray begins to feel uneasy and scarcely can refrain from shouting "popish blasphemy!") this is to be borne from above, of water, and of the Spirit, as if by the water we were put to death, and by the operation of the spirit brought to life, (water regeneration almost escapes from Mr. Ray's lips.)

By three immersions and by three invocations we administer the important ceremony of baptism, p. 77. What Baptist goes in raptures now? The singular propriety and beauty of the sermon is gone, and the great archbishop is now ranked with "ignorant Dunkards." No Baptist assemblies would now go into raptures over such preaching, because it subverts their practice and modernizes them, and refuses them a place among the early Christians where they may hide themselves.

REJOICETH NOT IN INIQUITY.

AMONG our most cherished memories is that of a Christian lady who would not listen to an evil report; who would say at once to the gossip that brought it: You may be mistaken; there may be some explanation to this matter; we had better not talk about such things even if we knew that they are true. Hasn't that person any noble or amiable traits of character? Hasn't he done some good that we can talk about? It is a great deal better for us to converse about pure things. If there is really any carrion in our community tainting the air, we had better bury it as soon as possible. The sight and smell of it will do no good. It may do us and our children a great deal of harm. I don't want any body to talk about the faults of others before my little ones. I don't want them comforted in their naughtiness by hear-how-naughty-other-people-are. And now suppose, instead of talking about these folks and getting our hearts set against them, we go into our closet and pray for them.

The spirit of that lady would banish gossip, with all its blighting influence, from society. — *Vermont Chronicle*.

FAITHFUL IN LIFE OR IN DEATH.

BETWEEN faithful, said the Master, to the tempest-tossed, battle-scarred warrior, "even though it cost thee thy life."

We are not to be faithful simply when skies are clear, seas calm and foes driven from the field—when it costs nothing. We must be faithful, even though our life pays the forfeit. Persecutions, as a terrible flood, were to come to those to whom the above language was addressed. Fire and sword were to go forth devastating on the right hand and on the left. Fear none of these things, saith Jesus to the disciples, who were to be severely smitten by the fierce storm. Be faithful to me, to the vows taken upon you; and although the body may fall, the spirit, robed in immortal garlands, shall rise to live and reign forever.

The spirit of God will not dwell in a divided heart. We cannot feel the pleasure of devotion while the world is our delight. Not that all pleasures are criminal, but the closer union we have with the world the less is our union with God.

FALSEHOOD is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong; as no watches so effectually deceive the wearer as those that are sometimes right.

Home and Family.

MARY C. NORMAN SHARON, MINN.

ESSAYS

For the Brethren at Work.

QUESTIONS.

Oh! why are our spirits hewarna,
And why is our faith so weak,
And why do we miss the blessing
That is promised to all who seek?

Oh! why is our service lifeless,
And why are our hearts so cold,
And why do we lack the vigor
Of glorious saints of old?

Oh! why do our foot-steps falter,
And why are our lights so dim
When Jesus has bid us watch them,
And let them burn brightly for him?

Oh! why do we live forgetful
Of our home in heavenly light,
And suffer the wrath and its burning
To shut out from our sight?

Oh! why are our tongues so silent,
And do we shrink away
When we ought to be joyful and ready
A word for our Master to say?

Oh! why do we lose the sunshine
Of fellowship with him
That would lift our spirits upward
Above earth's shadows dim?

Let us ask ourselves these questions,
Let us ponder them well and deep,
God help us to shake off the power
That is huling our hearts to sleep!

Let us hurry awhile with Jesus
Apart from earth's battle and strife,
And review in his presence the failing
That darkens the years of our life.

And oh, to walk nearer the Savior
In communion close and sweet,
And to find fresh strength and courage
At the gracious mercy seat!

And there let us often linger
Till our hearts are suffused with love;
Then impelled by a zeal untiring
May we work for the Master above.

—Selected by Sarah A. Miller.

HAPPINESS AT HOME.

WE never get tired of talking about that which is good, and which tends to elevate the human family. It is a fact beyond doubt, that if happiness exists in every home in our land, we would see it manifested in all society.

To be happy at home is the ultimate result of all ambition, the end to which every enterprise tends. It is indeed, at home that every man or woman must be known, either of his or her virtue or felicity.

It certainly was the purpose of God, for man to be happy, when he created him. Divine Revelation informs us that God created all things for his own pleasure. Rev. 4: 10, 11. Therefore, God connects his own pleasure with man's highest well-being. But God cannot take pleasure in wickedness, neither shall evil dwell with him. Ps. 5: 4.

Hence our earthly homes should be made a sacred spot, consecrated to the work of God our Father. Let the effectual, fervent prayers be made to God through Jesus Christ; for it is only by prayer and supplication that we can

expect the blessings of God to rest on our families.

By thus living, love will flow from heart to heart, and the truest action and utterance of family sympathies and affections, confessions and forgiveness will be exchanged from one to another. There will then be no occasion for ill or unbecoming conduct in the family—no rudeness in manners and speech and action. Parents will not be hasty or fretful in their way of addressing or reproving their children. Children will not, therefore, forget the respect and honor due to parents.

Dear parents! look well to the home circle; for your children's future destiny depends much upon the influence you exert at home, and of the kind words spoken, and prayers offered up in their behalf.

I will add, that the way to be truly happy, is to rely with confidence on the Word of God, believing that he is a rewarder of them that diligently seek him. He has commanded that piety be first shown at home. Hence by a diligent observance to this command, you may expect a happy home where the spirit of God richly dwells, and all is confiding love.

M. C. N.

NOTHING LEFT FOR BY-AND-HY.

PARABLES are less used than formerly to teach moral truth. But they are often well calculated to arrest attention, and make the erring condemn themselves. For instance, this method was here wisely chosen to expose the folly of the young in wasting their time and means, and seeking only amusement.

"I should like very much to hear a story," said a youth to his teacher. "I hate serious instructions; I cannot bear preaching."

"Listen, then," said the teacher: "A wanderer filled his traveling pouch with savory meats and fruits, as his way would lead him across a wild desert. During the first few days he journeyed through the smiling, fertile fields.

"Instead of plucking the fruits which nature here offered for the refreshment of the traveler, he found it more convenient to eat the provisions which he carried with him.

"He soon reached the desert. After journeying on for a few days, his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass. After suffering two days with hunger and thirst, he expired."

"It was foolish in him," said the youth, "to forget that he had to cross the desert."

"Do you act more wisely?" asked the teacher, in an earnest tone. "You are setting forth on the journey of life, a journey that leads to eternity. Now is the time when you should seek after knowledge and collect the treasures of wisdom; but the labor affrights, and you prefer to trifle away the springtime of your years in useless, childish pleasures. If you act thus, you will, when wisdom and virtue fail you, fare like that hapless wanderer." (N)

Do you hesitate? Is the bargain bad? Is wisdom better than gold, sweeter than honey, a way of pleasantness, a path of peace? Then go, sell all thou hast and buy it.

"ALMOST."

KITTY had a birthday present which pleased her very much indeed. What do you think it was? A sandal-wood work-box from Uncle Curtis, with scissors, needles, and everything it was proper for a complete work-box to have. It was a great spur to Kitty's love of sewing. She did not like a needle and thread before; now, she did. And Kitty undertook to hem a dozen towels. A dozen towels was a pile to be sure; but she well knew it was only a stitch at a time; and a stitch at a time is perfectly within the compass of a small child to do. Kitty was on the first towel, doing it all herself, even to turning down the hem, and had hemmed half of one end when she took it to her papa.

"Papa?" she asked, "is not that hem even?"

Papa took his eyes from his newspaper, looked at the hem, then looked at his little Kitty as much as to say, "Do you think it is, Kitty?"

"Don't you think it is almost even?" asked Kitty, guessing his meaning, and blushing.

"What is almost even?" asked papa, stroking his little girl's hair.

"What is almost even?" repeated Kitty, with a look of surprise in her blue eyes.

"Yes," answered he.

Kitty thought a moment, and her father waited for the thought.

"It is uneven," replied Kitty.

"Yes," replied papa; "almost even is uneven. The hem is uneven."

"Then it must be picked out and done over," said Kitty, with a disappointed hitch; "I want to do it right."

"Of course," replied her father.

"Papa is setting himself up to be a great judge of hems," thought Kitty. She did not believe her mother would be so exact. However, since she asked him, she could not do less than act on his judgment. Kitty went back to her window seat, picked out her stitches, which nobody allows to be pleasant work, and carefully began the second time. She did not dare to go beyond two stitches before coming to show it. Her father took the towel in his hand and examined the hem.

"This is even," he said; "the stitches are in a straight line; the work is done right."

And Kitty, I am sure, was more pleased than if she had succeeded at first; and much more than if her father had thoughtlessly said, "very well," when it was done ill.

"Kitty," said papa, taking her small hand in his, "there is a straight line running through life, and one side of it is the wrong side; on the other is the right side; and everything is on one side or the other. There is no such thing as almost right. Almost right is always wrong; almost good is bad; almost true is an untruth, a lie; as almost even is uneven."

"Yes, papa," Kitty added, "and an almost perfect lesson is an imperfect lesson. I told the girls so. Because if you miss once, you lose your place."

"Exactly so," said papa; "and as God is a truth-loving God, he likes to have things called by their right names. He wants us to see the truth and speak the truth; and, in order to do so, we must be exact in our words and expression." (N)

stands at the head of all, with his friends, relatives, partners, and puppets, honorably and conveniently arranged around him. He had done nothing to effect this. It was all providential. If disaster occurs he is not blamable, for he did nothing; and his tools, A, B, and C, wake up at last to see what mischief they have wrought, and solace themselves with the thought that they meant it for the best, and then retire and give way to a fresh lot of victims.

A COMMON ERROR.

THERE is in the world, a common mistake that needs severe censuring. It is the constant habit of appealing to God in defense of a position that may have been taken, regard less of its correctness. A person can hardly do anything, for which he is thought worthy of punishment, but that he at once appeals to heaven in imaginary proof of his righteous act. He lays his hand on his heart, points his finger towards heaven and exclaim: "I can trust in God; he knows that I am right, and the day will come when I will be vindicated." Another person is found in error by the church, the decision is against him, he grows stubborn, and refuses to hear the church. In "holy horror" he lifts his eyes to heaven declaring he is right and the whole church is wrong, and God knows it. He tells how happy he feels to think his God makes no mistakes, etc., etc. Do such persons imagine that a great God is foolish enough to sanction all their little whims? Is he going to justify all their mistakes and sanction their rebellious notions? Is God going to support one stubborn, rebellious man who will listen to neither the church nor reason?

Appealing to heaven and calling on God at such times amounts to nothing in the minds of thinking people. The greatest thief and hypocrite in the world can do that, with all the accompanying sanctimonious feelings and looks. It is no fair way of deciding a matter. God has put his laws in the Bible, by which all are to be judged in the last day. That is the standard to which we should appeal, turning to chapter and verse in defense of the right.

Then there are those who have seen dark hours just because of their own conduct and lack of judgment. They get into trouble and while laboring to defend themselves, try to make it appear that they are the chosen ones appointed by God to perform a certain great work. The work to them is great, just because they happen to be doing it, and of course they conclude that God will sanction it. Thus things go until we find nearly every ism, plea for reformation, and fanatic movement claiming a special mission from God. Let the world improve, let new improvements be inaugurated and reforms advocated, but let them rest on their own merits and not on a falsely-claimed mission from heaven.

J. H. H.

SUCCESS is the world's criterion of merit; fidelity is God's.

INSURANCE.

NO SOONER are reformers successful in sweeping away an evil than another with its hydra-head arises to inflict misery upon the human soul. Perhaps one of the worst evils now pressing itself upon the people is life insurance. So unscrupulous have some wicked hearts become that they resort to insuring very old people and then bury them to the grave by one of the many ways to effect that. The Independent thus sends an arrow:

The life insurance thugs of Pennsylvania deserve a sharp course of law. There have been scores of cases lately in which old or sick men have been fraudulently insured for the benefit of the parties insuring them, and in some cases their death has been hastened, for the purpose of getting the insurance. In one case the man to be benefited by the death of the person insured, gave him all the free liquor he would drink, and so hastened his death. Another old man of eighty was insured, and then sent on dangerous railroad tracks, in hopes he would be run over. This is in the civilized North, but chiefly, we understand among the immigrants.

RUNNING A PAPER ON TRUST.

THE following, to the mind of an editor, at least, speaks voluminous of explanations: Richard Smith, of the Cincinnati Gazette, at a recent meeting of the Northern Indiana Editorial Association, narrated some of the Gazette's experiences when it discarded the credit system of subscription. "There were," he said, '\$80,000 due on the books from weekly subscribers alone that had been accumulating for a third of a century. Of that amount not 80,000 cents were collected. We employed a man and a good horse, and sent him off on a collecting tour. In six months the horse was dead, the saddle and bridle were pawned for keep, and the man returned a considerable balance against the company. We sold the books for old paper and called those credits lost."

Wm. E. Dodge, of New York, has sent his son to Turkey to work a reform among the people—to turn their attention to Christian principles. He backs him with a million of dollars.

LET him that standeth, take heed lest he fall, is the expression of revelation. The apostle does not condemn him that standeth, nor yet because he thinks he stands, but simply wants him to take heed lest he fall. It is a friendly warning.

A BROTHER, zealous for the whole truth, writes to the B. AT W.: "Long may you live to herald the glad tidings of peace and consolation. God bless your labors and keep you from becoming high-minded or lifted up, but in lowliness of mind serve him all the days of your life." We appreciate this godly wish of our brother.

LET all the people praise thee, O God, ye all let all the people praise thee.

Do you "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake?"

THE President had a relapse last week, and his condition during the week was very critical. His recovery still hangs in the balances of doubt. The people are stirred anew, and millions of hearts are longing for his restoration to health.

THE trustees of the Boston Public Library report that while works of fiction should not be entirely withheld from those who may be safely trusted with them, they should be restricted and denied in all cases to the young." If fictitious works are calculated to influence the passions and pervert the morals of the young, they can do no good to those who are older.

THE Tankers have swallowed the Materialistic philosophy of Mr. Hall. Are they Materialists, too?—Baptist Flag.

Elder D. B. Ray is the author of a book entitled, "Text Book on Campbellism." Does it therefore follow that Dr. Ray has swallowed Campbellism? Or has he swallowed infidelity because he has a book treating against infidelity.

It is unwise for any member to conclude that the church is going to destruction. Such a thing cannot be. Earth and hell and the devil cannot overthrow the church of Christ. Are not our fears of the failure of the church generally based upon local troubles—or difficulties near home? We must look at the whole church—east, west, north and south before we pass judgment. And it might help us a little to get around over the Brotherhood before we make up our decision. There is peace and harmony in hundreds of congregations today; and as for us, we have no notion of saying everything has gone to ruin because a dozen of congregations are quarreling over some unimportant matter. God will take care of his people.

We have known people who could never forgive or get over an injury, however trifling; and not content with brooding over it in secret, would make it the theme of conversation with stranger or friend, month after month and for years. Such people are to be greatly pitied. They wrap themselves in serge, and drink of wormwood and gall, however pure a fountain may sparkle beside them. And yet they are well-meaning people, often; only they generally give one the impression that they are a trifle wrong on their side, too; because there is something wonderfully invigorating in a clear conscience, in the thought that we have done the best we could, and that God knows it. Forgive, says the Savior, and ye shall be forgiven.

HOMEWARD BOUND.

AFTER leaving Pueblo I fixed myself for a comfortable sleep, there being but few in the car and vacant seats abundant. However, being quite unwell, sleep came not, though it was nearly 3 A. M. On through the darkness, over the wide-extended plain we were rapidly borne eastward. Suddenly at 4:30 A. M., our train came to a full stop out on the prairie, and upon inquiry as to cause, we were informed that a bridge ahead was on fire. No effort was made to put it out, though it had made but little headway, and water was plenty in the creek, buckets and ropes on the train. About 8 o'clock the section men came along and put out the fire. At nine, or about five hours after our arrival at the burning bridge, our company and baggage were transferred to La Junta, eighty miles to the east. Instead of carrying us on to Kansas City, it pleased the powers that be, to set our train on a side-track where the sun beat down upon us and the fierce warm winds of the south fanned us all the day long. This was not on the bills when we left Pueblo, and there was a pretty general feeling of indignation, for it was evident that the company desired to save wear and tear by "doubling" the train; so we were detained until nine P. M.

Our train has been doubled, and now we are being carried eastward at the rate of twenty miles an hour. Arriving at Cottonwood, there was another detention of seven hours on account of a freight wreck. This out of the way, all hoped that the journey might be completed without further delay; but hope must have something real for a basis, and what we wished for, failed us again; for when we arrived at Topeka we were informed that a freight train had been wrecked near Lawrence and that we escaped what might have been a great destruction of life. It seems a rail had been misplaced with a view of throwing our train off the track but a freight train coming along two hours ahead of us, received what was intended for our train. Seven hours waiting and then we were again on our way. There were eight cars filled with people, and had the wicked persons been able to carry out their plans, there is no telling the extent of the catastrophe.

We were sixty hours traveling 634 miles—usually accomplished in twenty-seven. However, all seemed thankful we were through and that we had escaped perhaps death or the loss of limbs or health.

And now something about Colorado as a health resort. I am inclined to regard that climate as not the most suitable for individuals who are advanced in asthma and consumption. Many go there with the hope of a speedy cure, but they are so far consumed by disease that life is cut short by the sudden change of atmospheric influences. One man arrived in Denver on Saturday while we were there, and the following Tuesday his corpse was sent home to Illinois. He went there consumed, with the hope of a speedy cure, but alas! death, the

fell destroyer, claimed him immediately. We saw others who were going rapidly, and who might have enjoyed home and friends a while yet had they remained with the loved ones. But for those who are not too bad with the disease, the climate undoubtedly will be beneficial. The air is dry and rare, and one feels the change sensibly; still care must be taken lest in the pleasant surroundings and loveliness of the scenery the body is not overtaken and the physical impaired by too vigorous exercise. One may get too much of this at the start.

Tourists should wear woolen clothes, as a little exertion will cause one to perspire freely, and then there is danger in suddenly cooling. The result will be mountain fever or rheumatism—two things that can be prevented to a great extent by being careful.

Colorado is a healthful State; and for scenery and surprises hard to excel. Its mines seem inexhaustible, but they do not lie on the surface, he who wants them must dig; yes, work hard through rocks; for by Rocky Mountains, is not meant sand and clay mountains.

By irrigation, good grain is raised, and as thousands are to be fed in the cities and mines, a ready market is found for all kinds of produce.

Personally we feel benefited by our visit to, and stay among the mountains. The mineral waters were to us a healing balm, and our only regret is that we cannot have them every day. The water is as clear as crystal; cool and delicious to the taste, and if you prefer the water warm, you can have it, for it, too, has a pleasant taste.

Now a few words to tourists and emigrants for their special good. The meals west of the Missouri do not tempt an epicure. Vegetables grow scarce and scarcer, and meats tough and tougher, while fruit is like the visit of diamonds on wings. Therefore take with you a lunch basket, so that when there is an "aching void" and nature calls for a supply, you can answer immediately; as trains stop for refreshments at all sorts of unearthly hours. And, then, too, after you have dined, you can spend the "thirty minutes for refreshments" in walking the platform, which is quite a relief after being on the train several days.

Having set in order what you shall eat and wherewith ye shall be clothed, you should next make provisions for mental food; not that you will care to read very much, for the scenery will attract your attention most of the time, but it will be a slight protection from the tireless newsboy. You can display your books conspicuously and it will operate as a defense; otherwise you are at his mercy, for "against such there is no law."

Money should also be a matter of consideration before you start, as every one "out west" seems to think you own a gold or silver mine. The amount asked for every article is in inverse ratio to its value, and prices will soon relieve you of all the extra ducats you may carry with you.

Having made due preparation and gotten under full headway, you can view the landscape o'er and o'er and keep a sharp lookout for prairie dogs and the promised antelope, the actual buffalo trails, and the bleak hills as you approach the mountains, which when their full glory bursts upon you, will make your soul leap with joy and your tongue exclaim, amid the wonders, "Great and marvelous are thy works, O Lord!"

M. M. E.

A GOOD EDITOR.

A GOOD editor, a competent newspaper conductor, is like a General or post-born not made. On the London daily papers the historians, novelists, poets, essayists all have failed. We might say all, for after a display of brilliancy, brief but grand, they died out literally. Their resources were exhausted. "I can," said a late editor of the *Times*, "find any number of men of genius to write for us, but very seldom one of common sense." The "thunderers" in the *Times*, therefore, have, so far as we know, been men of common sense. Nearly all successful editors have been men of this description. Campbell, Bulwer and Disraeli failed. Barnes, Sterling and Phillips succeeded.

SOWING GOOD SEED.

A NOVEL mode, for this country at least, is projected by a Boston citizen. He proposes to start from Boston with a carriage, laden with Bibles, Testaments, tracts and papers, and travel through New England and Canada to Montreal, sowing the good seed along the way. The carriage will be fitted up to be used as a pulpit, wherever a crowd can be gathered, and so by preaching, singing, and distributing and selling copies of the Word of Life, it is hoped that much of the good seed may be sown by all waters. On the other side of the Atlantic, it is said Gospel carriages have been moving about for years. Thousands on thousands of Bibles and Testaments have been scattered broadcast over the country where they otherwise might not have gone. There are many people who do not go to meeting to hear the Gospel, and some, alas! who do not hear much of it when they do go. This plan contemplates bringing the Gospel to the very doors of the people that all may hear the voice of peace, and become reconciled to God.

A MEMPHIS, Tenn., paper not over reverently says: "We've heard of people who got 'religion,' but religion got the negro who stole the value of an itinerant Methodist minister at Holly Springs. He selected it from among a number of others, on account of its weight. He carried it, puffing and sweating, in a scorching sun, eight miles before he discovered that it that it contained nothing but Bibles."

CARE for what you say, or what you say will make you care.

Our Bible Class.

J. S. MOHLER, - - - - - EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 4th. W. M. LONG.

Please explain the latter part of the 4th verse of the 6th chapter 1st Cor.: "Who are those that are least esteemed in the church?"

HARRY GILLIAM.

Will some one explain Genesis 4:13—"And the Lord said unto him, therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord said a mark upon Cain, lest any finding him should kill him." What was the mark He set on him? ROBERT T. CROOK.

Does Gen. 4 infer that Cain and Abel were the first-born of all living. If so, who was his wife? MARY C. NORMAN.

Will some one please explain 1 Cor. 14: 21, 32? Why are women to keep silence in the church? Should they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. II.

THE WORD "OUGHT."

I HAVE felt a special interest, of late, in the manner the word "ought" of John 13:1 is being treated both by those who advocate this practice of feet-washing, and by those who do not.

It would seem that upon this one word, the main point of difference is made, and may I not well say, that here, and on it alone, does the whole contention hang? Thus allowing that this word "ought," is dependent on no others of the sentence, but is the leading word in giving force to that expression of Jesus.—But just here I wish to say that if this is the conclusion, and that here, it is agreed the contention shall rest, I for one wish to dissent, at once from that view, and for this reason: That word in this case is not a leading word of that sentence, but is conditional and depending upon some other for its force.

In my view, the whole force of this command or duty, and that of the word "ought," also, depend upon something which has just preceded, and here it obtains its weight. And my conviction is, that our Master put the force not on what he said, but on what he did.

Here is where I think the mistake by divines is so often made. The word is examined, whilst the act is apparently overlooked. I grant that the word "ought" does carry with it a force, from which we cannot easily run away, and my wonder in this case is, why any follower should fail to come right up and admit its claim. But the full force of the word in this place rests, where its author put it, and that is on the fact that he had washed their feet—not upon what he said, but upon what he had done.

Now here is, where I think the whole force of the commandment and of every word in it, rests,—upon his act, and that act is our example.

It is said, too, that this clause is conditional and I grant it; but ask, how is it such? What are its conditions? Why, it seems to ask for a fact, v. 2: "It is a fact that I, your Lord and Master have washed your feet,"

This they all knew to be true. Not one of the twelve could doubt that. And here, upon their silent assent to that fact, they now hear from him, what he regards as their duty to be another. "You ought also to wash one another's feet."

They all had to admit that one condition, for they could not do otherwise, and that was the act for them to do, and the example for them to follow. Now here is the one condition, and it is a simple fact, which even a Voltairre never doubted, and indeed could not doubt. And I ask of all, Does any man, or can any one doubt the statements of John 13. I think they cannot.

Now let this fact be admitted by any, or by all Brethren, or any others, and then comes the word "ought" in all its force, and with a sweep takes every creed and ism from the platform.—Let any believer admit the one fact that Jesus washed his disciples' feet, and he here at once marks out his own duty; and that duty is to submit to and to engage in the service of washing one another's feet. And he may as well try to run away from the fact, as to try to run away from his duty. He can run away from neither.

And, if he seeks to be like his Savior, he will try to run away from neither the fact nor the duty. For Jesus did the deed, thus making it a fact, and upon us, his followers, has he enjoined the service, as a duty, after his own example; and he says, that we ought to wash one another's feet, for he had washed their feet. And if he could take the form of a servant to fallen man which he did in washing their feet. And if he could take the form of a servant to fallen man which he did in washing their feet and not passing by a Judas either, surely we can take that form also, and wash the feet of one another. LANDON WEST.

THE BLIND BIBLE READER.

THIS is one of the numerous small and unpretending, but useful mission efforts in the city of London. A few friends have for some years employed Mr. Bayliss, a Christian blind man, as a Bible reader. His mission is to read the Scriptures from Moon's raised type, in the courts and lanes of the metropolis.

Starting in the morning with his reading desk before him, suspended from his shoulders, he takes his stand in a back street or lane, and, feeling the words with his fingers, he commences to read aloud, and men, women and children gather around him and listen.

After reading a few verses, it is probable that some one will make a remark, or ask a question; or if no one does so, the reader will make some remarks which elicit a reply, and thus a religious conversation is commenced. When the reader thinks he has stood long enough in one place, he passes on to another, and pursues a similar course.

In addition to reading the Scriptures, he carries portions of the Scriptures for sale at a low price, and during the last year he sold nearly nine hundred of these, and read the Scriptures in more than seventeen hundred streets, courts and lanes.

But is there any need for doing this? Cannot people read the Bible just as well at home for themselves? And are there not plenty of

opportunities for those who wish to buy? The Bible says, "Blessed are ye that sow beside all waters," which means, I suppose, that it is wise and right to use any and every means that may attract the attention of men to spiritual things; and this blind Scripture reader does attract attention, and probably reads the Word of God to many who do not read it for themselves, and induces many to purchase portions of the Scriptures, who would not otherwise do so.

But does any good arise from this effort? We do not know in how many cases the Scriptures thus read are imprinted on the memory, and either at the time or afterwards are the means of preserving from the power of temptation, of encouraging to the exercise of patience, of stimulating to the performance of duty, of leading to prayer and trust in God for aid and direction, or even of the conversion of the soul. We do not know what good influence the portions of the Scriptures sold, may have on the purchasers, or on those to whom they may give them. But in addition to these unknown results, we have in the report of this work now before us some cases of decided, spiritual results, and some others, in which there is reason to hope that good has been done. And we know who has said of his word, "It shall not return unto me void, but it shall prosper in the thing whereto I sent it."

Sometimes persons come to the reader and ask him to read for their especial benefit; and there are occasions when the portion read seems just suited to the circumstances. Take the following instance:

A woman came up to the reader, and suddenly placing her hands on his book, said, "Give me a word to think about."

He turned over the leaves, till he came to the fifth chapter of Isaiah, and then read, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!"

The woman trembled, and said to him, "You know me then and my failings?"

He replied, "No, you are a perfect stranger to me."

She then asked, "How is it then, that you read that verse that speaks of my very sin?"

And then, with much feeling she added, "Well it is very strange. I suppose it is God that sent the verse to me," and she burst into tears. Recovering herself she asked for the chapter and verse, shook the hand of the reader, and said, "God bless you!" and left.

When in London in 1869, the writer met this Mr. Bayliss, and was much interested in him as an earnest, Christian man, and he is glad that he is now engaged in this missionary work. His salary of \$5 per week is paid from a fund raised especially for that purpose.

Let no one suppose that by acting a good part through life, he will escape scandal. There will be those even who will hate them for the very qualities that ought to procure esteem.—There are folks in the world who are not willing that others should be better than themselves.

It is the ordinary way of the world to keep folly at the helm.

Correspondence.

Some Encouragement From Your Dear Sisters to Brother Hope Across the Briny Deep.

After reading brother Hope's trials and his great zeal that he has, all for Christ's sake, with many tears, we concluded to help him to preach all we can, if not in word and deed, with hearts full of love for the good cause. Three of us started out, and went to all we could, gathering up the pennies from the rich and poor, the lame and the blind, all with willing hearts and many tears and blessings for the good of the far-away brethren, from the different professions—from the Brethren to the Catholics. All are God-fearing people. We had no cause to shake the dust from our feet against any one of our people, so kindly were we received every place. As "little drops of water, little grains of sand, form the mighty ocean and the pleasant land," so we hope the pennies will grow to dollars, and the little brother will grow up to be a godly man. Would say to sister Hope, be faithful in your trials and afflictions, and if you continue so doing, a crown of life shall be your reward, with all God's valiant soldiers.

ANNIE M. TRONEL.

Cerro Gordo, Ill.

Notes and Jottings.

According to previous arrangements, the committee appointed met in council, with the Ashland city church, Aug. 3rd, closing its labors on the 6th, and encouraged to find their report accepted by all the dear members. The Ashland city church is of recent organization, and their troubles would seem to be above that which it was their lot to bear. But we were happy in feeling with them, that a brighter day seemed to be dawning. Brother A. H. Miller has recently gone among them, taking charge of the church and school. Also editor of the *Gospel Preacher*. We were sorry to find him surrounded with such difficulties amid such grave responsibilities; but glad to see such a willingness on the part of the Brethren to give him their aid.

We humbly pray that he may enjoy grace, sufficient, to fit him for his day and trial. His case of the transient membership in the school, the duty imposed upon him as one of the principal elders of North-eastern Ohio, are also duties of no minor importance.

By appointment we met with the Berlin, Pa. Committee upon the 9th. There were no pains spared, to render all comfortable, by brethren and sisters of Berlin. The committee were cared for with special kindness at the house of H. R. Holsinger. I was impressed, with the marked and seeming humble piety of sister Holsinger; but was sad to see her grief upon the reading of the Committee's report. May Psalm 33 be hers.

As was previously announced, a stenographer was secured so as to publish a full report of the council. The Committee also met a resolution to hold the council public. The Committee demanded, that the church suspend their purpose of a full report, also rescind

their resolution of holding the council public; upon which they would proceed according to the usages of the brethren; which, they as a church estate, refus'd to do. After deliberating to some length, on the above preliminaries, the Committee without further investigation, withdrew, made out their report deciding that H. R. Holsinger shall not be held as a member of the church. The Committee upon presenting their report, found it rejected by all save one, their aged elder.

The meeting closed with sad hearts, many in tears. May the omnipotent arm of Jehovah more effectually intercede in behalf of precious, wayward souls, is our humble prayer.

I. J. ROSENBERGER.

Fresh Crumbs.

Yesterday we had our Harvest Meeting, in Elder John Etter's barn. It was "a season of refreshing from the presence of the Lord." Bro. Jacob Longenecker, from the Spring Creek Church, was present, and did the principal ministering. His text was novel for the occasion and his exposition original, pithy, and pertinent. "Thou fool," were the awful words from which he drew many solemn and instructive lessons. Luke 12: 20. His subject was *our responsibility in the use of temporal gifts*, and we had all to feel ashamed at our practical atheism and self-idolatry and mammon-worship. "The earth is the Lord's, and the fullness thereof," and "ye are not your own, for ye are bought with a price," are two complementary texts, and practically harmonized make christians. "Thou fool" is a Divine denunciation that has a more universal application than most of us suppose. To escape it we must "walk as Jesus walked," "eat and drink to the glory of God," and "present our bodies a living sacrifice, holy, acceptable to God which is our reasonable service." To indulge our carnal propensities with false luxuries, make "a G. d. of our bellies," cheat Christ and his treasury by gratifying artificial body and soul-diffing habits, and converting into trinkets and fineries and show what should be given to the cross for the conversion of the world, is unchristian and anti-christian enough to evoke the stunning malediction, "thou fool."

Our Harvest Home was well attended, souls seemed hungry for the living word, many tears were shed, and fresh consecrations vowed to love to Jesus, "the wisdom of God, and the power of God," and the Everlasting Love incarnate.

Brethren David Etter and David Smith continued the subject in the same strain, and old father Jacob Keefe kept the audience in tears for a few minutes by what will doubtless prove his last harvest sermon. His white locks, his thin, solemn, heavenly visage, his low, tender, Christ-breathing tones, his magnetic tears and soul-searching expostulations, were like the overshadowing presence of Divinity. Our elder closed with a glowing outburst of gratitude for the harvest and the meeting, and predicted speedy rain on the long distressing drought which has already come to pass. All this would be only the idlest puerility, were not God the life and director of nature, the essence and energy of all physical law. He that denies christian pantheism should never pray, "Give us this day our daily bread."

C. H. BALSATCH.

Aug. 7, 1851.

From Daniel Vaniman. — Woodland Church is the name given to a new church formerly a part of Astoria church, Fulton Co., Ill. Eld. David Frantz and self met said church in council on Aug. 13 h. Found only peace and union existing among the members; so by the unanimous consent of all present, Jesse Danner was ordained to the full ministry. Henry Danner, and S. D. Hamm advanced to the second degree of the ministry. By unanimous consent of all present, an election was then held for one speaker, and two to the office of deacon, which resulted in calling Peter Burdard to the ministry, and Jesse S. Danner, and Benjamin Stephens and their wives were instructed in the respective duties and responsibilities of their respective offices and their consent obtained to serve in them, to the best of their ability, they all at once, twelve in number, stood up and were, by hand and kiss, received into office.

Never before have I seen such a large number installed at once, and such a pleasant unanimity of sentiment as was expressed through the whole meeting is seldom found anywhere. We pray God that they may be able to keep the unity of spirit as here manifested for then they will find a prosperous future awaiting them. — Astoria, Ill., Aug. 15, 1851.

From S. O. Larkins. — On Wednesday, July 20th, brethren John Harshbarger and Jacob Hedrick, of Rockingham county, came to our place for the purpose of holding a few meetings, and to organize our church at this place. The meetings were well attended and passed off pleasantly, and I trust were beneficial to all. One was made to feel the need of a Savior and was buried with Christ by baptism, and rose, we trust, to walk in newness of life. He came forty miles to preaching, which appears like earnestness. On Saturday we had our church meeting, which resulted in the election of a speaker and a deacon, who desire the prayers of all God's people, that they may be faithful in the discharge of their duties. It was also announced that we would meet on next Sabbath to organize a Sabbath-school.

Brother Harshbarger delivered his farewell address to the little flock which has gathered here, as he expects soon to move to the far West. He has our prayers that he may have a safe journey and that God may spare his life through many years to come to herald forth the glad tidings of salvation, and the glorious promises which are contained in his Word. It seems hard to give up those who have won a place in our hearts, yet God's will be done in earth as it is in heaven. Brethren come and help us; the harvest truly is great and the laborers are few. We do what we can. All have not the "gift of healing." . . . It is quite dry here, and the waters extremely low. — Larkins' Factory, Va.

From H. Shomber. — The Brethren and sisters of the Peabody congregation are in reasonable good health and alive in the cause of the Master. Weather is warm. Crops not so good as was expected; but have nothing to complain. Plenty for home consumption and some to spare. Our meeting-house is enclosed,

and one coat of paint on it; is not finished inside. We have over \$500.00 to pay the latter part of August, and need money very bad. So far, only two churches responded to our call for help. Brethren, remember we need it bad. I trust these having the oversight of churches will give this matter immediate attention. O how much you can do for us. Dear brethren, I think we are worthy. The Savior fed 500 persons, and the disciples were astonished how much they had left. I think that is the way with a great many brethren—they would have so much left that they wouldn't miss it. Why not try it? If we do miss it a little here we will be repaid for it tenfold in the other world, yes a hundredfold.—*Peabody, Kan.*

From I. Zigler.—Very warm and dry now. Last Saturday (the 6th inst.) lightning struck a tree within eighteen yards of Newdale meeting-house while the Brethren were preaching the Harvest or Thanksgiving sermon. No other injuries done.—*Broadway, Virginia.*

From John Frits.—Would say to the B. AT W. and its many readers that this town is just building up on the new railroad that is just finished, and the cars now running. About a dozen, or so, members are living here. We have our regular meetings here in town. We would be glad to have members come and settle amongst us. We have no doctor as yet. We would be glad to have a brother doctor well recommended come and locate here. (It not a brother, some other good man.) I think he could do well with a small drug-store and build up with the town and country. We are living in a country hard to beat in the West. Come and see for yourselves. For the present it is warm and dry, yet the crop prospect is pretty good.—*Diller, Jefferson Co., Neb.*

From J. S. Flory.—In No. 29, B. AT W., we notice a short communication from a correspondent in this State, and he, like many others before him, speaks of the rough society in a way that would leave the impression on the minds of many that society in general in Colorado is rather rough. I hope in the future correspondents will not write so indiscriminately, but be more local in an application of their remarks. As in all other States a large proportion of the people found in the mining communities are wicked and "rough," but in the farming communities—such as here where we live, the society will compare favorably with any we can find east in farming communities. Remember Colorado is a large State—has enough territory to make two States as large as all Illinois, or three as large as Indiana, or thirteen States as large as Massachusetts. Sometime ago a man in his public preaching remarked that he had heard as much profanity in Colorado in a few months as he had heard before in his whole life; but he failed to explain that nearly every day he was in Colorado, he was in the mining camps, mining towns or large cities. A man might go into the mining towns or oil regions of Pa., and stay a short time and say the same, but such expressions are unfair, they leave a wrong impression in regard to society in general or in communities where moral and religious people live.

What we have said above is simply to do justice to those portions of our State that are settled with a better class of people than is found in the mines. Again we say the agricultural portion of our State is settled with as orderly, moral, and religious people as can be found in any new State of the West. Education has a prominence equal to any State of its age, and the press are noted for culture and praiseworthy enterprise.—*Longmont, Col.*

From John Bennett.—Brethren W. S. Ritchey, and M. Clair, came to our place; held a meeting at five o'clock the same day and baptized one. Bro. Clair remained here Saturday and Sunday to hold some meetings, while Bro. Ritchey and myself went to friend Isaac Leasor's, five or six miles north of Old Town, Md., and held two meetings. Had small attendance and good interest. There are no members living in this neighborhood; but I think the Lord has a people here which he will soon call out to his servants do their duty. While in this neighborhood we heard there were Brethren living near Romney, W. Va., about 18 miles from Old Town. Now the object in writing this is to open correspondence with the ministering Brethren of this part of Va. So if this comes to the notice of any of the above Brethren they will please write me a note so that I can have their address.—*Elbinville, Pa.*

From E. Miller.—Our Harvest Meeting passed off pleasantly; the day was fair and cool. Had quite a large congregation both A. M., and P. M. Had two splendid sermons preached. Wm. R. Deeter spoke at 10:30 A. M., and W. C. Teeter, of Mt. Morris, Ill., spoke at 2:30 P. M. Both speakers did ample justice to their subject, and we hope much good has been done by way of encouragement. Bro. Teeter also delivered a lecture to the Sunday-school scholars, which was highly appreciated. Our Sunday-school is not as well attended as it should be. I am indeed very sorry that so many of our brethren are so dilatory in their duty which they owe to the Sunday-school. The Sunday-school is certainly one of the best places to teach the children. True, we should all feel it our duty to bring our children up in the "nurture and admonition of the Lord." But how many, oh many, children are not thus brought up, and it is these that we should try to teach at the Sunday-school. Then who can be so self-willed as not to lend a helping hand in this great work?... Our wheat crop is not over half a crop. But it is still well worth our thankfulness. Corn and oats and flax though are pretty good. There is considerable of fruit, too, especially apples. Health, too, is pretty good.—*Piercetown, Ind.*

From J. M. English.—In looking over my paper this evening I was made to think back to the time when I received my first paper, and had but one paper to read, and now I have quite a number of them to spend my leisure hours in reading the good news from the brethren and sisters. So with the church; I well remember when there were but few; but now we number over three hundred. We feel to thank God for the many favors and blessings he has given us, and still ask him to

continue his blessings that our number may increase daily. We are made to wonder how happy our dear brethren and sisters would be, that are in the far West sending up their prayers to God that they might only hear a few sermons by the Brethren, and if they could say their number had increased to three hundred. Brethren, let us be faithful a few days longer, and strive for that expected home, where there will be no east nor west, and where we can strike glad hands together and be as one church.—*Union Church, Plymouth, Ind.*

From K. Heckman.—Our annual annual meeting came off the 15th. Nearly all the little band of our Father's children (in our congregation) were present, but had nothing to bring before the church; all was love and union. It was agreed upon to have our Love-feast this Fall in Coraell, Livingston Co., Ill., on Sunday Sept. 15th, at 2 P. M. We have no house for worship, consequently we have to resort to our dwellings for council meetings, and a hall for our Love-feast, as barns and sheds are all filled with produce of the earth, which God has blessed us with. Hope the day will soon come when we can build a house for worship. E. D. T. D. Lyon was with us, and gave us good counsel in his usual loving manner, and made us to feel that we were in heavenly places in Christ Jesus. The dear old brother has our best thanks, and hope he will come often.—*Odell, Ill.*

From James A. Baker.—As it may interest some of our brethren and sisters to hear a word from Wisconsin, we take pleasure in writing a few lines through the columns of your worthy paper. Last Spring our elder (S. H. Baker) moved from us, locating with brethren at Riv. Falls, same State, leaving but one minister with us to carry on the great work, a brother of our elder, and also of the writer. Although brother Henry is young in years, as well as in the ministry, he tries to preach the truth as taught by our blessed Master. As a testimony of his labors, last Saturday two sisters made the good confession and were baptized the same day. More are now counting the cost. Hope they may choose the right way. Those baptized were the wife and mother-in-law of the writer.... Our Love-feast will be Sept. 10th.—*Chippewa Church, Wis.*

From S. A. Garber.—Brethren Jonathan Beard and I met with the isolated members near Lacona, Iowa. Had two meetings. Two were baptized. Brethren traveling will please remember those members, and give them a call. We think much good can be done there.—*Lacona, Iowa.*

From Martin Neher.—I wish to say to you that we are having very dry and warm weather now; corn is drying up. Last Saturday some rain fell in different parts not far off, but we did not get any in this neighborhood. The corn is nearly used up by the dry weather and chinch bugs. It has only been without rain about a month, but the weather gauge has been as high as 109°, and at some places as high as 113° and 114°. This is considered uncommon here. What the next extreme will be, time will tell.—*Monmouth, Crawford Co., Kansas.*

Health and Temperance.

S. T. BOSSEMAN, EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkin's, Hardin Co., Ohio.

A CITY WITHOUT DRAM SHOPS.

WHEN Greeley, Colorado, was settled, the liquor traffic—that curse of civilization—was rigidly excluded from its borders. After ten years' experience, some one wrote to the Mayor enquiring how the plan worked. Here is a portion of his answer:

"We have a population of about 2000; we have a constable, though a man will starve on a hundred such offices, as statements hereafter will prove. We have no poor-house, no calaboose, no houses of ill-fame nor gambling-houses. This being the county seat, the county jail is located here; but I am pleased to say this institution has been without a tenant since January 20th, at which time a prisoner was discharged from a sentence of sixty days, imposed by the District Court for petit larceny, committed in the extreme southern portion of the county, and he a stranger, not a resident of the town, the county, or the State.

"This town was organized and settled in the Spring of 1870, and the statement that since that time not one dollar of the town's revenue has been expended for the poor, should be modified, as the poor are cared for by the county, and not by the towns. I have been a resident here since October, 1874, and can state from personal knowledge, that during that time, with two exceptions, the county has never paid a dollar to assist any citizen of the town of Greeley, or any citizen residing within the limits of the Union Colony of Colorado, which embraces an area of about 130 square miles.

"Since the first of October, 1874, the county has expended \$2,603.55 for the poor, including care of the sick, burying the dead, etc., and I am confident that I am safe in stating that at least one-half of this amount has been paid for the benefit of those who came here from the East, destitute and sick, and were not residents of the county or State. I am confident this light expenditure for pauperism in the county, is mainly due to the scarcity of liquor saloons; for, with a county population of 6,500, and an area of more square miles than the States of New Hampshire and Vermont combined, we have but four saloons; one at Evans, four miles distant, two at Erie, forty miles distant, and one at Julesburg, one hundred and fifty miles distant.

"No, sir! Our experience and principles have not proven a failure; but on the contrary, a decided success; and while we live, we intend to adhere to them; and so confident are our people of the continued success and prosperity of the community, under these principles, that while there may be men so blessed, or burdened with this world's goods as to be able to buy the town, he does not live who is able to buy a license to sell liquor in this town, unless he first buys the town.

"In regard to the violation of our laws and ordinances, I will say that while there may be some violations, the cases are few and far be-

tween; and I am confident do not exceed, nor even tally with the violation of other criminal codes.

"Now, in closing, I will state in brief, that instead of having a Police Court record, cluttered with the trials of drunken criminals, we have no Police Court at all, and no whiskey or rum trials on our Justice's Docket. Instead of our street being blocked with drunken rows, and paved with their records, we have social and pleasant greetings, and our streets shine with the happy past. Instead of a town filled with drunken sots, whose blackened eyes would darken the sun of heaven, we have an energetic, industrious, and intelligent class of men instead of hovels filled with half-clothed, malnourished children, watched over as best they can be, by poor, haggard, and care-worn wives and mothers, we have bright, happy, and cheerful homes and families, and a prosperous and growing town; all because we are not damned with the presence of the aforesaid institutions; and thus we intend to 'hold the fort.'

"Very respectfully yours,

W. C. SANDERS, Mayor.

PRAYER, AND TOBACCO RAISING.

JOHN Collingsworth was a member of the South Carolina Conference. He is said to have been in some respects a remarkable man—pre-eminently so as a man of prayer. His faith, at times, seemed well-nigh almighty. There is a story told of him which should not be allowed to pass into oblivion. On one occasion he was passing through Virginia and seeing so much land given up to tobacco growing, he became greatly stirred in spirit. In a sermon which he preached, after denouncing in unmeasured terms the wickedness, he offered an earnest prayer to God, in which he besought him to convince the people of their great error in spending their time, means, and toil in the cultivation of so noxious a weed. He prayed the Lord to manifest his disapproval of their course; by destroying the crops, then in their flourishing state, if nothing else would convince them. During that same afternoon a violent hail storm passed through that section of the country, blasting the prospect of the Virginians for a bountiful crop. The fields were literally torn up, and the tobacco utterly destroyed.

An old, ugly planter, who had been a great sufferer, hearing of the Methodist preacher's prayer, resolved to follow and christen him for the evil done. Overtaking him, full of wrath, he inquired, "Are you, sir, the Methodist preacher who prayed the Lord to destroy my crop of tobacco?" The preacher replied, "My name is Collingsworth; I preached yesterday in the neighborhood, and prayed the Lord to show his disapproval of raising tobacco."

"Well, sir, you are just the man I am after. I am ruined for this season, and I have come to take my revenge on you, sir!" and at the same time brandishing a frightful looking wagon whip, with which the whipping was to be done.

The minister commenced slowly to dismount coolly addressing the planter as he did so: "Well, if I must be whipped for it, I suppose I must submit, but take care that before you

have done, I do not pray the Lord to overtake you with something worse than overlook your crop." That thought had never entered the planter's mind. Wishing to get as far away from such a man's prayers as possible, he put spurs to his horse and galloped off with all possible speed. Would that more such prayers might be offered in these times for the destruction of the vile weed.—Sd.

SUNNY ROOMS MAKE SUNNY LIVES.

LET us take the airiest, choicest, and sunniest room in the house for our living room—the workshop where brain and body are built up and renewed; and there let us have a bay window, no matter how plain in structure, through which the good twin angels—sunlight and pure air—can freely enter. This window shall be the poem of the house. It shall give freedom and scope to the sunsets, the tender green and changing tints of Spring, the glow of Summer, the pomp of Autumn, the white of Winter, storm and shine, glimmer and gloom—all these we can enjoy as we sit in our sheltered room, as the changing years roll on. Dark rooms bring depression of spirit, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in light is good cheer. Even in a gloomy house where walls and furniture are a dingy brown, you have but to take down the dingy curtains, open wide the window, hang brackets on either side, set flower pots on the brackets, and ivy in the pots, and let the warm air stream freely in. (B)

The late appalling disaster in Canada, the sinking of the excursion steamer Victoria, by which two hundred and forty persons lost their lives, it appears by the coroner's inquest held at London, Ontario, was caused primarily by strong drink. That the steamer was overcrowded there is no doubt, but, according to the testimony of the captain of the steamer and others, the disaster was precipitated by the unruly conduct of a semi-drunken crowd on the lower deck of the vessel.

He who takes his boys to the beer shop, and trusts that they will grow up sober, puts his coffee pot on the fire, and expects it to look as bright as new tin. Men cannot be in their senses when they brew with bad malt and expect good beer, or set a wicked example and expect to raise a respectable family. You may hope and hope till your heart grows sick, but when you send your boy up the chimney, he will come down black for all your hoping. Teach a child to lie, and then hope he will grow up honest; better put a wasp in a tar barrel and then wait until he makes you honey.

"Don't, oh! don't sell him any more liquor! Have pity upon us," cried a poor heart-broken wife to a rum-seller. "You have got nearly all we had in the world—my poor husband's character, health and reason are nearly all gone. For the sake of his poor, unhappy family, don't let him have any more liquor." "Get out of my palace, or I'll turn you out; don't come here with your noise. I am licensed to sell," responded the hard-hearted rum-seller.

Correspondence.

From Minneapolis, Minn.

Brethren Editors:—

Being here, visiting friends, breathing Minnesota air, viewing Minnesota scenery and seeing interesting sights, in this "great city of the North-west," I have thought that I might be able to contribute some facts of interest to your readers.

The first place of interest visited was the Pillsbury A Mills. These occupy a stone building, 115 x 175 feet, and seven stories high, including basement. Two turbine wheels of 1,200 horse power each, furnish the power that moves the machinery. It takes 100 car loads of wheat daily to feed the mill, which, when fully completed, will have a capacity of 4,000 barrels every 24 hours. Twelve English mills of belting, and 20,000 elevator cups are used. At night it is lit by the electric light and presents a novel and interesting sight.

From the roof of these mills I had a fine view of the city of Minneapolis, a city, whose population, at present, is estimated at 60,000.

Early mentioning the Chalybeate Springs, and the Clute Cave, let us pass to the University of Minnesota. The main building is an imposing structure, beautifully situated on a bluff, near the bank of the Mississippi, and surrounded by an oak grove. The grounds are about 40 acres in extent. In the general museum were to be seen stuffed animals and birds, and many other curious and interesting objects. The library contains about 15,000 volumes.

Minneapolis is situated on both sides of the Mississippi River, at the Falls of St. Anthony. The two parts of the city are connected by four bridges, one a suspension bridge. The name signifies city of waters, name being Sioux for water and police Greek for city.

There are some twenty-seven flouring mills in Minneapolis, with capacities ranging from seventy-five to four thousand barrels of flour a day, sending out two million barrels a year, which goes to all the principal parts of the world.

I have already spoken of the Pillsbury A Mills. Another deserving special mention, is the Washburn A. mill to be the largest mill in the world. It is 100x244 feet and eight stories high, the area of each floor being considerably over half an acre. Its capacity, when fully completed, will be from 4,000 to 4,500 barrels daily. Flour in these mills is manufactured by the roller process, the grain being crushed between rollers instead of being ground.

There are some seventy churches and mission stations in the city, the greater part of which belong to the Lutheran, Methodist, Episcopal, Baptist and Catholic denominations. I have no statistics as to the number of saloons and can only say that they are very numerous. Forty passenger trains and a corresponding number of freight trains leave the city daily.

Fraternally,

CYRUS WALLICK.

Census.

If the Iowa church of the Southern district of Indiana will show up its condition as a part of the peace people of the U.S., it will complete the returns for its district.

HOWARD MILLER,

Lewisburgh, Pa.

LOVE to Christ grows not to bestow its clothing upon his little ones.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

MATTES.—Near Hattleton, Pa., July 21st, David Mattes, of dropsy, aged 91 years.

Deceased leaves one son, Bro. Solomon Mattes, in Carroll Co., Ill., and two daughters. He was born in Perry Co., Pa., and, when a boy, moved to Union Co., where he lived the remainder of his days, except one year spent in Illinois. He was a member of the Lutheran church.

BAME.—On the 10th inst., near Williamstown, Ohio, Adam E. son of Mr. and Mrs. Henry Bame, aged 2 months and 18 days. Funeral services by the writer, assisted by B. W. Bradford, S. T. BOESERMAN.

KNEPPER.—In Ogle Co., Ill., Alice Savilla Knepper, aged seven years and twelve days. Discharge by D. E. Price and M. M. Esh-leau at Silver Creek church.

RENN.—Aug. 9th, in the bounds of the Pleasant Valley church, Eva and Emma, daughter of Bro. Andrew and sister — Renn, aged 3 months and 25 days.

Funeral occasion improved by Eld. J. B. Shoemaker, in the German and Joseph Hoover in the English. These two children died only one hour apart, and were buried side by side in one coffin.

A. A. WISE.

NEWCOMER.—In the White Oak congregation, Lancaster Co., Pa., July 23, 1881, cousin Barbara K. Newcomer, aged 51 years, 3 months and 7 days.

She was afflicted with consumption; both parents are deceased. She left three sisters and four brothers. United with the church, A. D. 1860, in this district. Was buried on the 24th on the old farm. Funeral services at the house of her brother-in-law, conducted by brethren Eby, Gible and a Mononite minister, her sister and husband and majority of friends, which are many, being of that persuasion. A large and attentive audience was, I trust, justly impressed with the importance of a proper preparation for death from the words: "For to me to live is Christ," etc. Gone but not forgotten.

L. C. NEWCOMER.



Announcements.

LOVE-FEAST NOTICES.

Sept. 3 and 4, North Solomon church, one and one half miles North-west of Fortis, Kan., near Bro. Gee Ackley's.

Sept. 3 and 4, little Traverse church, Emmet county, Mich.

Sept. 3 and 4 at 11 A. M., Crooked Creek, Keota, Washington county, Iowa.

Sept. 3 and 4, at 10 A. M., Bethel church, Neb., at house of Bro. Eli Rothrock, Stations Carleton or Davenport on the St. Joe & Western.

Sept. 3 at 10 A. M., Silver Creek church, Cowley Co., Kan. Meeting to continue over Sunday.

Sept. 3 and 4, 1881, at White Cloud congregation, Nowday Co., Mo.

Sept. 3, Pike Creek, Livingston county, Ill.

Oct. 6, at 2 P. M., Howard church, Howard Co., Ind. Those coming by R. R. stop off at Kokomo.

Sept. 8, at 2 P. M., Whitesville church, Andrew Co., Mo.

Sept. 8 and 10, at 2 P. M., Coon River congregation, Guthrie Co., Iowa, at meeting-house, 1 1/2 miles north of Panora.

Sept. 9, Franklin church, 4 1/2 miles North-east of Leon, Decatur Co., Iowa.

Sept. 9 and 10, Libertyville, Jefferson Co., Iowa, to continue over Sunday.

Sept. 10, at 3 P. M., Blue Ridge church, Platt Co., Ill., 4 miles north-west of Mahomet.

Sept. 10 and 11 Middle Creek, Mahaska county, Ia. Conveyance from New Sharon by informing Peter Ploutz.

Sept. 10 and 11, at 4 P. M., Milledgeville church, Carroll Co., Ill.

Sept. 10 and 11 at 1 o'clock, at Rock Creek, White-side Co., Ia.

Sept. 10 and 11 at 2 P. M., Weeping Water, Cass Co., Neb., 12 miles south of South Bend, at the house of Bro. Reuben Royer.

Sept. 10 and 11, at 1 o'clock, Cole Creek meeting-house, Fulton Co., Ill.

Sept. 10 and 11, at 1 o'clock, 10 miles north of Des Moines, Polk county, Iowa.

Sept. 18 at 2 P. M., Cornell, Livingston Co., Ill.

Sept. 20, at 10 A. M., Clear Creek church, Christian county, Ill.

Sept. 24, at 10 A. M., Wyandot congregation, Wyandot Co., O., at Bro. M. Ulrich's, 4 miles north and one-half mile west of Nevada.

Sept. 29, at 2 P. M., in the Marion congregation, Ind.

Sept. 29 and 30, at 10 A. M., Pine Creek, Ogle Co., Ill.

Sept. 30, Bear Creek at Bro. Owen Peters', 3 miles south-west of Morrisville, Christian Co., Ill.

Sept. 30 in Turkey Creek congregation, Elkhart Co., Ind. Meeting to continue over Sunday.

Sept. 30, Platt Valley congregation, at house of Bro. J. P. Moomaw, two miles South of Rising City, Butler Co., Nebraska. Meeting to continue over Sunday.

Sept. 13, Murren Creek church, Morgan Co., Mo.

Oct. 1st, near Longmont, Colorado.

Oct. 1, at 2 P. M., at residence of William Gooch, six miles east of Scandia, Kan.

Oct. 1, at 10 A. M., Thorn Apple church, Mich., 7 miles south-east of Lowell.

Oct. 1, at 10:30 A. M., Seneca church, one and one-half miles North of Bloomie, O., Ohio.

Oct. 1, at 10 A. M., River Falls church, Wis.

Oct. 1 and 2, Maple Valley church, Cherokee county, Iowa.

Oct. 2, six miles south of State Center, Marshall Co., Iowa.

Oct. 4, Southern District of Illinois, Astoria church, Fulton county, Ill.

Oct. 4, at Lusk, Ill.

Oct. 6 and 7, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Oct. 8, at 3 P. M., at Bro. Philip Snavely's, 1 and one half miles east of Dorchester, Saline Co., Neb. Those coming by R. R. should stop off at Dorchester.

Oct. 8 and 9, Falls City church, Neb.

Oct. 8, at 10 A. M., Okaw church, near La Place, Ill.

Oct. 8 at 2 P. M., Beatrice church, Gage Co., Neb., 8 miles south-east of Beatrice.

Oct. 8 and 9, at Fall River church, near Fredonia, Wilson Co., Kan.

Oct. 8, at 10 A. M., Rome church, Hancock Co., O., 4 miles north-west of Carey.

Oct. 11, at 1 P. M., Shannona, Ill., to continue next day.

Oct. 31, Santafee church, Miami county, Ind.; 6 miles south of Peru; 2 miles east of Bunkerhill.

Nov. 5 and 6, at 2 P. M., Big Creek congregation, Richland Co., Ill. Conveyance at Parkersburg, by informing John Parker.

DISTRICT-MEETINGS.

Sept. 9, Northern District of Missouri, Whitesville church, Andrew Co., Mo. Those coming by rail should stop off at Rosendale.

BRETHREN AT WORK.

51 50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6. Mt. Morris, Ill., Tuesday, August 30, 1881. No. 33.

Editorial Items.

Are you a brother at work for the Lord?

Bro. Knab returned from the West, at the 24th inst.

FRANK MASON, of Sandstone, Colorado, arrived here on the 24th to attend College.

In order to get in Census matter, considerable church services were given last week.

The members of the Spring Run congregation, Ill., are, are building a new meeting house.

A LETTER from California informs us that brother Geo. Wolfe is improving some in health.

THE "Hole Stomachs" in need shall be the sole foundation of our future.---Annual Meeting 1877.

I WILL not go into any of the straits and quagmires of our future, but work the work of the Lord.

THE "dog preacher" in the M. L. Churches J. W. Harrison. Respects are due to the deacon.

SENDING on pasted cards for "Ladies From The Field." Letters are optional, as we are reported by some one.

As yet, however, brother Moore was at Plattsburgh, Mo., visiting the country and enjoying himself among friends.

THE defense chimney will smoke. Many persons think that there is something defective about the man who smokes.

It is a church's duty, these men's will appear, trouble me, have gone out on a day, one more. With such a day called day.

SPECIAL meeting relative to place of next Annual Meeting will be held in Solomon's Creek church, Ind., September 22nd.

FIFTEEN books or over 1,000 pages of reading matter to be given away. It is fully explained on page 267. Who wants them?

DEVELOPING BUSINESS in great demand at this place. Some of our capitalists would show their energy and enterprise by erecting a number of good houses to rent.

BRO. P. S. GARDNER, of Mexico, California, under dated Aug. 15th says that in one week from that time his own would have come to attend school at this place.

THE offer of *Miscellaneous* and B. M. W. on you for \$1.50 is now withdrawn. But, to some address, but 17% other offers still open. See page 267 for terms.

THE *Reporters* a neat four-page supplement of the *Practical Christian*, is on our table. It is devoted to the interest of education in general and the Boarding Normal in particular.

At this writing it is reported by persons near the side of the President that he can live but a few more days at latest. It seems, notwithstanding the medical skill, the good nursing, and the prayers of the nation, he must go the way of all men. And as it may be to have a minister stuck down in the prime of life, on an ass, let every man learn the lesson of the hour, humble submission and patience to the dreadful hour.

THE *General Preacher* has failed to make an appearance at our office for two weeks. We miss it from our exchange list. Hope nothing serious has happened to our beloved collaborator.

THE congregation at the place where the largest in Northern Illinois, having a membership of two hundred and eight. The second on the list is W. A. Allen's Grace with one hundred and seventy-two.

THIRTY members of the Dry Valley Church assembled on the Ward of the Lord in Centre county, and two souls heard the truth gladly, repented, were baptized, and now go on their way rejoicing.

CURSE worked a very hot, unkindled, unsmoothed and unsmoothed. He could not let his own triumph, and when he did a mighty work brought the benighted person to tell no man. O what a loss!

A MINISTER having walked through a village churchyard and observed the inscription on the tombstone of a man who died, wrote upon the gatepost the following: "Here he the dead, and now the living lie."

BRO. S. H. GILBERT, of Aurora, Ohio, under date of 24th inst., says: "Our elder (Bro. Cleveland) is sick. Had a pleasant time to day. Brother Cleveland's two youngest daughters were baptised, causing much joy."

THE fact of the Church is not an enviable one. It has recently received a number of different weapons and a great deal of ammunition, and is now in a position to select one to be used upon his own person.

FROM the Lord's servant, THOS. D. LYON, Indiana, Ill., comes the news of the ill health of brother S. H. GILBERT. He is an active laborer in the Lord's vineyard, and we hope he may be spared many years to the church.

WE learn that J. B. Bingham, of the *Practical Christian*, contemplates a trip to Nebraska early in September. We hope he will come this way, and as he is acquainted with his presence. Do you hear, brother John?

THE *Practical Christian* will be published monthly hereafter. It will be devoted to religion, and secular news, success, brother, and any other subject that may lead to the "edification" of our readers. To the people for their benefit.

BRO. J. S. MOORE says of Cedar county, Mo. "It is a University, plenty of grass, timber, and fine water, bearing good crops of corn. The famous Eldorado Springs are also in this county. Address A. S. LYON, Virgil, Mo."

THE copy in the Christ Library Catalogue is now in hands of correspondents and will be rapidly transformed into pamphlet. It will be also about one hundred & thirty printed pages. Bro. Laidy upon his own day preparing the matter for this work.

BRO. C. H. and sister Saylor left home the 24th for Bro. W. A. Allen's Church. Brother Saylor's past there is one of a young man. He returned from New Jersey the 29th. The work of the latter committee to Annell Church was well done. However, profit little.

LETTER from brother Saylor always be in mind that the church should be in the hands of the Lord, and as on the envelope, otherwise the loss of the envelope may be a grave mistake and a serious condition. And please do not forget to let your own name on the list.

When he, Christ, bowed his head and sank into the gloom of death that kingdom was accomplished. *Battle Field*, Vol. 2, p. 26.

THE is a frank admission by Ed. Ray that "I had bowed as he had in temptation. The Doctor stumbles upon the truth as usually."

BRO. H. W. THOMAS of the M. E. Church will be arranged and held in Chicago some time in September, his departure from the principles of the Methodist Church. He is charged with denying the doctrines of atonement and in point out, and leaving protection after death to man.

SISTER SUMNER in her "All for Christ" writes Indiana, which cuts through the flesh into the very bones. She was once a member of a society that passively permits all the hypocrisy and extravagance among its members, and she knows the evils resulting from such anti-septical work. Let her warnings be heeded by all.

THE editor of the B. M. W. is under promise to go to Le Sueur county, Minnesota, about the middle of September to "preach the Word" and edify the saints there. He has been notified to hold himself in readiness to discuss the doctrines of True Immersion, Feet-washing and Lord's Supper with Mr. Stewart, a leading Campbellite minister in that country.

BRO. T. C. HALLER-REID, formerly of the *Practical Christian* is living in Waterman, Wis. He desires a good girl to do housework in his family, a sister preferred. Reduced fees advanced, if necessary. Must give references. Now who will go to his aid? Bro. H. reported the speaker at our last Annual Meeting, and did it well, too, all things considered.

THE Brethren church is not to measure its success merely by an increase of numbers. Its strength lies in the cultivation of holiness in individual members. Strong in faith and rich in good works, is the Lord's standard of measurement, as to have and maintain in this high position, the church must see that the Bible principles of his holy religion are retained and cherished.

A WILLING *Manuscript*. *Weekly* essayed to describe the "Bundkakes"---their doctines and peculiarities, and mixed a badly in a number of points. Brother Cyrus Webb, living in Muskegon, Mich. at the time, took occasion to come, the error. A copy of the paper containing the correction is before us, and we thank our brother for the kind notice he gives the BRETHREN AT WORK.

MOST RECENT Annual Meeting 1877-1878 for sale in pamphlet form at this office. Also the Minutes of the three Annual Meetings---present in the Book of Minutes, but they are now ready to be put in the back part of that book. The Minutes are indeed. They are printed from the genuine "official" copies, hence can be put on. Your book is not complete without them. Price twenty cents, or five copies for one dollar.

THE are good prospects for a large number of students at the opening of the College September first. Quite a number of improvements have been made in and around the buildings since the close of last term. Students who were here last term, and return, will find the old camp replaced by a new one, a large dormitory at the west end of the fourth story, dining-hall, re-painted, rooms cleaned and kalamondin, and other improvements indicating a progress on the part of the proprietors to make the best, pleasant and comfortable.

Religious Essays.

For the Brethren at Work.

HOME ON THE FARM.

BY S. J. DUFREN.

O! give me the home on the farm
Surrounded by beauties untold;
The trees in the orchard are bending
With fruit that's fair to behold.

O! give me the home on the farm,
A location both healthy and neat,
Where every breath of the morning
Is laden with fragrances so sweet.

O! give me the home on the farm,
And its pleasant walks of green;
As we turn our eyes from side to side
Fresh beauties may be seen.

O! give me the home on the farm,
Away from the noisy street.
O! give me the home on the farm,
And my joys will be complete.

How oft I think of the home on the farm,
Of the pleasant days I spent,
Although they were days like other days:
That were only to us lent.

I often think of the home on the farm;
Tears will unbidden start.
Because I left that beautiful home
It grieves my aching heart.

MR. MORRIS, III.

For the Brethren at Work.

FUTURE IN ANTICIPATION.

BY SAMUEL LEEDY.

The time is now approaching near
When Christ our Savior shall appear.
The Gospel's awful bidding sound
Shall wake the slumbers world around.

Fathers, mothers, who toiled with tears,
Shall rise to meet a thousand years.
We learn that Christ our King shall be
Through all, through all eternity.

The saints who live to see this time,
The blessing yet shall be sublime.
We learn translated they shall be,
To meet the Lord and be set free.

The thousand years when once he'd fled,
The graves shall stand forth all the dead,
And all that lie beneath the waves
Shall come forth from their watery grave.

The judgment day will then be nigh,
And some shall live and some shall die.
The King each sentence shall proclaim,
And blessed be his holy name.

For the Brethren at Work.

GOD MY SAVIOR.

BY HANRIET BUCK.

THREE words, short, simple, but full
of matter for thought. Words
that teach us what God is and what he
would have us to be; they are the

humble man's pride, for they own that
he cannot save himself; words that
strengthen man's hope, for they speak
of One able to save; words that reveal
the faith of her who uttered them,
and encourage us to believe and to re-
joice in whom Mary rejoiced. These
words could not have been uttered by
a proud Pharisee, for such a one knows
not that he needs a Savior. Still less
could they have been the words of a
careless, faithless Sadducee, for to him
there is no spiritual world to hope for
or to fear. They are the words of
a lowly heart uttered in a lowly
but a most blessed place even
at the footstool of mercy. There
the sinner who feels his sins to
be both a crime and a stain, cries, "God
be merciful to me a sinner, and at the
same times looks to Jesus on the cross
and cries, "My soul hath rejoiced in
God my Savior," and the more the be-
lieving soul looks at that Savior the
more does it rejoice. When Mary ut-
tered these words she rejoiced in a day
when she saw by faith Him whom she
looked for. The long-promised One
was now at hand. She had a special
subject of joy personal to herself; but
if she had not believed in the Savior
soon to be revealed she would not have
so rejoiced. It was not only the honor
to which she had been called, not only
the thought that all generations should
call her blessed that so filled and ele-
vated her mind; it was rather that
thought in which the whole church
of Christ's redeemed ones may share
with her, the wonderful thought, "God
my Savior,"—God himself, not man,
performing the work. My Savior, not
others only, but me, even me partaking
in the benefits of that work. Savior,
this word means so much; it tells of
such hopeless, helpless need, such utter
depths of human misery,—a whole
world that cannot save itself. Savior,
this is the name by which Jesus speaks
to the heart that needs him. Savior from
sin and all its consequences now and
evermore. Savior from sorrow, from
ignorance, from darkness, from death
everlasting. God my Savior reveals
the mind of God in Christ towards man,
the love of God, the plan and purpose
of God, the glory of God.

Larson, III.

THE things which we enjoy are
passing and we are passing who enjoy
them.

THE SECOND COMING OF CHRIST AND MILLENNIAL REIGN.

BY JAMES EVANS.

NUMBER IV.

6. The mistakes and absurd inter-
pretations of prophecy by expositors
may be added to the foregoing reasons
for the prevailing indifference to the re-
turn of Christ. Times have been fixed
on for the appearance of the Son of
Man by various prophetic writers.
Many old writers settled on 1866 as the
time of the end. Wm. Miller raised an
excitement about 1843, and Thurman
in 1875. These failures did much to
prejudice the minds of men against
looking into the subject at all, not dis-
tinguishing between the time of the
event and the event itself. These time
movements rendered one thing apparent,
viz., the nominal church did not love
the appearing of Jesus. Thousands of
professed Christians quaked with fear
at the possibility of the advent. When
the time passed these professors either
invented or circulated all manner of
falsehoods concerning those who looked
for the Savior to come in the clouds of
heaven. The story of the white ascen-
sion robes was a pure fabrication. No
one ever saw one but somebody else
did; like the good Methodist who prayed
for the Lord to come down through
the shingles and he would foot the bill.
One story was as true as the other.

A reward was offered by the Advent
people for one well-authenticated case
of a white robe, but no one ever claim-
ed the reward. Mr. Miller was a mis-
taken man, but it was his desire to see
Jesus that led him to misinterpret the
prophecies. The movement he gave
birth to was a re-action from the indif-
ference which everywhere prevailed in
relation to the Advent.

7. The belief, too had become al-
most universal that the world would be
converted before the end would come.
To expect conversion of the world was
not wrong. Prophets had foretold it.
All nations, kindred and families of the
earth were to be blessed in Abraham
and his seed. Gen. 12: 3, 22: 18. The
earth was to be filled with the knowl-
edge of the Lord and his glory. Num.
14: 21, Ps. 72: 19, Isa. 11: 9, Heb. 2:
14. All kingdoms of the earth were to
remember and turn to the Lord. Ps. 22:
27. Jesus was to see of the travail of
his soul and be satisfied, (Isa. 53: 11)

or as it is in the German, "because his soul has labored will he see his pleasure and have the fulness," (*darum dass seine Seele gearbeitet hat, wird er seine Lust sehen, und die Fülle haben.*) These predictions assure us that the kingdoms of this world must become the kingdoms of our God and of his Christ, (Rev. 12: 17) and that we do not pray in vain when we say, "thy kingdom come, thy will be done on earth as it is in heaven." But if these hopes are to be realized this side of the coming of Jesus, then his coming would be postponed for ages to come. More than 1800 years ago the Gospel was proclaimed in Jerusalem and is the world converted yet? Before the fourth century, the church was pretty well converted to the world? How is it to-day? Is not the church like the world? To become a church member now, is to deny ourselves of nothing. We can have all the pleasures of the world in the pale of the church. When will the church with her lotteries, bazaars, festivals, shows, tableaux, and gorgeous apparel convert the world? But is there not hope for the world in our humble fraternity? How many generations must pass away before we can tell the story of the cross in the countless tongues of earth?

In a few years we have gathered about seventy souls in Denmark among the teeming millions of Europe. But are we sure that we are always to remain a plain people? Of Israel it is said "The people served the Lord all the days of Joshua." Judges 2: 7. We have faithful men who are fast passing away. Will their successors be as faithful? We hope so, still our knowledge of the past throws doubt on our mind. If our fears are vain all will rejoice. We hear "The Voice of Seven Thunders" threatening destruction to our time-honored and God approved customs. We have a spurious progressive Christianity at work among us removing the ancient landmarks our fathers have set. It is a leaven which yet may leaven the whole lump. We may increase in numbers, but will we increase in knowledge of divine things and in piety? How many members have we who never talk of Jesus? How many who talk of the world and the things of the world, but their lips are sealed when the name of Jesus is introduced? How many sisters who

meet together and spend hours talking foolishness and vanity out of the abundance of their heart? It is refreshing to meet with those who love to talk on the things of the kingdom of God and the name of Jesus. If we are not able to convert all who come within our borders, how long before every one bows to Jesus? We undertake to convert the world, but it may convert us first. The hope of the world's conversion depends then not on the faithfulness or unfaithfulness of the church, but on the coming of Jesus the second time to bind Satan and to set up the millennial kingdom. When Jesus uttered the great prophecy recorded in Matt. 24, if a converted world were to be a forerunner of his coming, surely he would have informed us in that discourse. The temple was to be destroyed, nations were to rise against one another; the love of many would wax cold, and there would be tribulation on Israel, the church, and the nations; the sun would be darkened, etc., then the sign of the Son of Man would appear in heaven. These series of events preceding the coming of Jesus exclude the hope of the world's conversion this side of the first resurrection and the sounding of the seventh trumpet.

But are we hence to conclude that we are to make no effort to convert sinners from the error of their ways? Not at all. We are to preach the Gospel as a witness. We are to testify to the world and seek out a people for the Lord's name. Knowing that the world is not to be converted by the church in this dispensation, we keep away from it except to win some from its ranks. The manners of the world, polite as some of them are, do not suit the church. We are to be a separate people till the Master comes to gather the wheat and burn the chaff. The tares will continue in the church until the harvest. The world will continue, too, in darkness and be ruled by Satan, till the time of restitution, spoken of by all the prophets. We have plenty of work to do in the church and in the world till the end. In another paper we will point out the saving benefit of this view of the subject.

AN ounce of love is worth a ton of power, violence, or might, for the government of either the individual or the world at large.

For the Brethren at Work.

IN UNION THERE IS STRENGTH.

JBY F. E. TEAGUE.

HOW true the subject! But are we all aware of it? It really does not seem so, or why would some of us be clamoring for divisions? Would it not be much better for us all to clasp hands over the widening chasms, and say, as for us we will serve the Lord, than to try to weaken the strength of the church by separating from it? I think we should one and all labor to secure this union of a band which now is seemingly held by a very little thread. Some have so far lost their charitable and Christian-like spirits as to say "Let them go; then we'll have peace in the church!" That is wrong. We need them with us and we need their labors. We want them to stay and help us to save souls. We do not want that great work retarded. But and if they do not separate from us, what good will they accomplish? There will be no lasting union among them. By observing such divisions of the past, we are enabled to judge those of the future. A continual wrangling and quarreling for the high places, etc., while their strength can be set down as naught, except it might be a power to the world to produce haters of all religious bodies, when they see so much strife among those who want to be and ought to be leaders in the grandest cause on earth.

The world looks down (not up) on what might seem an arena for church fights or contests and applauds, for their wished-for belief is coming to pass, inasmuch as Christians and those who have been classed as our best people have fallen from their pinnacles and are struggling and striving as the worst of mortals, seemingly verifying the infidel's proposed belief that religion is but a sham. This is a true picture, and now dear brethren do you wish to be numbered with such? Do you wish to produce the lowest and vilest of sinners instead of saints? Then your way is open before you, only withdraw and behold your work! Oh, how much better it will be if we all cling together in unity! Then there will be strength which cannot be shaken by the whole of Satan's followers.

As long as the world stands and disturbing elements who have never put

will not atone for the many sins it covers.

Preach and live the Logos. Let this suffice for your whole theology, your whole religion, as text for your whole ministry. "Walk as he walked," in the light as God is in the light," and you will live and preach "in demonstration of the Spirit and of power." A God-possessed, God-expressing soul will, by manifestation of the truth, command itself to every man's conscience in the sight of God." 2 Cor. 4: 2. This is the testimony of Jesus by the Spirit in and through us. This is Christianity. This is the power that draws all men to Jesus; the power of sacrifice with a God-like motive, and as aim high and broad and grand as His Eternity. For such a Christ, and such a destiny, such an endless rapture and God-sharing exaltation it is well worth while to "crucify the flesh with the affections and lusts," and to glory in every event and providence that helps us to such a sublime consummation.

Brethren and sisters of Denmark, and "all the Israel of God," we have a Redeemer of whom we need not be ashamed, although He is "despised and rejected of men," betrayed, spit upon, and crucified by many who profess to be His disciples. We welcome his humiliation, and "for the joy set before us we endure the cross, despise the shame," sustained by the "far more exceeding and eternal weight of glory," which will overbalance and obliterate "our light afflictions which are but for a moment." "He is faithful that promised;" let us also "be faithful unto death, and He will give us a crown of life." Let us make Heb. 12: 1-11 our life index, our life-study, and our life-expression.

For the Brethren at Work.

INFLUENCE.

BY JENNIE MYERS.

PEOPLE sometimes hardly realize what influence they exert, or they forget that their way of thinking, speaking, and acting, can affect others. Very often the intellectual individual does not know the power he possesses in so great a degree until he wakes suddenly, as if from a stupor, to find his opinions, his examples, his actions, have moulded the heart and brain of one or more individuals. Our influence is

either for good or evil. What can should a man practice that is in the guarded moment he does not influence the young for evil! We all go to intelligent persons for advice, and listen to their opinions with believing ears. Such persons know everything; they young think, and they will for that reason be entirely governed by such an individual who believes as the young. As we grow towards the age when most of our belief melts into thin air, when we have reached the age when no delusory beliefs can cling, O then must we not look back and think of the advisers of our early days, how their examples and precepts have influenced our life? A life that we can only live once; a life that to every individual being is everything; a life which we one and all can make good and useful by our actions; a life which may carry sunshine into many a home; a life which may beget a new and brighter many a heart to which the word "home" is unknown. Therefore it should be the duty of all who influence to any degree their fellow-beings, to see that they can never be reproached for advice wrongly bestowed, for influence wrongly exerted.

When we look at the different opinions of men we sometimes perceive that that which we took to be diamonds is but paste. Paul says: "Let no man despise thy youth; but be thou an example of the believers in word, conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12. Let us strive to influence others in the ways of truth, and the means of bringing souls to the "inner edge of the truth, and may we so live that when we have passed from the stage of action, our words may be printed in the hearts of others that time cannot erase, and that we may be permitted to enter the gates of the celestial city that is prepared for all the faithful and redeemed.

Respectfully Incl.

For the Brethren at Work.

ABOUT FEET WASHING

BY J. F. SMITH.

THE following conversation took place a few days ago, between a writer and an aged brother, who was speaking with regard to the ordinance of Feet washing the following questions were asked:

"What plea do the different denominations set up for not observing this ordinance?"

"I have no answer to that question," was the first answer. "I have been connected with the church since 1840, and I have never seen any one observe the ordinance of Feet washing." "I was a member of the church," was the answer. "I have never seen any one observe the ordinance of Feet washing," was the answer.

"No, it did not," was the answer. "I have never seen any one observe the ordinance of Feet washing," was the answer. "I have never seen any one observe the ordinance of Feet washing," was the answer.

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WORSHIP.

BY D. ROWLAND.

WE are taught to admonish one another in psalms and hymns and spiritual songs. Col. 3: 26.

Since this is the instruction of Holy Writ it is a part of divine worship, and to be practiced in the congregation of the saints when they assemble to worship the great God of the universe.

We are instructed to praise God for all the gifts we receive from his bountiful hand, and as some are gifted with tongues, let them speak with known tongues, so that at the giving of thanks, the unlearned can say amen.

Paul says, "I had rather speak five words with my understanding, than ten thousand words in an unknown tongue. He also says, 'I will pray with the spirit, and I will pray with the understanding also.'" 1 Cor. 14: 15.

If anything is revealed to one, let him speak, for the spirits of the prophets are subject to the prophets. 1 Cor. 14: 32.

We are taught if we desire wisdom, to perform God's will, we shall ask Him who giveth liberally and upbraideth not. We need not come to God with excellency of speech, with our language spoken according to the rules of our best grammarians, to be acceptable with God; but we must come with the spirit of holiness, desiring the blessing we ask, and God will hear us.

We have a case of a Pharisee going to the temple to pray. He fluently thanked God that he was not as other men are. He even thanked God that he was not as the poor publican who was worshipping at the same time. Hear what Christ said, "I tell you the latter went down justified rather than the other."

The publican prayed with the spirit. So it is in all our worship. Our singing is to be done in the spirit and in the understanding also. We need not argue that all who sing in our meetings, sing with the spirit and the understanding; for spiritual things are spiritually discerned. It is needless for us to say that the unlearned in the classics of modern music, (but who are born of the will of God, hence children of God,) cannot sing with the spirit and with the understanding also.

We dare not argue that Paul and Silas did not sing with the spirit and the understanding, when they were cast into prison; but we can say they were unacquainted with our modern styles of singing and music. Neither can we say that the old fathers in our Brotherhood did nothing with the spirit and the understanding, for if we do, we say they did not worship God acceptably, hence were not the children of God. While it is not objectionable to understand the dividing of music into measures, and pitching tunes just right, in fact, being acquainted with all the conveniences of modern singing, we claim it is not essential to salvation.

Paul says, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 19.

At the present day much of our singing is

done to make melody in the hearts of others. But Paul says it is to make melody in our own hearts. If singing with the understanding means that the music must be according to note as composed by our modern singers; then there are but few who praise God acceptably in their worship.

Paul to the Colossians tells us to sing spiritual songs, singing with grace in your hearts to the Lord.

This is the true idea to have grace in our hearts. Paul and Silas had grace in their hearts, and were worshipping God acceptably. And so at the present day, if we have the grace of God in our hearts, we will understand what the design of the sentiment of the song means to teach, and will worship God acceptably whether or not we understand what is meant by a sharp or a flat.

Singing with the understanding has more in it than mortal man can reveal. Just as the spirit intercedeth with God in groanings that cannot be made known, let us remember that the height and depth of God's love is for the unlearned as well as for the learned:

USING TOBACCO.

BY OLIVER SINES.

THE habit of chewing or smoking tobacco, is generally formed when young. This is the time of our lives when Satan succeeds best in alluring us into sinful habits.

Boys, somehow, get the impression that tobacco has some merit in it; or that it will in some way have a beneficial influence on them, or make them more manly.

This is a delusion, for its effect to the contrary is too visible to be contradicted. I do not believe there are many who, after using tobacco any length of time, will deny its injurious effects.

Tobacco plays upon the nerves, and anything that artificially excites them will, after the effect of the stimulant is removed, leave them in a weaker state than before. No doubt old tobacco users enjoy a good smoke or chew of tobacco while its effects last upon the system; but the penalty of its use is too severe to justify any wise person in indulging in the habit.

I believe it is sinful for Christians to use tobacco; because it is contrary to the whole tenor of teaching of the Bible. You cannot harmonize it at all with the pure and holy precepts of God's words.

The Lord cannot look upon His children, with complacency, while indulging in so filthy and useless a habit. May we not quote some words of Paul, as arguments against the use of tobacco, which he used in denouncing certain sins of the Corinthians.

He says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

We see by this that Christians, like Christ, are to be the embodiment of all goodness and righteousness. It is not righteous for us to use tobacco, and thereby injure the body God

has given us to protect and care for, and in which to glorify Him.

It is not right for us to spend the Lord's money, which he has intrusted to our care, to satisfy the demands of hunger and other necessities of life, for tobacco to pet our carnal appetites and to satisfy the demands of the lusts of the flesh.

It is not right for the father to mar the sacredness of the household by entering it with an example so unworthy of his children's imitation—not saying anything about the hereditary influence transmitted to his children.

We cannot use tobacco to the glory of God, and therefore ought to give up a habit which we know to be bad, which is contrary to the principles of the holy religion of Jesus. Surely it is the will of God that we should abstain from so vain and useless a habit. He cannot be well pleased with those who defile the temple of the Holy Spirit with tobacco.

We must give up the use of the coveted weed, the same as we would give up anything else that we know is wrong. To those who have become strongly attached to tobacco by habitual use, and desire to give up the habit there is promise of strength from one who is able to save, and strong to deliver. Many have been delivered from the craving appetite of tobacco and its twin brother—alcohol, by this Mighty One, and many more can be delivered by asking of Him in faith, believing that He is a rewarder of them that diligently seek Him.

PRAYER.

BY LIZZIE DENLINGER.

IF we would pray more for the upbuilding of the church, and the saving of souls, we think there would be a great deal of good done among us.

We read that the "prayer of the righteous availeth much," and we think there are many righteous among us. We read of some of the Brethren who think it would be well for all to fast and pray at the same time, for the same purpose. We believe the world would see the effect of it, and join in with the people of God.

When we do not eat, we become hungry, and thirst after righteousness, that we as a body may be filled with spiritual food from on high, that we may grow in grace and truth as it becomes of us.

We would that all would pray for the upbuilding of Christ's church here upon earth; that many may turn in with the offered terms of mercy, and obey Christ's commandments and his holy words, is the wish and prayer of your unworthy sister in the Lord; for God is a prayer-hearing and a prayer-answering God.

To live without doing good is to live to no purpose; and whoever lives thus, will die without hope. God wants us to live that we may be helpful to others, and thus glorify his name. In helping others we help ourselves, and thus rise up higher and higher in the scale of manhood, and become more like Christ.

MEekness is not weakness. A man may be weak and meek, but he is not meek which is weak.

Home and Family.

MARY C. NORMAN SHARON, MINN.

ROUTED

For the Brethren at Work.

BRINGING IN THE SHEAVES.

BY JAMES H. FILLMORE.

Sowing in the morning, sowing seeds of kindness;

Sowing in the noontide and the dewy eve;

Waiting for the harvest and the time of reaping.

We shall come rejoicing, bringing in the sheaves.

Chorus—Bringing in the golden sheaves, bringing in the golden sheaves.

Go and tell the nations now in heathen blindness;

Bid them *Jesu* die!—now no excuse he leaves.Bid them come to *Jesu*, thus prepare the harvest.

You shall come rejoicing, bringing in the sheaves.

Sowing in the sunshine, sowing in the shadows.

Fearing neither colds nor winter's chilling leeches;

By and by the harvest and our labors ended,

We shall come rejoicing, bringing in the sheaves.

to them, even weeping, sowing for the Master,

Till the loss sustained our spirits often grieve.

When our weepings o'er, He will bid us welcome.

We shall come rejoicing, bringing in the sheaves.

ALL FOR CHRIST.

WE noticed a few remarks made by Bro. S. Z. Sharp, in B. at W., No. 28, in reference to the "Sign of Authority" worn by our sisters.

My views upon that subject are precisely like brother Sharp presented it. The reason I view it in that light is because the divine Word presents it so. Hence, I believe it, and accept it; but what that sign should be, I am not prepared to say; for the written law of God does not specify what kind of a covering should be worn. But one thing we do know, that it is not fashionable hats ornamented with superfluities, neither is it plain hats; for plain hats are just as much of the world's fashions, as far as the hat is concerned, as a hat loaded down with ribbons and flowers; if you want a part of the world's fashions, you may just as well have all. It is more possible that a hat could be employed as a token of authority, which we do not believe can be done; it would have to be as the brother said, "unlike those the men wear, and unlike those the worldly ladies wear." For my part, I do not see what the fashion thereof would be, for Satan, in his craftiness, has sought out all the different fashions for hats that can be imagined.

The reason we are against the hat, is because we do not believe it to be in harmony with the Gospel order. It is more in harmony with the fashionable world, and shows more of pomp and display, than it does of simplicity—like Christ.

Again, we do not intend to set ourselves up against the church as a body and condemn her, should she grant sisters the privilege of wearing plain hats; for we believe she would be justifiable in doing so for the sake of peace. We learn in divine Revelation that Paul was compelled to circumcise Titus, because of false brethren, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. Gal. 2-3-4.

We will venture to say, should the church grant sisters the privilege of wearing plain hats, providing the cap be worn also, that not one half of our sisters would accept it; for they well know that the hat and cap would not go together very well. There would certainly be quite a contrast between the two. For my part, I would not care to conform to such a style. The plain bonnet and cap are more in harmony with each other, and also fulfil the command of the apostle, that "women adorn themselves in modest apparel." Certainly the hat and cap together would be immodest, and doth not become women professing godliness, with good works. 1 Tim. 2-9-10.

We wonder, why all this contention and grumbling about the wearing of bonnets? Surely brethren and sisters, there is utterly a fault among you.

It is no use to say that you cannot endure to wear it; for if you can wear your bonnet every day at home while at your work; you certainly can wear it from home to church, and while at church you can remove your bonnet from your head, and then, I am sure you are perfectly comfortable with your cap on; much more so than if you had on a hat made of straw, or some other heavy material.

Should you adopt the wearing of hats in the Summer for the sake of comfort and coolness, what would you do when the cold Winter approaches? Certainly you would not wear the hat then, for it would not keep cold out; hence it would be very uncomfortable.

Our opinion is that this grumbling about the wearing of bonnets, is more for the want of being like the fashionable world, than it is for comfort.

If there were more genuine religion of Jesus Christ in the heart, there would be less trouble about what should be worn and what should not; but all would believe and be together respecting those points and have all things common.

M. C. N.

INSTINCT OF IMITATION.

"CHILDREN are what the mothers are." Have you ever walked through the dirty, dismal part of a city, and heard little lips utter oaths and profane words in their childish way? Dear children, are they alone to blame? Who is to blame? Little ones have sharp eyes.

A lady was speaking in a light playful way to a motherless one, of something noticeable in her father's looks. The child mistook her manner for jesting and "making fun." The little face grew sadder and sadder, soon she covered it, crept under the table, gave way to violent tears, and nothing could pacify her, for her father was as dear to her as her life.

"My teacher does so," said a child, illustrating a habit. When the teacher was informed of the scholar's remark, he was not aware of his conduct in this respect, and was glad to correct the foolish, nervous habit. Have you never seen children of different schools "playing school" together, and each one wants everything done just as "my teacher" does it? Who of us cannot remember the words and ways of our teacher? Parents, teachers, are we not

eyes and ears to the little ones around us? Each reader may make the application of the truth. (N.)

AN AIM.

THERE is nothing more essential to success in life than method. The young man who starts out in life without an aim, is like a ship without a helm, and likely to strand upon the first rock in his path. Method in farming is all important. There is scarcely a branch of agriculture if not pursued methodically but would prove a failure, and much of the ill success of farming is attributed to that cause. The successful farmer must have in his mind's eye the crop that he is going to raise, and the method he is going to use to produce the same, and also the kinds of stock he is going to raise, and the means he will take to accomplish his object, and the same through all the countless industries connected with the life of a farmer, without mental as well as physical application to all the details of labor on the farm, his efforts are likely to end in failure, and this doubtless applies to every other branch of business. But with well directed method, accompanied with industry, frugality, honesty, and integrity, there is, under ordinary circumstances, a fair chance for success in any legitimate occupation. (N.)

HOW TO BE NOBODY.

IT is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer or some other drink. In the meantime, play dominoes, checkers or something else to kill time, so that you will be sure not to read any useful books.

If you read anything, let it be the dime novel of the day; thus go on, keeping your stomach full and your head empty, and yours if playing time-killing games, and in a few years you'll be nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about the saloons just ready to graduate and be nobodies. (N.)

"WHO CARES FOR ME?"

A POOR lone woman sat one evening, thinking how sad and lone was her condition. She was old and almost helpless, with little of this world's goods which she could call her own. "Who cares for me?" thought she. Suddenly this verse came to her remembrance: "For we have not an High Priest, which cannot be touched with the feeling of our infirmities."

It was like a flood of sunshine. Her doubts and fears were all gone. What need of earthly friends to cheer and soothe her declining years? Jesus knew her every care and sorrow, and He, "the Lord of glory," was touched with the feeling of her infirmities. How precious is the thought that we can all have such a friend in every season of trial and distress! "I will not leave you comfortless," are the Savior's gracious words. "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (N.)

Brethren at Work.

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Contributions, in order to secure insertion in their articles, will please not indulge in personalities and unbecoming language, but present their views "with grace seasoned with salt."

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FEELING SAFE.

UNDER the head, "An Inquiry" a writer in the *Christian Standard* of Aug. 13th, says:

"Dear Bro. Errett—I am afraid we have overlooked many important items in fully restoring the church to its primitive purity and holiness. There seems to be a retrograde in place of progression in the spiritual life of the churches at present. I think it is wholly on account of our not having done our duty as we should; it seems that politics, the fashions and maxims of the world, are choking out spirituality and causing a downward tendency. Christian women are taught how to adorn themselves in the second chapter of Timothy and third of James, and we fail to come up to its requirements. We are also taught to greet one another with a kiss of charity, and that feet-washing was counted as a good work in the days of the apostles. We fail to do either of these. We may talk about the church converting the world, but it looks as if the world was converting the church at present. It is strange to me that we plead so strongly for a return to Primitive Christianity, and fail to reach the perfect standard ourselves. Would to God our brethren would lay aside the first principles of Christianity and go on to perfection, as Paul teaches! In my reading of the *Standard*, I have not seen anything for or against these things; most all our brethren say they ought to be done, but saying and doing are quite different. Now, Bro. Errett, do you think we are safe without teaching and doing whatsoever is required of us? I don't feel safe, and I am not by myself. If our Brotherhood would put God's law in force and practice, it would do more good in one year than our preachers can do in ten years, or I may say in twenty, in the organized state of our congregations at present.

I know these things should be practiced

among us, and I think you, as our editor, should speak in behalf of truth, and set on foot the things that are wanting in the churches.

Many are wanting liberty at present to do whatever they have a thus sayeth the Lord for, and if you or some one else of our brethren would approve of it, it would satisfy the longings of many hearts and promote God's kingdom in the earth.

To this the editor of the *Standard* replies as follows:

"The writer is, we think, entirely mistaken in supposing that the declension complained of is traceable to unfaithfulness in the particulars mentioned. The proof of this is found in the fact that the people who practice these things—the German Baptists, for instance—are as full of complaint about spiritual declension as any other, and quite as much trouble as with dissensions and alienations. As neither the salutation nor the washing of feet is enjoined as a church observance or ordinance, but both are left to be obeyed at such times as circumstances justify their observance—the former on such occasions as found in Acts 20: 36-38, and the latter whenever it is called for as a good work or a rite of hospitality (1 Tim. 5: 10), we have no authority to place them where they do not belong—that is, among church ordinances. The letter and spirit of New Testament instruction on these questions may be duly honored by the writer of "An Inquiry," and by all others, without introducing unauthorized observances into the public meetings of the church."

REMARKS.

First, permit us to say that a command of God cannot be set aside because the people murmur and desire something else. Should some among a people even abuse an ordinance of God's house there would be no excuse in any man setting it aside. The command—the ordinance must be obeyed by the faithful, no difference what others do.

Second, the German Baptists as a people are not complaining about "spiritual declension." A few may incline to that view, but nowhere has the church expressed herself as declining; but on the other hand she has endeavored to strengthen and increase in spiritual power and true holiness.

It is a pretty broad assertion that "neither the salutation nor the washing of feet is enjoined as a church observance or ordinance." Does Mr. Errett require the Scriptures to say, "This is an ordinance" before he will obey it? Does he maintain that before he will observe feet-washing as Christ did, the words, "This is an ordinance" must appear after John 13: 14-15? Before he will salute his brethren with a holy kiss, does he require the words, "This is an ordinance" after Rom. 16: 16, 2 Cor. 13: 12, 1 Thes. 4: 26, 1 Pet. 5: 14? Will he be so kind as to answer? No doubt the individual who made the "inquiry" would feel safe if he were to comply with the commands of the Gospel, and a compliance with the commands means spiritual growth. Thousands, if they were not

shackled with the notions of preachers, would turn to the Lord and obey him in feet-washing as they do in repentance. They see the command, and believe they should obey it, but the preachers are opposed to it, hence the inquirer says into a sort of security behind the preachers and all go on in their unsafe errand. But every effort is made to turn aside the plain commands on the salutation and feet-washing. Mr. Errett regards feet-washing as a "good work." Certainly it is a good work—we have never insisted that it was an evil work. Breaking bread and dividing the cup are "good works"—not evil works by any means. Every institution of the Lord's is a good work. There is no excuse for not doing as Jesus did—washing the brethren's feet in the church. We pause to hear from Mr. Errett. M. M. E.

TRACTS AND PAPERS.

ON page 538 of next issue brother James M. Niff under the head of "Missionary Work" will strike an important batch of that subject. That good literature—doctrine and the promises of God through Christ, can be made to reach the heads and hearts of many people, is undeniable. Often wonder why we leave so many golden opportunities slip through our fingers. The Brotherhood has the doctrine—the great power of God unto salvation. It has the talent to put it into force; the money to get it ready to send out; and we believe willing hands to distribute the truth. One thing is lacking—the will to contribute the necessary money.

When we began the publication of the B. AT W., we organized a "Gospel Tract Society" and invited everybody to come and help. Many responded so that now there is an interest about \$400 for the purpose of distributing tracts and papers free. The annual interest is \$32. Already we have announced our readiness to send out free tracts; but the fund is wholly inadequate to the demands. Instead of \$400 this fund on interest should be increased to \$1000 or \$5000. The interest of this amount would send tens of thousands of tracts all over the broad land. Many a soul could be brought to the knowledge of the truth and the love of it, by this means.

While at the late A. M., a dear kind brother informed us that he intended to liquidate something to the Society. Those contemplating doing this, may confer with us, and we will give all the information desirable. We shall also be pleased to receive suggestions as to the best course to pursue in carrying out this work.

If the fund is increased and pamphlets given away so that we need not hold the stock, we can print tracts and pamphlets much cheaper than we now offer them for sale, thus doing more good with the same amount of money. Speak your minds freely, brethren and sisters; and help us to sow the good seed by means of the press.

Elsewhere you will find the result of giving

away your papers. Friend C. is rejoicing over good literature, and the way was opened for him to receive by a brother handing him copies of your paper. We say *good* paper; for it is yours as well as ours; and it is desired that you use it as yours.

It cently a friend wrote us that he incidentally came across the first and second pages of B at W., and he became so interested that he subscribed for the paper, and he now rejoices in the truth. These results demonstrate the wisdom of making great efforts to distribute tracts and papers in defense of primitive Christianity. Knowing the power for good in papers, it is hoped that every paper representing itself as teaching the doctrine of Christ as held forth by our people, will be conducted on Christian principles, and send out nothing that will disgrace our noble profession. Strife, ticklings and quarreling among brethren and churches are not calculated to win souls to Christ, and as Christ has not commanded that we preach each other's failings to the world, all our readers will please excuse us if we refuse to do so.

TRINE IMMERSION.

A WRITER in *The Signs of the Times* says: "I do not know how it will strike others, but I do not see how we can send men out to preach who are not sound on the baptism question. For my own part I think trine immersion as much of a corruption of the ordinance as pouring, when we take into view the sign of baptism, and the event of which it is memorial. Of course it does not seem so to our Danvers friends; they are sincere as many advocates of sprinkling are."

The writer is not certain about trine immersion being a corruption; he only *thinks* it is. Paul, before his conversion, verily thought that he "ought to do many things contrary to the name of Jesus of Nazareth;" but in due time he repented and had no more such thoughts. We believe the writer of the foregoing item will think differently when he repents and is baptized "for the remission of sins," "into the name of the Father, and of the Son, and of the Holy Ghost."

The editor of the *Times* adds some assumptions to the item. The following is his closing paragraph:

"If they had the strength of argument with them on history, that would not convince us that they had the truth, because church history proves no obligation in the absence of Scriptural evidence. As the writer above says, their view is clearly shown to be erroneous, 'when we take into view the design of baptism.' No individual can consistently hold that view as a Seventh-day Adventist."

The *Times* will not be convinced. It is determined to blunder on in error. Does it still maintain that there is no "Scriptural evidence" for baptizing into the name of the Father, and of the Son, and of the Holy Ghost? It may be that a man cannot consistently hold the view that he should "repent and be bap-

tized for the remission of sins" (Acts 2:38) and be a "Seventh-day Adventist;" but a man can hold that view and be a Christian. If a man cannot believe that part of the Gospel which says baptism is for the remission of sins (Mark 16:16, Acts 2:38) and be a Seventh-day Adventist, then it follows that to be a Seventh-day Adventist is one thing, and to be a Christian another thing. If these are not identical, one must be spurious; and will the *Times* declare "Repent and be baptized for the remission of sins," spurious? There must be no shifting around, let the issue be met squarely. Can a man be a Christian without believing in Seventh-day Adventism? Will the *Times* shed some light on this?

M. M. R.

WHAT PAPERS ARE DOING.

THE following shows what a religious paper conducted on Christian principles will do.

I am living where no "Dankards" preach—in fact never heard one preach; but happily met with a "Dankard" who gave me two numbers of the BRETHREN AT WORK, which after reading, convinced me of their great moral and religious teachings. I am now a subscriber to your paper, have gotten one or two more for you—think I will be able to get you ten or twelve in a short time. I am not working for money; but for Christ, and I feel that I am doing a good work when I labor for the circulation of the best moral and religious paper I ever read.

Yours Truly,
C.

Our friend seems in excellent spirits and manifests a true working head. He goes into the canvass, not for money, but for Christ. This is the proper motive. He has been properly equipped, and we pray God to help him in the campaign against sin, and in behalf of good literature. We commend his zeal to our brethren everywhere.

Bro J. Famb, of Ripon, Cal., writes: "In answer to Bro. Hytton's query in reference to the Church of Indian Brethren, I will say that I have only found one who claims to have a personal knowledge of a baptized Indian and no definite knowledge of such a church. I am inclined to the opinion it is only a 'fair story,' or, perhaps a dream, and if a dream perhaps Bro. Bashor can 'not repeat' it."

RECENTLY a number of Indian Chiefs were taken to Washington to confer with the government in regard to their reservations. When Secretary Kirkwood inquired whether they expected the government to give anything to the Sioux for the promise given to the Poncas to live on their lands, White Thunder drew himself up proudly and said: "No, my friend, that is not what I want. You told me yesterday I ought to have pity upon these poor Poncas. If I have pity upon them, I am not going to take their money. We give them the lands they need." This was the savages' idea of pity.

A NUMBER of counties in the Southern part of this State have been unfortunate in losing all their corn. The chinch-bugs, assisted by drought, have literally swept all from that usually prosperous region. The brethren here have been requested to aid by furnishing corn for seed so that the farmers can put in their Fall grain, and it is hoped that our members will respond in their usual liberal manner. The command "Give to him that asketh thee" can now be obeyed from the heart. There is a blessing around that command for him who obeys it; and as we are for the commandments of God; let us show our love by obeying them. It is our reasonable service.

The meeting at Arcanum, Ohio resolved to go by way of the Miami Elders' Petition. We learn Bro. Daniel Brower, J. Kaufman and S. Mohler put themselves on record as staunch for the Brotherhood. The meeting was large, yet those who stood up (a vote by standing up was taken) were few compared to the multitude. Some who voted to go out, regretted it and wept bitterly after the meeting. Ah, yes in a few years some will return to the loving embrace of the church and repent the step now taken. Others will die sad and sorrowful, looking back on this mistake of their life and see what joy and comfort they have lost. Those who call such meetings and cause divisions must take the responsibility. We know of no church in Illinois that will be affected by the meeting.

Bro. John, the apostle, made very few crooked furrows with the Gospel plow. He was always on the march with the rest of the Apostles; and if perchance, a wicked person crept in unawares to spy out the liberty of God's children, he raised his voice in thunder tones, and warned his brethren of the danger. Of Diotrophes, who loved to have pre-eminence—who loved high positions and made "tools" of men to help him up, brother John said: "If I can I will bring to remembrance his works which he doeth, prating against us with wicked words." You see Diotrophes prated against him with wicked words; for this and other reasons, Bro. John would have no fellowship with him. "He that doeth evil hath not seen God."

Bro. Timothy was commanded to stir up the gift that was in him. He was to do the stirring himself. Now a-days some wait for the Holy Ghost to stir up their gift; some wait for the college to stir them up, while other some think the Sunday-school should do the stirring. A few are stirring up the gift themselves. Let there be a general stirring of gifts to the honor of God and the praise of his glory.

It is said that D. A. Stanley's penmanship was worse than Horace Greeley's, and that there were comparatively few compositors that could set up his manuscript without making errors. It appears that the majority of the best thinkers have been poor writers. It is a consolation to some editors.—*Primitive Christian*.

Very consoling to us.

"LYING A MAN DOWN."

LEWIS M. SAYLOR.

Lies in the Church of Work:

COPY in the *Christian*: "One of the oldest instances of evil in the world is a lie. Satan entered into the garden of Eden with a man's mouth, and through that he brought ruin to our race. Following the example of their father, who was a liar from the beginning, the children of the devil have on that time dealt largely in lies."

As Satan had to introduce sin into the world, so Cain, the first murderer, had to conceal his blood-crime; and when asked, "Where is thy brother?" replied, "I know not; am I my brother's keeper?" From that time, lies have been favorite instruments in the hands of the devil and his children. Men have gone astray through vanity, speaking lies. Instances of falsehoods abound; and whether we consider the blaspheming prophets lying to the divine messenger to tempt him to disobey the divine commission (1 Kings 13:18); or Gehazi lying to Naaman, to win silver and raiment; or David, collecting lies to accomplish the death of Nabal, that his husband might have a vineyard for a kitchen garden; or the priests of Baal, who taught their tongues to speak lies, and wore themselves to commit iniquity (Jer. 23:5); or the Jews seeking to crucify Jesus to be his agent Christ and accuse him of blasphemy; or the priests and Pharisees, hypocrites, who lied, and deny themselves to be the false apostles, who stand round about that Paul was willing to do everything, if it came of it; or the ecclesiastics of our later days, who have abused and misled those who refused to profess themselves to be like snakes or politicians who by flattery and full down patois and other devices; or tricky traitors who seek to do evil to do good and advance their own miserable designs, who trumpet falsehoods and lie; the just claims of the oppressed, who are defrauded; or writers and editors who fill their papers with lies and misstatements; or the governing committee, who will not admit that our persons and black women are doing good; or rabid sectarians who say of those who do not follow in their lead, or bigoted, who do not man who clings to the Word of God, and will not abandon it to adopt their opinions; or the impostors, those holders, who, ignorant of their proper duties, keep their partners by manufacturing votes and committing election frauds, near-presenting and trying to crush those who are trying to expose their crooked ways; or secret clues and combinations, that as themselves and open-hearted men with his insinuations, until the air is thick with whispered falsehoods; or gossips who seek to make their neighbors as disreputable as themselves; or coquettes, who lie and deceive to spite and injure those who may rival them; or false brethren in the church and ministers who whisper what they dare not speak, and insinuate

what they are afraid to assert; all these seem to proceed upon the understanding that falsehood is a legitimate weapon, and that the easiest way to get rid of a person whom they dislike is to LIE THEM DOWN. "Such persons do greatly err. It is one of the hardest things in the world to lie a man down. A man is the workmanship of the Almighty; amiss is God's child; a lie is of the devil's own, for he is the father of it. A lie is but a breath, and it has nothing behind it but a liar, whose breath is in his nostrils, and who, unless he repents, is doomed to the lake of fire. A man who has laid hold upon eternal life is not to be killed by a lie, no matter how smoothly or plausibly it may be told, whether by one man or by ten men. It may be whispered in private, or proclaimed in public; it may be uttered by a gossip, reported by a committee, published by a society, adopted by a conference, and scattered all over the world; it may be promulgated where no reply is permitted, it may be voted to be true by forty men who know nothing about it, and who refuse to hear the testimony of faithful witnesses who are ready to affirm that it is false; it may be scattered where it cannot be followed and contradicted; and what of it? IT IS SIMPLY A LIE. It has no life in it, and it cannot have permanent power. It may do great harm; it may divide families, ruin homes, separate friends, derange business, and make the hearts of the righteous sad, but after all it can have no permanent effect. A lie is doomed. Man fights it, God fights it, angels fight it, heaven fights it, earth fights it, time fights it, eternity fights it, and the judgment day dooms it, and the fires of hell will swallow it up with whoever loveth and maketh a lie, from the first liar, whose breath poisoned the air of Paradise, to the last liar who lies and dies impenitent and unsaved. It is difficult to lie a man down. A man who is lied up must fall; a man who is lied down is very likely to rise at last."

For the Brethren at Work.

PREACH THE WORD.

BY GRANVILLE NEVINGER.

"As the Lord saith, what the Lord saith unto me, I will say that in the spring of 1859 I saw such a sight. A young lady, aged about eighteen, had died and been interred in the Leon Cemetery some five or six years. On account of the extension of the town plat, the cemetery was moved, and I witnessed the reinterment of the above, and the body was, or at least seemed to be, a solid stone, while others, reinterred at the same time, were entirely decayed."

to off-und any one by telling them of their sins, especially if said sins happen to be very popular. Some are so sensitive that the poor minister dare not, if he wants to please some of our modern Ahab's, say anything about the useless habit of using tobacco, nor preach non-conformity to the world in conversation, action, and dress. Neither do they want the minister to say very much about eternal judgment and the horrors of hell, where the worm dieth not, and the fire is not quenched. But to please some would-be Christians the minister's word must be like the word of some of the world's false prophets.

I hope our ministering brethren will be like Micah of old, "What the Lord saith unto me, that will I speak;" or, in the language of Paul to Timothy, "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

Also, to the editors of the *BRETHREN AT WORK* I would say, though you may publish things that are not desired by the carnal mind, and they may say, like Ahab said of the prophet Micah, "I hate him: for he doth not prophesy good concerning me, but evil," go on in the even tenor of your ways, and publish the truth, even if some flesh-pampered soul does writhe and groan under the sturdy strokes of the sword of the Spirit. It is better for them to groan now, in this day of grace, than "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7-8.

A PETRIFIED BODY.

BY LEWIS M. KOB.

IN answer to your request, in *B. AT W.*, that those of your readers who knew of petrified human bodies would give a statement of the case, I will say that in the spring of 1859 I saw such a sight. A young lady, aged about eighteen, had died and been interred in the Leon Cemetery some five or six years. On account of the extension of the town plat, the cemetery was moved, and I witnessed the reinterment of the above, and the body was, or at least seemed to be, a solid stone, while others, reinterred at the same time, were entirely decayed.

Garden Grove, Iowa, Feb. 24, 1881.

ONE of the ancient sayings was: "Everything in life has two hands, but it must be a bad disposition, indeed, which will ever (through prejudice or jealousy) be seizing the wrong one." Jeremy Taylor says: "Esteem not thyself to have profited in religion, unless thou thinkest well of others and meanly of thyself; therefore never accuse any one but thyself. He that diligently watches himself will be willing to be silent concerning others." But a greater than he hath said: "He that exalteth himself shall be abased."

Some people want the Gospel preached, but they want the preacher to be very careful not

Our Bible Class.

J. S. MILLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Miller, Ladue, Henry Co., Mo.

Does Gen. 4. infer that Cain and Abel were the first-born of all the living. If so, who was his wife? MARY C. NORMAN.

Will some one please explain 1 Cor. 14: 34-35? Why are women to keep silence in the church?—Sua! if they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

BRO David Moore wants to know whether there is more scripture for an organ in a family than to dance.

BAPTISMS AGAIN.

Please explain Heb. 6: 1, 2. We read, we should leave the principle of the doctrine of Christ, we should go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, seeing he uses the plural number? In the German the reading is different. "*Fon der Taufe, und der Taufe.*" Here we have but one doctrine and one baptism. How are we to reconcile the matter? J. H. MILLER.

In answer to J. H. Miller's query, as given above, we offer the following:

The point in the query is, how to harmonize the German with the English rendition; since the English refers to baptism in the plural, and the German, seemingly in the singular. By a careful examination, however, we learn that the English and German texts perfectly harmonize.

Nouns in German, ending in *e*, have the same termination in the plural as in the singular. *Lehre, Taufe, Werke*, are all nouns ending in *e* and may be either singular or plural. The sense or adjectives with which such nouns are identified, must determine their plurality or singularity. In Eph 4: 5, we have "*Eine Taufe*," this, of course, means, "one baptism," but it is not the ending of the noun *Taufe*, that determines its singularity, out the adjective *eine*—one. Where no adjective is used, the sense of the language determines the character of the noun.

The result is that the German translation is correct; so is the English. There is no conflict in the translations of those two languages.

It occurs to our mind that the term "Baptisms" as used by Paul in Heb. 6: 1, 2, finds its location as follows:

1st. Baptism by water.

2nd. Baptism by the Holy Spirit.

Here are two baptisms, which all Bible readers know, are indispensable requisites to our induction into the kingdom of heaven. "Born of water and of the spirit," means the same thing, and pertains to the "first principles."

Peter, on the day of Pentecost, substantiates the above view of the subject as follows: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Here also are two baptisms, one by water, for the remission of sins; the other, the baptism of the Holy Ghost—clearly implied.

John the Baptist bears witness to the same effect where he says, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Luke 3: 16.

Here we also have one baptism by water; another by the Holy Ghost. We might cite the reader to other passages of a similar character, but deem those already off-red as being sufficient to show that "baptisms" belonged to the Christian dispensation, and were among the first requisites in the kingdom of grace. Paul wanted the H-brew brethren not to stop at a mere introduction into the kingdom, but to go on to perfection. J. S. M.

"Not always do "nouns in German, ending in *e*, have the same termination in the plural as in the singular." We do not like to differ from our esteemed correspondent, but how about such words as, *Geschichte, Name, Phant.*, etc.? See Merri's German-English Dictionary. L. A. FLAY.

SPEAKING IN AN UNKNOWN TONGUE.

HE who looked down from the heavens upon a poor lost and sinful man, with pity and tender compassion, left the hining courts of the "Beautiful Temple," and the glory which he had with his Father since the world began; took upon himself the form of a servant, made himself of no reputation and at last was nailed to the cross, suffering all the excruciating horrors of an ignominious death.

Behold the incarnate Son of God, suspended between heaven and earth, nailed there by cruel hands. The sun refuses to look upon the scene and veils his face with darkness; the earth heaves and trembles; the veil of the temple is rent in twain; angels weep; a dreadful, death-like silence reigns. He has cried: "It is finished," and lost man is redeemed and saved through him.

O faithful, scientific theologian! how can you meditate upon these things and leave man's whose duty untold? Prepare to meet thy God. Lay aside your garb of ostentatious self-esteem and buckle on the armor of humility and faithfulness.

Is pure, unfiled religion a scientific delusion? Are lectures, three or four hours long, upon the nature of sound, f-a-sts for the soul that is hungering and thirsting after righteousness? Does the anxious and inquiring sinner find peace and consolation in this?

"Know ye not to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness." Is God mocked?—Are his revealed laws written in an unknown tongue?

It would appear so, to hear some of our modern theologians explaining them. When the weary and sin-burdened soul is about to fall beneath his load of guilt and despair, the sweet voice of that Holy One whispers, "My grace is sufficient for thee."

What comfort! what consolation! Can tongue utter the praises due such a kind and loving friend? His ways are not our ways. At the close of many religious services, can the Great Judge look with pleasure upon the ministers, and say, "Well done, good and faithful servant; thou hast not shunned to declare the whole counsel of God?"

How very discouraging to lovers of truth as well as seekers to go up to the house of God, expecting to hear what the Master would have them do and to receive encouragement, but instead of this, the minister describes some tree that grew on Olivet's summit, how beautifully its branches waved in the gentle breeze; or how some clear, sparkling stream poured its way from the mountain to the sea; here leaping some mighty precipice; there quietly and gently moving on, quenching the thirst of a thirsty pilgrim as he travels on, or eulogizing some living or departed millionaire, or using language that is not in common use.

Unless the meanings of the words used, are understood by the hearers, it is all one, as though not a word or syllable had been uttered.

Brethren, be not deceived; see to it that your religion is grounded and founded upon the truth, with Christ for your Guide, Counselor, Teacher and Companion. If you do, you cannot remain in error, nor go far wrong.

True religion is not a cloak to hide our faults behind, nor cover up our sins; nor is it a means by which the arrogant or haughty theologian can secure happiness here or hereafter.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability that God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise, honor and dominion forever and forever.—Amen."

S. O. LARRICK.

To be perfectly just is an attribute of the divine nature; to be so to the utmost of our ability, is the glory of man.

BE calm Trust in G-d. He will deliver you. "The whirlwind shall scatter" your enemy. There will be "open rivers in high places, and fountains in the mid of the valleys" (Isa. 41: 18) for all "them that make peace" and seek "the righteousness of God."

RELIGION claims the body. St. Paul constantly insists on the sacrifice of "the body." The body as well as the soul and spirit is to be preserved blameless. "Thou shalt love the Lord with all thy strength." Not that some half-grown, sickly boy should imitate the restless labors of a full-grown, firmly-knit, able-bodied man. "All thy strength." That much—no more—no less. Let lazy, sleep-loving, indulging Sybarites know, that they cannot be followers of Him who bore the cross. As regards the body, the Bible requires that we keep it pure, keep it healthy, keep it at work, keep it under, keep it on the altar. When thou hast loved and served the Lord with all thy strength, worry not. "It is in vain for you to rise up early, to sit up late, to eat the bread of sorrow; for so he giveth his beloved sleep."

Correspondence.

Census; Distribution.

A circular will soon be sent from this office making certain inquiries regarding the schedules sent out. In order that the recipients may understand what is wanted I make the following explanation. In the compilation of the returns made per the schedules it is intended to do it by counties. Now the peculiar organization of the church is such that to tabulate any church as belonging to the county from which it is scheduled would be very unsafe. Thus the Buffalo Valley church is in the heart of Union county, and numbers, say two hundred. To credit two hundred to Union county would be an error because about forty of them belong in Clinton Co., Pa. In the blank sent there are appropriate lines for the statement as to where the returned population of the church belongs, by counties.

Another most important thing will be the inquiry as to the ministers of the church. A clergyman, by the ruling of the office is one authorized by the rules of his sect to solemnize marriages. This cuts out our first-degree men. On the circular sent is a statement as above and on the blank lines for the purpose write out the names, post offices, counties, and States of each and every preacher of every degree belonging to the congregation with the statement of his grade on the same line. Do it something like this:

Bishop John Smith, Laurel P. O., Union Co., Pa.
2nd. Deg. John Brown, Crossroad P. O., Clinton Co., Pa.
1st. Deg. Wm. Jones, Hillside P. O., Union Co., Pa.

Do not on any account omit a single name nor a statement of his rank. This will give us a correct list of preachers which does not now exist. Many a minister is not down on the almanac list; many of those down are a thousand miles away from their credited places of residence and I found one name the owner of which had been dead for nine years. The rest of the circular explains itself.

There are a few churches in each State which will furnish their reports imperfectly because of a failure to observe the few instructions given. The circular will be sent to any name on the schedule, and in many cases those who did not write up the schedule will receive the circular. In all such cases all there is to do is to fill it all the same, observing exactness and plainness. The envelope sent is a free one and no stamp is required. In some cases stamps are put on official business. This is a useful expense. Omit nothing more. When you write me about any church, begin your letter something like this: "In regard to the German Baptist church, Buffalo Valley, Union Co., Pa. in the Middle District of Pennsylvania," etc. This enables me to locate the point under discussion without trouble.

I will be glad to answer any questions within reason, and close by thanking the brethren for their almost universal courtesy and promptness, and will be glad at any time to hear of their spiritual or temporal affairs by letter.

PRELIMINARY REPORT.

This preliminary report is made with a view of detecting errors. If you notice any duplications, as for, illustration, Germantown and

Philadelphia churches, if they are the same thing, or if any church is not down, at once notify me. Always specify the State and District of the State. Examine the list carefully. It is not too late to make corrections.

EASTERN DISTRICT OF PENNSYLVANIA.

Germantown	40 Conewago	275
Chigass Creek	372 Ephrata	303
Mingo	168 Hafield	85
Conertry	260 Upper Dublin	67
Green Tree	190 Big Swatara	276
Philadelphia	124 White Oak	436
West Conestoga	290 Indian Creek	170
East Conestoga	200 Sand Brook, N. J.	40
Amwell, N. J.	262 Five churches out.	

MIDDLE DISTRICT OF PA.

Buffalo Valley	180 Woodbury	388
James Creek	98 Hopewell	207
Upper Conewago	330 C. d. o. r. s.	170
Marsh Creek	199 Clover Creek	350
Dry Valley	125 L. Cumberland	313
Huntingdon	175 U. Cumberland	180
Spring Run	830 Perry	101
Antietam	460 Lost Creek	275
Upper Codorus	200 Lower Conewago	250
Aughwick	225 Warrior's Mark	126
Duncansville	175 Ridge	70
Susque Creek	218 Back Creek	235
Yellow Creek	330 Falling Springs	200

The Middle District of Pennsylvania is in.

THE WESTERN DISTRICT OF PA.

Ligonier Valley	88 Elk Lick	206
Ten Mile	109 R. d. Bank	55
Rockton	30 Montgomery	79
Shismoken	11 Fairview	100
Somerset	75 Clarion	48
Quemahoning	200 Johnstown	351
George's Creek	300 Meyersdale	275
Conemaugh	150 Brethren's Mission	40
Cowanshannock	99 Summit	150
Glade Run	157 Middle Creek	320
Shade	245 Stony Creek	75
Pum Creek	85 Dunning's Creek	90
Brother's Valley	115 Jacob's Creek	150
Manor	130 Indian Creek	260

Berlin 150

The Western District of Pennsylvania is complete.

OREGON.

Williamette Valley	100 Coquille Valley	75
	Rogue River Valley 25	

The above completes Oregon.

CALIFORNIA.

Napa Church	33 Stanislaus	32
California	60 Est River	45

Chapparral 41

California is all represented here.

MINNESOTA.

Winona	36 R. of River	65
	Lake Branch 28	

Minnesota is fully represented.

COLORADO.

St Vrain	85 This fixes Colorado.	
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EASTERN DISTRICT OF MARYLAND.

Middletown Valley	143 Monocacy	200
Bush Creek	163 Pipe Creek	400

Beaver Dam 75

NOTE: Beaver Dam church failed to report, though repeatedly urged to do so. They are here placed in company with the other churches of Maryland, but if they do not comply with the regulations and requirements of the Government they will be named and recorded

in accordance with the statements of the adjoining brethren, who report them as not only rebellious to the church but also to their country during the war.

WESTERN DIST. OF MD.

Bear Creek	205 Beaver Creek	200
Cherry Grove	63 Manor	300
Brownsville	175 W. Run & Buford	500

This is all of Maryland.

N. E. DIST. OF OHIO.

W. Nimishillen	105 Tuscarawas	120
E. Nimishillen	129 Mohican	141
Chippewa	160 Ashland City	73
Sugar Creek	165 M. p. l. e. Grove	193
Cashoelton	35 Springfield	110
Mahoning	73 Orrville	69
Oxal Creek	140 Jonathan's Creek	191
Rush Creek	139 Ludonville	123
Black River	100 Danville	161
Canton	150 Mt. Zion	58
Bristol	26 Sandy	244

Wooster 100.

Ashland, McManon's Creek and Delaware churches are not scheduled. They have been sent for again.

N. WESTERN OHIO.

Lick Creek	124 Sugar Ridge	166
Wyandott	44 Silver Creek	193
Crawford	41 Swan Creek	125
Mawmee	114 Black Swamp	58
Rome	170 Logan	160
Lafayette	68 Seneca	80
Portage	83 Sugar Creek	175
Blackbird & A'glaz	63 Richland	95
Eagle Creek	225 Green Spring	112
	Poplar Ridge 150.	

This is supposed to complete this district.

SOUTHERN DIST. OF OHIO.

White Oak	23 Stonelick	77
Prairie's Creek	128 Stillwater near D.	250
L. Twin Creek	226 Covington	250
U. Twin Creek	240 Bar Creek	213
Newton	177 Union City	222
Brush Creek	207 Beaver Creek	125
Lower Miami	116 Salem	180
Palestine	150 U. Stillwater	170

Fall Creek 108.

There are seven churches not represented from this district. They are expected in this week.

NORTHERN ILL.

This preliminary statement is intended for purposes of examination and correction. Examine carefully and report promptly any errors or duplications.

Waldman's Grove	175 Yellow Creek	119
Cherry Grove	174 Linnark	130
Arnold's Grove	94 Hickory Grove	37
Rick Creek	26 Milldaleville	170
West Branch	120 Silver Creek	208
Pine Creek	147 Rock River	188
Pigeon Creek	38 N. p. r. v. l. e.	55

Shannon 80

This is all of the Northern District of Illinois in Illinois. Several churches are in Wisconsin which have not reported.

NOTE: The above is a partial report. Do not hesitate to write promptly when any error is observable. The rest of the United States will thus be shown up and a revised list published. As there are many errors in this I advise no one to retain it for purposes of reference in the future. The exact list will finally be published.

HOWARD MILLER.

Lewisburg, Union Co., Pa.

CENSUS.

To the officials of Harrison county Church, Iowa:—The whole Middle District of Iowa has her returns waiting on the receipt of your church schedule and you have been repeatedly asked to respond. Your delay is causing great trouble, and we would be glad to hear from you.

HOWARD MILLER

Leitchburg, Pa.

From Lydia C. Newcomer.—I am particularly pleased with what has appeared of late on the covering. It, among other things, gives me a decided preference to your paper over others. I also feel to give a hearty Amen to sister "Cathaly Clarke's article on "Way So Much Trouble?" My God bless her. Thank God for those soul-encouraging words by C. H. Balbaugh to brother E. Helman. It did my heart good to read them. It not out of place, I want to give words of warning to some dear mothers in Israel, who strain at a gnat and swallow a camel, look well to your hearts, and those whose notice this may reach through others, who go so far as to say they would not have a pencil in the house, can you listen to an editor's preaching, then? ... We have invited brethren Quinter and W. Herzer to our meeting in the new house near Mountville. May they come in the full power of the spirit of God, and wear common clothes, made in the order, to do the most possible good in our neighborhood; that they may be prepared and not their sermons. ... I will state that we have not more than about thirty members within a circuit of three miles, besides River Brethren, United Brethren Methodists, and other sects in large numbers.—*Mountville, Pa.*

From L. Burke.—I have been very sick for a week, but as we must have sickness and trials in this world we pray the Lord that his grace may be sufficient for us. ... We have a small church at this place; we have two ministers and two deacons who attend to the work of the Lord. People in this part of the country think the B. at W. a very good paper. I think there will be more subscribers for it soon. May God bless the editors.—*Saline City, Mo.*

From Henry Shidler.—Father and I left home on the 8th of Aug. en route for Cherokee and Crawford counties, via Vandalia R. R. to St. Louis, thence via St. Louis and Sau Francisco R. R. ... Crops have a gloomy appearance all along the line. If it were not for the wheat I think the people would not fare well. I have heard so much about drouthy Kansas; but I can say this for Cherokee county, that it will stand more drouth than Indiana or Illinois. If it had not been for the chinch bugs they would have had abundant crops. As it is, they will have plenty in the Northern part of Cherokee and Crawford counties. ... The prospects for the Brethren there are quite encouraging. They are emigrating from the other States quite lively. But for fear I may deceive some, I will just say, those that don't like work very well had better stay away from Kansas. Men that have a little money can do well by buying them a home. Land ranges in price from five to twenty dollars per acre. Any brethren desiring to go West, please call and see this part,

and I would refer you to Jacob Cripe, three miles south-west of Monmouth; also brethren Adams and Solomon Eby. You will find these brethren gentlemen out and out. I bought a farm two miles south of Monmouth. Expect to move there next April. Hope other brethren will settle there and help build up the church.—*Clay City, Ind.*

From T. C. Wood.—On Saturday before the fourth Sunday in July we had a large and attentive meeting in Bedford county, and pleased to say, found all in love and peace. The church made a call for a preacher and two deacons. The writer had the privilege of preaching to a quiet, orderly, and attentive congregation. On the 10th inst, the Franklin brethren met in Pennsylvania county, where they received four precious souls, who made good confessions and were admitted into the church by baptism, and three more have asked for admission into the fold. We expect more to come soon. Thank God that the old ship Zion moves onward. ... Saturday, before the first Sunday, we had the pleasure of meeting our esteemed and beloved brother Moomaw, who preached the Word with power at this place, from the time of his arrival until the following Friday night, when our worthy and beloved brother Braham closed the meeting at this place. Then we proceeded on our way to the Forest school-house, where we had a good and attentive congregation Saturday night and Sunday morning, and where brother Moomaw preached his closing sermon for us. Monday we had to part with him, as he turned his way homeward. May the Lord bless him in his labors. We feel that many at this place were made to think of their ways of living. On, that they may change, is the prayer of your brother in love.—*Lynchess, Va.*

From C. C. Root.—We are just now having our annual awakening, being the week of our annual vest and council preparatory to Love feast and also to District Meeting. In addition to this, brother E. A. Or is here delivering a series of discourses on the birth, childhood, manhood, mission, and character of our Savior Jesus, in such a manner as to have completely arrested the attention, interest, affection, and sympathy of all who came under hearing. O brethren, since we have the talent to present Jesus in every phase, as to show him in natural life, may God help us to show to the world his likeness in our own persons and life and character. Then, and not but then shall we persuade men.—*Mirabile, Mo., Aug. 20.*

From J. R. Miller.—This morning I went five miles east, to council-meeting at the Brick church, which was recently struck by lightning; but happily not much damage was done, and I trust we still are all willing to trust in him who has all power for its future protection. He who will not suffer a sparrow to fall to the ground without his notice, and who has even the hairs of our heads numbered, will certainly not suffer his children to meet with great misfortunes, unless he in his great wisdom sees that it is for their good, in some way, in which case we should meekly submit, and again trust him for our future subsistence. ...

A number of brethren and sisters having assembled, the 8th chapter of Romans was read, and comment d upon by the brethren, showing us the great importance of being spiritually minded, "For to be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6. When looking over the audience I was glad to see several there who had never before been with us upon such occasions, having lately come into the fold. But while our thoughts were mingled with joy, another subject was presented, when, after prayerful consideration, it was thought proper to disown two of our number, which caused deep sorrow, to think that the adversary with his cunning craftiness, had caused them to break their solemn baptismal covenant which they made before God and many witnesses, and has them to honor and reverence a part of the Mosaic covenant, and disregard a part of the new. This being disposed of, next in order was to set the time of holding our Love-feast, which was decided to be the 1st of October, commencing at 4 P. M., to which all true devoted pilgrims are cordially invited. Those coming by rail will stop either at Gravelton or Nappanee on the B & O R. R. ... At the close of our meeting, a brother had some papers to distribute, which, I am fearful, are showing too much seed of discord to be profitable to the church or approval of God, at least I am loth to patronize such, fearing I might be "bidding them Godspeed," and thereby become a "partaker of their evil deed." ... Aug. 21. At the same place of meeting, Sabbath-school in the morning. Address by Levi Hoke, of Goshen. Public preaching at ten by Peter Stukman. Funeral sermon at 11 o'clock by J. H. Miller. At home again. Thankful to God for the blessings I enjoy, wishing mercy, grace, peace, and love to all the faithful.—*Locke, Ind.*

From F. C. Myers.—We, as a little body of followers of Christ, have agreed to meet every Thursday night at 8 P. M. and Lord's day at 2 P. M. in order to have singing, prayer, and the reading of the Word of God. There are nine members in this vast city of corruption, and all apparently babes in Christ. We used the Word of God preached to us every Lord's day by some true shepherd, and hope the time is at hand when the Lord will open the way so that we can have our men's more regular. We have not had any preaching here by brethren since about the 19th of June, and if that had not come from a watchful and kind shepherd, I do not know how we could have got along so long without the spiritual food. ... This is a beautiful Lord's day, and if the Lord will, we expect to meet at sister Pratt's house at 2 P. M. Our lesson for to-day is from the 3rd chapter of Matthew. We hope the spirit of God will guide us into all truth and light.—*St. Louis, Mo.*

From John Frits.—Health is good. We have had dry weather for a while, still crops look pretty good. ... Bro. Martin Meyers from Lunark, Ill., and his son-in-law from Brown Co., Kan., came here to take a look at our country. They seemed to be well pleased. The old brother thinks of moving West in the Spring. All that come West, come and see us. I have over 12,000 acres of land for sale, raw and improved.—*Diller, Jefferson Co., Neb.*

Health and Temperance.

S. T. BOSSEMAN,

EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

CHEERFULNESS NECESSARY AS A HEALTH PROMOTER.

THE journey through life has many rugged paths for the traveler to encounter. And nothing smooths the rough ways of the world or the rugged paths in life more than a smiling, cheerful, happy expression upon the face. It is a sunshine falling upon the heart expelling feelings of sadness. It is a refreshing shower coming us from the burning of a Sahara. It is a moisture thrown upon the soil of man producing a luxuriant growth. And as a summer shower to the dry and thirsty ground so wonderfully recuperative is the sunshine of the heart. The burden of life, though great, by the aid of a cheerful disposition and willing heart, can be borne more easily, the load becomes lighter and we experience a prompting to encounter all that may obstruct our pathway.

The inner life of most families or of individuals reveals many trials, and it may be vain to look for one family or group of individuals without one trial. In one there may be a wayward son or an erring maiden, a husband given to vice or a wife who has left the path of virtue. In another is a life-long siege of sickness or a sweet little flower whose sun went down while it was yet day." All seem to be compelled to bear a burden in some form or another.

Dis-appointments are various. By arduous labor and careful economy a large compensation has been accumulated. The assets in strikes or the fire and devours, and all is swept away; there is gloom and sorrow. In the midst of all the gloom of the mind or sorrow of the heart what shall be done? Fold the hands and groan? Push yourself away into a fearful disposition and sow the seeds of disease in your very veins? Or say: Now is the time you should become firm and calm. Now is when you should have a cheerful temper. It is just the time when you should have a happy face and cheerful words to assist you in your trials. You yet have a smiling face lying dormant. Bristle your spirit and bring them out and facilitate them to the bettering of your condition. There are yet many happy strings to your being that have not been drawn out as no time was opportune, and would yet remain dormant but for some trying ordeal to draw them out. Avail yourself of your remaining abilities and renew your energy, and you will finally override every morose and thought of opposition knowing to the great comfort of your heart that your "Fathers is at the helm."

Be cheerful and look upon the sunny side of all the compasses of life. It will insure good health physically and with that fortress of power all obstacles in the way of success must of necessity vanish away.

The condition of the mind has a great influence upon the body, has much to do in promoting or impairing the health of the body.

And the condition of the body has a great influence upon the mind. Hence, as twin sisters should the mind and body be brought up in the way of health and be so linked and interwoven in such fraternal relationship as to be one in power, free from all ills.

Let cheerfulness, therefore, be the nation's savior, a guardian for the day, the opiate for rest, and thus the burden of life will be lighter, health promoted, happiness increased and life a joy instead of a burden. B.

TRAINING CHILDREN.

BY O. NEVINGER.

THE importance of training children for usefulness in this life and in the life to come, has engaged the minds of the pious for many generations; and as far as fitting these moral tenets of usefulness in this life, that their offspring might be qualified by virtue and honesty to fill, with credit, the various positions in society, has had the attention of all moral-loving people, considering the great minds that have pondered this deep, yet to some extent unsolved, problem. I do not expect to unravel all of the practical workings of "Train up a child in the way he should go and when he is old he will not depart from it," (Prov. 22: 6) yet I wish to add my mite to the wholesome instruction that we have received from time to time through the worthy columns of the B. at W. Knowing that a great many virtuous persons who do not claim Jesus as their personal Savior, are readers of the B. at W., I would say to such: though you may use your utmost endeavors to keep your children out of slum-jobs and vice-fostering company, (and this as far as it goes is good) yet if you only prepare them for this life and they do not "choose that good part" in time, they will have to spend the countless ages of eternity with those very characters that you do not wish them to associate with here. And how can a parent while out of Christ show their child the way of eternal salvation? To do so, he would be whispering in the child's ear the need of a Savior and at the same time by his act not, but proclaiming in their dying tones: "Do not accept of Christ." So in like manner a Christian parent, if a slave to any weaknesses or vain practices, can do but little, by precept, in keeping their children out of the errors they had fallen into, as long as their actions do not correspond with their words.

Paul says: "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" Eph 6: 4. Part of the admonition or instruction of the Lord is to "love the brotherhood." 1 Pet. 2: 17. Therefore children should be early impressed that the church is "the pillar and ground of the truth," (1 Tim. 3: 15), and that they should look upon it with love and respect, that they may not in rising years consider it an iron-clad organization and despotic rule of tyranny. While Paul, in the above instruction speaks to fathers; mothers, you can wield an influence over the minds of your sons and daughters that will be seen long after that body of yours, that spared no pains for their happiness, is confined to its narrow house.

Yet the admonition of the Lord, in regard to dress is, "modest apparel," and such saint-like cherubs should wear modest apparel as well as the saint-like mother. Some say that so few, in some localities, dress their children plain, that it is a hard task to carry out the above instructions. This is all true, yet Elijah did not falter when arrayed against eight hundred and fifty false prophets. Neither should you be controlled by popular opinion; for they will want costly array soon enough. But while you have control over them, let their little bodies remain unfettered by the fashions of the world.

Another silent, nevertheless sure, agent in the hands of Satan, is bad company. It may consist of immoral companions, or of trashy literature. Great care should be taken that the youth have suitable reading matter to engage their minds at home, to keep them out of degrading society and to keep them from under as bad an influence,—that of sinful and useless reading; for young people will read, and if they do not have good reading matter they will read the reverse, and thus instead of reading "being a savor of life unto life," it will be rendered "Of death unto death."

The Sunday-school, if conducted in order, is a great help in keeping young people out of bad company, and at the same time giving them good instruction. Where is there a moral man, to say nothing of a Christian, that would sooner his boys would ramble over the fields hunting or by the brook fishing, or perchance in some nook playing cards on Sunday than to send to Sunday-school, where they can sing the songs of Zion and learn of Jesus' redeeming love?

MODERATE DRINKING.

"I DRINK a little occasionally for my health," says the moderate drinker, and feels that he has will-power sufficient to resist the tendency to drunkenness. But while you may have the power to resist, yet by your example you lead another into the same line of "moderate use," and he cannot resist and becomes a confirmed inebriate, and you are the cause of his destruction. Are you not your "brother's keeper?" Moderate drinking has a tendency to drunkenness. How many commence with opium drops or pills that do not become confirmed opium inebriates? While in my day we lost their self control yet thousands of individuals have, and all can testify that the tendency of alcoholic drinks is to create a desire for its continued use and the end is an alcoholic inebriate. These are facts which cannot be denied. And the only safe way to live is not to create an acquired taste and an attachment for stimulants is to observe the rule "touch not, taste not, handle not, which is in short total abstinence. B.

A young man having called in his physician, said, "Now, sir, I wish no more trifling. My desire is that you at once strike at the root of my disease." "It shall be done," replied the doctor; and lifting his cane he smashed the decanter which stood on the table.

TRUTH is the property of God; the pursuit of truth is what belongs to man.

GENERAL AGENTS
FOR THE
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AND
TRACT SOCIETY.

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The date after your name on your paper shows to what time you have paid. It serves both as a receipt and a request for payment. Thus "1 Jan. '81," shows that the paper has been paid for up to that time. "1 Jan. '82," shows that the time will then expire.
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The Old Testament in the Jewish Church.—By W. Robertson Smith, M. A.—Cloth, 446 pages, price \$1.75. For sale by D. Appleton & Co., 1, 3 and 5 Broad Street, New York.

The mechanical part of the work is neatly executed, and the type bold and clear affording those of a man visage much pleasure in reading. The author treats his subject with marked ability, carrying the reader through the age of the Jewish church, with feelings of love and sympathy for that people. Christian interpretation and Jewish tradition are compared. There is a chapter on "The Scribes," another on "The Septuagint," "The History of the Canon," "The Psalter," "The Traditional Theory of the Old Testament History," "The Law and History of Israel Before the Exile," "The Prophets," "The First Legislation," "Cods and Levitical Law," with "Notes and Illustrations," make up the remainder of the book. "The Law and History of Israel before the Exile is alone worth the price of the book. Many new facts are brought out, and the old clothed with a freshness and beauty that makes the reader long for more when the end is reached. The book is worthy a place in every Christian household.

The North American Review for September opens with a profoundly philosophical article on "The Church, the State, and the School," by Prof. Wm. T. Harris. M. J. Savage treats of "Natural Ethics," showing that the principles of morality are rooted in man's nature, and are the products of evolution; consequently they are not affected by the vicissitudes of dogma or religious creeds. The Hon. John A. Kasson gives a history of the "Monroe Declaration," and proves that the credit of formulating that cardinal doctrine of American state-manship is due to John Quincy Adams. The Rev. Everett Hale writes of the Taxation of Church Property. He would have all churches taxed in form, but would exempt in practice those which by their charitable work help to lighten the public burdens. Other articles of rare merit make this magazine very interesting and readable. Fifty cents per copy. Five dollars per year. Address, "The North American Review, New York, N. Y."

Do You Think you can read, "Going to Heaven in a Railroad Car," without weeping? If you do, it tend for one and try it. Price, 8 cents; twelve for 80 cents. For sale at this office.

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Brethren's Envelopes.—These are neat, white envelopes with the general principles of the Brethren church printed on the back. By using them, the doctrine of the church may be spread far and wide. Price, 15 cents for 25; or 40 cents per hundred. For sale at this office.

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Fifty Cents pays for the BRETHERN AT WORK on Jan. 1st, 1882. Will the friends of good literature make another effort to increase the circulation of the B. at W. What have you done towards the 10,000? Unless each one will do something that number will not be reached. Do not wait for others to canvass your neighborhood, or to send the paper to a friend, but lay hold yourself. We look to you for this labor.

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Vol. 6.

Mt. Morris, Ill., Tuesday, Sept. 6, 1881.

No. 34.

Editorial Items.

3436 Be to the brethren, and love with faith.

ALL THE States are represented at the Mt. Morris Col-
lege, and still they come.

Dr. West recently visited brother and sister and found them in moderate health.

Mr. James Evans expects to hold a series of meetings in Saline Co., Mo., some time in October.

Due to part of the scarcity of water the Communion in the Holy church, Ill., has been postponed.

Prof. Christian Hope's address is changed from Fredsbjerg to Faxevej, Copenhagen, Denmark.

The children at River Falls, Wisconsin, desire some material aid at their Love-feast Oct. 1st. 'Who will

For 5 man Minutes, send all orders to *Dr. Brader*,
6, 6, only Centre, Iowa. Single copy 10 cts.;
dozen \$1.00.

Doc Sharp is here and hard at work at school. Hope some time may afford him many pleasures and much ease and comfort.

President Garfield continues to improve slowly. The friends and sympathies of the nation are still going up on his behalf.

A terrific storm passed over parts of Georgia and North Carolina Aug. 27, causing great destruction to crops and property.

Bro. J. H. Worst, formerly editor of the *Preacher*, came on to Lancaster, Ohio, and is at work on the *Lancaster Free Press*.

Writing under date of Aug. 18th, our friend Wil-
let Hallsays: "This day is memorable to me as my
my-second birthday."

NINETY announcements for Fall Love-feasts have appeared thus far in the B. AT W. What a vast amount of work is done at these meetings!

The September number of the *Microcosm* is at hand. It is full of rich thought, and appears neat and clean. The editor's scientific puzzles are worth the price of the paper.

Mr. Moore's labor as Managing Editor of the B. & W. has ceased, and he will, in the next issue, give the reader a printing address as such, but shall continue to write for the paper.

John Martin Meyer, of Lanark, returned from Kansas week before last. He reports crops in a fair condition in some parts of Kansas and Nebraska, and in other parts badly damaged by the drought.

The *Home Mirror* which has been printed and mailed by the B. & W. office the past year, will soon be sent to Huntingdon, Pa., where brother J. Howard may wish give it his personal attention.

The *Proseure* is also in favor of uniformity. It has seven letters that are uniform in style and tone, and each has the name of the writer. This looks as if Henry do believe in exordism after all.

WHILE in Leno a few days ago we called on Mr. Lowe, editor of the *Star*, and found him happy and cheerful in his cozy and well arranged room.

The *Bruderbote* published at Grandy Centre, Iowa, by brethren Wetzel and Snyder is on our table. They issue a good paper. Now let them have a large list so they can continue their laudable enterprise.

ELDER M. S. Newcomer, Assistant Editor of the *Church Advocate*, gave us a pleasant call the morning of the 2nd. He is now located in Mendota, this State, where he is actively engaged in the ministry.

BRETHREN frequently write to this office to ascertain where Brethren's hats may be had. For the information of all we say, address Bro. J. R. Eby, Lunark, Ill., who is the inventor of said hat. He can supply you.

TO DAY (Sept. 1-8) is the 37th birthday of the editor. How swiftdy have the thirty-seven years flown by, and how little has been done in behalf of suffering humanity!

"The flood of time is setting on,
We stand upon its brink."

We have a card from Howard Miller the census-taker, stating that all the churches in Southern Illinois except Peckland, or Moorland or Woodland (cannot tell which) as it is written so poorly, have reported. Who can un-

No doubt many have wondered why the close of a College school-year is called "Commencement." The name as applied to the school is a misnomer, but when applied to the student's independent career is correct. "The life of school ends, but the school of life commences."

We spent the night of the 27th ult., with brother Enoch Ely and family at his residence in Leno. Brother Ely has a pleasant and comfortable home in one of the prettiest and best-behaved towns in the State. The Brethren should have a meeting-house there and regular appointments.

School opened Sept. 1st, with a full corps of teachers and a large number of students. Many who were here last year have returned. The familiar faces and gentle voices enliven all of us, and joy seems to characterize every heart. We hope both teachers and students may find their stay among us pleasant and profitable.

It is said that there is a secret organization whose object is the killing of Guitaen in case the President dies. Gen. Sherman has ordered several companies of soldiers and four batteries of artillery to Washington to prevent mob violence in the event of the President's death. About 1,000 soldiers are held ready to guard the jail where the assassin is confined.

JONAH, instead of obeying the voice of the Lord to preach to the people of Nineveh, went on board a ship, paid his fare to Turkish, and determined to have his own way. But the winds arose, the ship was tossed to and fro on the waves, the mariners became alarmed, and every man cried unto his god and threw his goods and chattels into the sea. Then the captain said to the Jews, "Ye are here contrary to God's decree. So go, ye Jews, and worship your own gods, but ye have no gods but Jesus Christ, whom ye have unlearned all your sooths—ye all sell-will, covetousness, malice-mens, wilfulness, hatred, variance, strife, and insolence, you are not on a calm sea if you go where there is reveling, banqueting, and allowable idleness, as in a Mission Lodge. Jonah's companions called upon the gods of stones, snakes, storks, and fishes, and you better say adieu to pleasure, but let Christ be praised."

THE *Progressive* in an ill-toned perorale takes Dr. R. H. Miller to task on proof-reading, and in the same article says of the *Preacher*: "Under the editorial change of brethren Bashor and Worst their paper was gaining recognition among the leading papers of the country." Gaining an equivalent. What is that? The critic away from home and the bottom fell out of his barrel. It looks as if Henry had fallen into 13 John 2: 11. God grant that he may see his error, and get it to the whole truth.

Our tailor, from Pennsylvania, teaches me, and is nearly covered up with work and is making good. He has several help, but still no money and so financial changes, and steady employment and would like to go. Brother Andes will go with it at the 20th. In family to this place to live. But prophets did not predict such a time, not to come here, saying he and I would. He expects to return about Oct. 1.

First a letter by T. W. Drayton to Elder Pennance, we learn that the former has decided to leave the green pasture of the Lord for the dry lands of Adventure. This has so stimulated Eld Pennance that he challenges "any man of the Tunkers to come any other body" to meet him on the kingdom question. There are plenty of un-entertained men over in Indiana that can accommodate him. It is the old story of Goliath defying Israel repeated. The elder evidently has not read 1 Samuel 17.

WE are frequently asked by contributors, by other papers for copy, and, so far as we could, have done so and shall do so in the future, but it should be remembered that original articles have the preference, and so long as there is an abundance of these, the B. V. W. must be excused from copying. Health notices and Love-Lost announcements, of course, will be attended to as usual, but memoranda and church news should be sent direct to the Work to insure insertion. And please cut down and boil down memoranda, unless the subject of your writing be widely known; for it is hardly fair to ask those-and to read what may be of interest to only a few. Please bear these things in mind when writing for the press.

On the 7th of September, if the weather is favorable, and if not then on the 8th, Prof. King will leave Minneapolis, Minn., in a balloon for the Atlantic coast. It may pass near this place, and we suggest to our readers in Northern Illinois and Indiana to be on the lookout for the "air ship," as it will be very large and its worth seeing. If he succeeds in making the trip in safety, it is his intention to cross the Atlantic Ocean in the near future, believing that at a certain height there is a strong current of wind sweeping eastward which will carry him safely over the mighty deep. The notoriety he follows in such quick succession these days that we are prepared to accept them on short notice.

In another place in this issue will be found an extract from a letter written by brother Stein to his wife. It is of interest, and we hope a plentiful supply of correspondence may be received from him soon. The long delay in obtaining anything from him is somewhat due to us, but knowing how easy it is to be prevented from writing by illness, or having written the letters to be lost, we make due allowance and patiently wait. To be alone in a foreign land, where the customs, habits, and religion are so very different from our own, is certainly not very pleasant. We hope, however, that our brother may be blessed of God in his lonely condition. He expects to continue school work on his return.

Religious Essays.

1. The Brethren at Work.

LITTLE SAMUEL.

BY JAMES Y. HECKLER.

When Samuel was a little boy,
He had to learn to stand and walk;
A pleasant little chap was he,
When he began to lip and talk.
His mother's name was Hannah; she
Greatly desired to have a son,
And then she prayed unto the Lord
Until he kindly gave her one.
A pretty little boy was he,
With curly hair and pleasant eye;
He used to look so smilingly,
But seldom turned his lip to cry.
His mother loved him tenderly;
But then she gave him to the Lord;
She parted with her only son,
To keep unbroke her plighted word.
She took him to the house of God
Where Eli did officiate,
And let him there in Eli's care,
When he became a prophet great.
Oh! it was hard to give him up,
To part with him, to leave him there,
When she herself would be away,
And could no more his meals prepare.
His mother to her home returned,
But left her little boy remain;
And when a year had passed away,
She went to see her son again.
For him she made a little suit
Of clothes to clothe him, every year.
And every Spring when Easter came,
She in the temple did appear.
She always brought a little coat,
So long as he had need of one;
And every year when Easter came,
She went to see her darling son.
How many mothers in our day,
Who have an only child so good,
Wou'd not withdraw their promises
And keep their darling if they could?

THE SECOND COMING OF CHRIST AND MILLENNIAL REIGN.

BY JAMES EVANS.

NUMBER V.

IN our previous articles we have endeavored to account for the widespread indifference that has obtained on the subject forming the caption of our articles. The religious press hardly ever mentions it except to involve it in hopeless obscurity or to clothe it in such attire as the ancient monks used to deck the persons of heretics with when led to the funeral pile. Since the middle ages, a sermon on the coming of Jesus was a description of the anni-

hilation of the universe. The Judge appears and the heavens are clothed in black, the world from Adam to then are assembled there. Then we hear strange noises on every side. Devils howl, and hell opens and discloses its awful depths. The eternal fire roars from the abyss louder than all the thunders of the universe. These representations of the coming of the Redeemer doubtless were one grand reason why the subject was so seldom dwelt on. It afforded no comfort to preacher or hearer.

In the days of Peter, Paul, and the early Christians, it was otherwise. Then men turned from dumb idols to serve the true and living God, and to wait for Jesus from heaven. 1 Thess. 1: 10. This is what Jesus taught the disciples. Their loins were to be girded about and their lights burning like unto men who wait for their Lord. Luke 12: 35. They were not only commanded to wait but also to watch for the coming of the Son of Man, who would come in an hour that they knew not. Two classes of servants were to co-exist, viz.: good and evil. The good servants or ministers of the Word were to be giving the household, meat in due season. They would be earnest and timely in their efforts to keep the church unspotted from the world. Non-conformity would be meat in due season, for no one practicing it in obedience to the will of Christ, would be overtaken unawares. The other class would be eating and drinking with the drunken, and saying, "My Lord delays his coming." Such ministers of religion doubtless will be popular in their day and great advocates of fashion, under the plea of keeping up with the times. They will be promoting popular amusements for the members of their charges, and they will sneer at and despise those who leave all for Christ, and whose conduct is not according to the former lusts in their ignorance. Such self-denying followers of the Lamb will be smitten with evil words by the well-paid, ease-loving professed watchmen who are at ease in Zion, and who like dumb dogs, cannot bark, but recline on flowery beds of ease, but know not the day of their visitation when the Lord shall spoil their pastures in the day of Babylon's fall, to rise no more. Their

end is to be numbered with hypocrites and unbelievers.

The prayer that Jesus taught his disciples to offer, refers to the coming of Jesus and his millennial reign. A late writer has denounced this hope of a kingdom under the whole heavens to be set up when the Redeemer comes to Zion, as absurd, and of the essence of materialism. The charge is unjust. What has materialism to do with the expectation of a kingdom beyond the resurrection? The *Microcosm* defines materialism to be life as the result of ignate motion among the atoms of the bodily organization. They say that *force* and *motion* are identical, and that all things arose originally by spontaneous generation. Do such atheistical writers look for the return of Jesus to rule the world and subdue all things to himself? Were such men as Newton, Cummings, Rutherford and many others, gross materialists? No man who believes that God created all things out of himself and that the force that gives motion, life, etc., is not the motion of atoms but the operation of the all-pervading and wondrous substance called *ruach* in Hebrew and *pneuma* in Greek, and spirit in English. All who believe that there is a spirit in man, a soul that enemies cannot kill and a life hid with Christ in God are not materialists, but believers in the all-present power of God.

Peter declared in Solomon's porch that the heavens would receive Jesus *until* the times of the restitution of all things, and that God would send Jesus "The restitution of all things" is in the future and cannot be accomplished so long as the heavens retain Christ, because the wheat and tares are to grow together until the end of the age or aion. During the Gospel age the net is cast into the sea and gathers good and bad. At the end of the age the good are gathered into vessels, and the bad cast away. Then the work of restoring all things takes place. Human rule and the Prince of the power of the air or Satan ceases, and the saints of the first resurrection live and reign with Christ a thousand years. All the good done and accomplished now will flow into the millennial kingdom, so none need relax their efforts for good, even if they know they cannot convert the world in the present age. The kingdom of world to come that Jesus taught is not

to be substituted by a kingdom in the heart as some imagine, but it will come with power, irresistible, when the work of taking out of the nations a people for his name is finished. Acts 15: 14. Notice the order of events in this passage:

1. God visits the Gentiles and takes a people out; that is, separates a people from the world. They are called the church, or in Greek *ekklesia*, which means called out ones, from *klesis* called, and *ek* out of. The whole world can never be called out ones or separated.

2. Jesus returns and builds again the tabernacle of David or restores the house of Israel after the flesh, which will be the kingdom on the earthly plane, but the glorification of those who have fallen under the power of death, and their exaltation to thrones will be the kingdom of God on the spiritual and heavenly plane. We now walk by faith and not by sight and are made meet for the inheritance of the saints in light, when we are translated into the kingdom of God's dear Son, by becoming related to this glorious kingdom and submitting to be governed by him who is the appointed Judge of living and dead, whom he will judge at his coming and kingdom. 2 Tim.

3. In the proper sense of the word the kingdom of God was not set upon the banks of the Jordan by John, nor by Peter on Pentecost, but is to be set up gloriously when Satan is cast into the abyss and Jesus reigns from the river to the ends of the earth. And yet in a very important sense the kingdom of God has been among men.

For the Brethren at Work.

CHRIST THE POWER OF GOD AND THE WISDOM OF GOD.

BY M. C. BIGLER.

THE Jews require a sign and the Greeks seek after wisdom but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God. The Jews required a sign, a miracle, and a wonder, and the Greeks sought after wisdom and philosophy. In Paul's travels when he came into Greece and began to proclaim the everlasting Gospel of Christ, he found himself surrounded by great men and in the midst

of literary institutions that taught philosophy, the sciences, poetry, and art; when he entered the magnificent and brilliant city of Athens, the headquarters of all the scientific institutions and began to proclaim the Gospel of Christ it was foolishness to them; their worship and philosophy were not in juxtaposition with the Gospel of Christ; but he would preach Christ and him crucified and raised from the dead. Paul was full of enthusiasm and felt triumphant and victorious. He was certain that the Gospel of Christ would overwhelm the earth. His mortal life was nothing, and his earthly comfort was nothing. His mortal afflictions were nothing in comparison to the eternal weight of glory he anticipated in the spiritual kingdom of Christ.

It was the distinguishing characteristic theosophy that Paul preached of justice, of righteousness, of temperance, and of judgment to come. Paul soon found that he was in jeopardy, but he did not soften judgment nor substitute mild words for hard words. He hewed to the vine and let the chips fall where they wanted to, and proclaimed the Gospel of Christ boldly.

Paul stood in the midst of Mars Hill, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotions, I found an altar with this inscription, 'To the unknown God.'" This gave Paul an important text to declare that God whom they ignorantly worshipped, that God who made the world and all things, is Lord of heaven and earth, dwelleth not in temples made with hands. Nor ought we to suppose that God is like unto gold or silver or stone graven by art and man's device.

Paul was not a builder of rainbows or a piper of soap bubbles; nor did he employ a galvanic battery to collect a congregation whether in proud pharisaical Jerusalem or in luxurious cosmopolitan Antioch, nor in dissolute commercial Corinth, nor in lordly pagan Ephesus. When Paul proclaimed the Gospel to a congregation at Lystra there sat a complete cripple from his mother's womb before him, who had never walked. Paul perceived that he had faith, and said, "Stand upright," and he walked. When the people saw the almighty power they wanted to worship him, saying, "The gods have

come down in the likeness of men." The heathen idols, mythology, and fables were cold as moonbeams. They could not thunder in the heavens.

Paul taught that Christ came as a Savior and the power of God for the purification, amelioration, exaltation, and glorification of the human race, and that he revealed and manifested himself to be a Savior. Paul taught that man inherited a double nature; first a fleshly or animal nature and in the second a spiritual. He says, "That was not first that was spiritual, but that which is carnal," and afterward, "that which is spiritual," that it was the carnal law that he contended with. He sees that there are two bodies in one. Who shall deliver me from the body of this death? How shall I get rid of that nature into which I was born, which is continually tempting me and pulling me down, which I can only overcome by the spiritual. The spiritual law overwhelms the lusts, appetites, and satanical passions, and renders them subject to itself.

The Gospel of Christ is generosity, benevolence, justice, mercy, redemption, exaltation, and glorification. This is the constitution of the divine mode of bringing life into existence: in the first condition, carnality, infirmity, imperfection, and transgression. God saw that the human family needed emancipation from their thralldom or lower nature, and to draw them upward He gave himself for them (to a certain degree the adaptability of the divine nature manifested and revealed a God of power, order and justice alone the adaptation of Christ to the actual wants of the condition of the human being, the exercise of pity, of commiseration, of helpfulness so as to adapt them to their necessities) the infusion and development of the divine nature unto the human nature, and the spiritual nature in superiority to the fleshly nature, the forgiveness of sins, the inspiration of holiness, that forbearance which is essential in raising the human family from the lower life to the higher. That was the mission of Christ. He is the indwelling divine influence to exalt to a higher spiritual life. Without him, man's carnal body is predominant. Without him, the spirit in man is a babe that whimpers in its cries and perishes in crying. But with the power and indwelling of Christ that babe or

divine nature is brought to perfection, and triumphant and rejoicing over death, sin, hell, and the devil. Christ lead a captivity captive, and gave gifts unto the human family.

The spirit of Christ is to exalt them to the heavenly kingdom, saying, "Ye are lost, ye are bound in captivity, and I am the ransom." He is the Savior of all. Now we have not a high-priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Christ came not as a transparent crystalline-perfected God, and as cold as crystals of ice; not a God that stands outside of the world, cursing it because it is a sinful, but a God that created mankind to run through a series of probations or problems that involve imperfection, infirmity, and sin in every human being; and created them thus knowing what he was doing, and putting himself into personal relations with them. The knowledge of that constitution that is adapted by the divine nature to the race as they have been, as they are, and as they will be, filled Paul with enthusiasm, rapture, and joy proclaiming the Lord Jesus Christ. "Thou, O Lord, art no longer a man of sorrow and acquainted with grief. Thou art advanced to the right hand of the majesty on high, and art a prince and a Savior;" but we yet walk in this mortal sphere, that casts its lights and shadows over the checkered scenes and pathway of our human existence. We are weak, tempted, and filled with trouble and sickness. When thou wast with us thou didst heal all our infirmities, and hast promised us to seek and we shall find, ask, and it shall be given. We praise and adore thee that thou hast opened the way for us, by which we come unto the father with enough understanding of the divine nature to encourage us to leave our burden here and seek our treasure in heaven. We pray thee that whatever is sinful and odious in thy sight that it may become sinful and disgusting in our sight, that we may have no more desire for the sinful lusts of the eye, flesh and pride of worldly fashions. And when the time comes for us to change this mortality for immortality, save us with an everlasting salvation. Amen.

MORE important than the thing you do may be the discipline of the doing.

For the Brethren at Work.

THE GOOD SHEPHERD.

BY JOHN HARSBARGER.

THE Shepherd spoken of in the 10th chapter of John is Christ, and the fold the Jewish church; the only one ever erected on earth. In the parable in the first five verses the Savior principally referred to himself: "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." 1 ver. "But he that entereth in by the door is the shepherd of the sheep." 2 ver. "To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." 3 ver. "And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice." 4 ver. "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Here in the first verse the Savior's language also includes those false teachers and false prophets and false Christs that came before him who claimed to be in the fold. He gave them to understand that they had been climbing up some other way. His language is, "He that entereth not by the door into the sheepfold but climbeth up some other way is a thief and a robber; but he that entereth by the door is the shepherd of the sheep." This represents the Savior. He entered the Jewish church by the door at the proper time. The Father (the porter) opened and the sheep heard his voice, and he called his own sheep by name and led them out. "He came unto his own," etc. John 1: 11. And as many as received him he put forth and went before them, and they followed him, for they knew his voice. All those that had come before Christ were strangers. The sheep would not follow them. They did not know their voice; but when the good Shepherd appeared he called his own sheep by name and put them forth; viz.: Peter, James, John, Andrew and Philip, etc., and he went before them. They now constitute a flock, of which Christ is represented to be their Shepherd.

There is a vast difference between a fold and a flock; a fold in the sense in which it is spoken in this chapter signi-

fies an enclosure—house or sheep pen. Now it would not make sense to speak of Christ being the shepherd of an enclosure, or sheep pen. Mark the language.

2 ver. He that entereth in by the door is the shepherd of the sheep; not the shepherd of the fold, but the shepherd of the sheep or flock. The term *flock* signifies a collection of living creatures, or a company, etc.

In the 7th verse Christ says, "I am the door of the sheep; that is, alone through and by him we enter this flock or company, and that the names are put upon the roll. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." All that properly enter by Christ into this flock or company are bounded or limited just as the natural shepherd who has guard of a certain boundary. His sheep are then at liberty to graze anywhere inside of these boundary lines; they may go to and fro, in and out, and find pasture; that is, they can go into the midst of the flock and out again, just so they remain inside of the boundary marked out by a shepherd. Though a sheep might be found grazing by himself outside of the flock yet upon examination if his mark be found to correspond with that of his flock authorized by the shepherd there would be no difficulty to decide where he belongs. So in like manner we are at liberty to transact business,—attend to the temporal as well as the spiritual calling anywhere inside of the limited boundary marked out by Christ our Shepherd in the New Testament. Though a brother may be found outside of the flock upon the highway or in the town or village upon an errand of Christian duty, yet if his mark of profession be found to correspond with the mark of his flock as taught by the Shepherd in the New Testament, there will be no difficulty in deciding where he belongs. But if he is ashamed of the mark, and will undertake to cover it over with borrowed fleeces or furs, this would at once deny the principle and prove to a demonstration that such a one is no sheep. "And other sheep I have, which are not of this fold: these I also must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

The term sheep in the sense in which it is used here by the Savior includes

such who were ignorant of the things concerning him; for they had not yet followed him. He had not led them out of the Jewish fold, yet he spoke of them as being his sheep. From the fact that they were honest and ready to receive the truth concerning him so soon as presented to them, they were sheep at heart,—innocent and harmless; not malicious and rebellious, but possessed the principles and disposition of sheep, which to day are the true characteristics of a Christian. Consequently when he put them forth and went before them, they became his followers. The others which were among the Gentiles he says he also must bring, and they shall hear his voice, though he did not call them by name and lead them out or put them forth as he did those among the Jews. The Gentiles were brought by another process; yet by the authority of Christ they only had his voice through the Gospel—were brought by the disciples; and that kind of work has been going on, and is still continued; ultimately there shall be one fold and one shepherd. Out of the old Jewish fold Christ started the flock, and its numbers have been increased to a large amount, though I fear that there are a great many wolves in disguise.

I have frequently heard the term shepherd applied to preacher, pastor, and bishop. There is only one shepherd, and that is Christ. I think the term herdsmen would better apply to those above mentioned, yet from observation we are led to conclude that many of them are even poor herdsmen; they surely must have fondled and petted the wolf—allowed him to come into the flock until it has resulted in amalgamation and the flock most terribly degenerated.

For the Brethren at Work

THE SPIRIT OF SONG.

BY M. P. LIGHTY.

"Be filled with the spirit, singing to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5: 18, 19.

THE Hebrew race, God's chosen people, were supremely fond of music, both vocal and instrumental; and why should they not have been so, when we cannot help it, but feel, that the song of praise is an act of devotion so becoming, so delightful, and so excel-

lent that we find it co-eval with the sense of Deity.

The song of praise is authorized by the example of all nations, and it is universally received into the solemnities of public worship. It seems that under the Jewish Dispensation, the Holy Spirit of God directed this expression of homage, as peculiarly becoming the place where his honor dwelleth. The book of Psalms, as the name itself implies, is adapted to the voice of song; and the author of those pretty odes well knew the sweetness, the dignity, and the animation that was thereby added to sacred service. David most rapturously describes the beauties of song, and calls fervently upon his fellow-beings to join in the delightful duty. Hear him say—"It is a good thing to give thanks unto the Lord, and sing praises unto thy name, O thou Most High. Praise ye the Lord, for it is good to sing praise to our God; for it is pleasant and praise is comely. O sing unto the Lord a new song—sing unto the Lord all the earth—sing unto the Lord—bless his name: shew forth his salvation from day to day." Nor has Christianity dispensed with such excellent sacrifice; it commands us to address the Father in spirit and in truth. The apostles very frequently exhort to observe this duty. The Savior concluded the Lord's Supper with a hymn of praise.

Brethren, let the Word of God dwell in us richly in all wisdom, teaching and admonishing one another in Psalms and hymns, and spiritual songs, singing with grace in our hearts, unto the Lord.

For the Brethren at Work,

POWER AND NECESSITY OF LOVE.

BY C. H. BROWN.

THE apostle Paul in his letter to the Romans (12 chap. 9 ver.) says, "Let Love be without dissimulation." Love is the grand and vital principle of Christianity. It was love which caused our Savior to leave the shining courts of glory and give his life a ransom for us. And he demands that we love one another even as he has loved us; not in word neither in tongue, but in deed and in truth. We should be very careful and not pretend to love a brother or sister when we have bitterness in our hearts against them, for we thus practice deceitfulness, and are in danger of

the lake of fire. My desire and prayer to God is that we may all have that perfect love that casteth out fear

For the Brethren at Work.

ORDER IN THE FAMILY.

BY F. C. MAYES.

HOW pleasant it is to one when he enters into a house and sees all things decent and in order, and to see the inmates have love one to another. I have already noticed that there is as much difference in the way that people have to raise their children as there is between night and day. One parent balloons only with a loud and threatening voice to the child, which is not heeded, the next minute jumps up, gathers hold of the cowhide and begins to whip. I have noticed that they have not accomplished anything for it; is the same to day as it was when I knew them ten years ago. Another family will scold the children, but the scolding is repeated over and over. Another one says, "I will whip you," and when they are gone that is the last of it. Another will say nothing, which does as well as the above mentioned. Some fathers or mothers, whichever the case may be, are all the time scolding, and when one of the parents does undertake to correct the child, the other interferes. This proves a weakness in the one who interferes. Another family that I know who is raising its children with kind and loving words, has gained more than all the rest put together. Don't scold; for the sake of your children don't do it. It is a great misfortune to have children reared in the presence and under the influence of a scold. The effects of the everlasting fault-finding of such persons is to make the young who hear it unamiable, malicious, callous hearted, and they often learn to take pleasure in doing the very thing for which they receive such tongue-lashings. As they are always getting the blame of wrong doing, whether they deserve it or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of the fault-finder, since they see their striving is in vain. Thus a scold is not only a nuisance, but a destroyer of the morals of children. If these unloved, dreaded people could only see themselves as others see them, they would flee to the mountains in very shame.

GAMBLING.

BY ISAAC D. HARRIS.

EVERY device that subdues changes money or property from one person to another without a *quid pro quo*, or leaving equivalent produces individual embasement—often extreme misery. More pernicious is that plan, if it changes property and money from the hands of the many to the few. Gambling does this, and often inflicts a still greater injury, by poisoning its victims with vices that eventually lead to crimes of the darkest hue. Usually the money, barely filched from its victims, is the smallest part of the injury inflicted. It almost invariably leads to intemperance. Every species of crime on the black catalogue of crime may be traced to the gambling habit—the entering wedge to its perpetration.

This alarming evil is as wide-spread as our country; it is practiced, from the humblest water craft that floats on our canals up to the majestic steambots on our mighty rivers; from the lowest groceries that serve the community up to the most fashionable hotels that claim respectability; from the hod carrier in his bespotted rag, up to the honorable members of Congress in their ruffs, like a mighty maelstrom, its motion at the outset is scarcely perceptible but soon increases to a fearful velocity; suddenly the awful center is reached—the victim is lost in the vortex. Interested friends may warn, the wife may entreat with all the eloquence of tears; children may cling and cry for bread. Once in the fatal snare, the victim of gambling is seldom saved—he combines the devilry of the adder with the desperation of a maniac, and rushes on, regardless of danger, reckless of consequences. Beware, young men, of such places.

To the fashionable of our country who play cards and other games as an innocent amusement, we may trace the most aggravated injuries resulting from gambling. It is there that young men of talent, education, and wealth, take the degree of entered apprentice. The example of men in high life, men in public stations and responsible offices, has a powerful and corrupting influence on society, and does much to increase the evil, and forward, as well as sanction the high-handed rubbing of blood-drenched blacklegs. The gambling-hells in our cities, tolerated and patronized, are a disgrace to a nation bearing a Christian name, and would be banished from a Pagan community.

Gambling assumes a great variety of forms; from the playing of a card in the bar-room for a glass of whisky, up to the splendidly furnished far-bank rooms where men occasionally emulated to the tune of "ten thousand a year," and sometimes a much larger amount. In addition to these varieties we have legitimized lotteries and fancy stock-brokers, and among those who manage them, professors of religion are not unfrequently found.

Let me entreat all to slay the monster, under all his borrowed and deceptive forms. Remember that gambling for amusement is the wicked way into the labyrinth, and once in, you may find it difficult to get out. "It ain't" marked in blazing capitals over the

gambler's door. His hell is the vestibule to that eternal hell "where the worm dieth not and the fire is not quenched." If he does not become a bankrupt in property, he is sure to become one in character and in moral principles; he becomes a debauched, debased, friendless vagabond.

Proverbs, xlviii.

For the Brethren at Work.

JOYS TO THE CHRISTIAN.

EMILY R. STIFLER.

"For unto us a child is born, unto us a son is given; and the government shall be on his shoulder; and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9, 6.

GOD created man for a wise purpose. He breathed into his nostrils the breath of life, and formed man after His (God's) own image. Man was placed in the garden of Eden to subvert upon the fruit thereof, except of the tree of knowledge of good and evil, which God forbade him to eat; but not regarding the counsels of God, Adam and Eve did partake of the forbidden fruit. Thus man fell into sin and degradation. Hence it was necessary that a Son should be born into the world, that man might be redeemed from his sad and lamentable fate. More than eighteen and a half centuries ago this wonderful King was born in the city Bethlehem, in the land of Judea. Matt. 2:1 Through the birth of Christ—this Wonderful Counselor, the Prince of Peace, man was to be redeemed from the everlasting curse into which he had fallen. It certainly must have been unspeakable joy to those shepherds, who were feeding their flocks, to learn of the birth of the Great Governor who should rule and govern all Israel, and not Israel alone, but the entire universe. No wonder that they looked the star until they reached the spot where the child was. No wonder that they presented unto Him gifts of such an intrinsic value as gold, frankincense and myrrh. But had the shepherds any greater reason to rejoice at that time than we should at this present century. Although hundreds of years have elapsed since the birth and death of Christ, yet His name, His precious name resounds and the echoes vibrate as sweetly to-day as they did at that time, and His atonement for me stands as adamantine to-day as it did for those who many centuries ago were placed in the tomb to moulder back to dust. But do we fully appreciate the great and intrinsic value of His atonement for us? Can we fully realize that although many hundred years have elapsed since His severe trial in Gethsemane, His agonizing prayers, groans, and sweat-drops of blood as they fell from that sacred brow, that eventful night when He implored His Father that if it were possible, the bitter cup might be removed. Can we fully comprehend that Christ endured all this lamentable agony that we might enjoy the fullness of that heavenly glory?

Gentle reader, let us ponder well the subject before us. Think of that delightful Christmas morn, when the bells chimed the story; and he glorious news was proclaimed that a Babe was born into the world who should be "Lord of Lords and King of Kings," who should lead

captivity captive and give gifts unto men (Eph. 4:8) who should be'd all power in heaven and on the earth in His right hand, and at the end of time call the saints whom He redeemed by His precious blood, to stand at God's right hand and obtain the crown of righteousness that fadeth not away.

May we all be so unspeakably happy as to enter the portals of peace and sing the songs the angels sing:

Now let us join with hearts and tongues,
And imitate the angels' songs;
Ye, sinners may address their King,
In songs the angels cannot sing.

HOW AND WHY.

BY GEO. A. SHAMBERGER.

HOW and why! What stumbling blocks! The "what" is more necessary. I am urged, by a feeling, I trust, of brotherly kindness, to call for a pause. In No. 30, Bro. Orr expresses, I think, some pertinent thoughts; but, at the same time, there seems to be an impression left upon the mind not intended by the writer. I am aware of the sensitiveness of brethren who do not favor what is known as "an educated ministry;" and, when their objections are properly stated, I agree with them; for they are usually not understood.

"How can I stir the energies of another soul when I do not know the *how* of the operation of my own?" Is this possible? Can it be that I must know how? If so, I shall never make much of a stir.

When I look at the false theories that have obtained, I feel amazed to discover that a few have been stirred; for surely, if we have a false notion of the operations of the soul, and work upon that method, we could never stir a soul—let us pause. After all, the conclusion is not so clear; many who are well versed in mental science, say they have no soul. If I should call for brethren to give a plain disquisition of the soul's operations, how many would stand up? Of those who rise, how many are premening as soul-stirrers? The truth is, most of the great persuaders are not best posted in the sciences. They have received a divine impetus that far outweighs the most labored deductions of mortals.

"The world by wisdom knew not God." By all means, brethren, let us pause. What have the floodgates of light just beautiful? Jesus says, "I am the light of the world." I thought he was manifested long ago. Let us not leave the sunlight and run after a juck o' lantern. I believe that I am a friend to proper education, but do not indorse this great uprising because one of the pillars of vain philosophy is taken away. The errors of one age are disclosed by its successor. There is no reason to be alarmed. The floods and suddenness and immensity, I fear, will be long on the way. It will be surprising, if some of the brethren we should drown in a dead sea of thoughts. We need truth. But "let him that thinketh he standeth take heed lest he fall." It would be no sad thing to hear that we knew more about our own minds; but, joy unspeakable to hear that we are all filled with the mind of Christ. Let us pause.

Home and Family.

KARY C. NORMAN, SHARON, MINN.

EDITORIAL

FOLLOWING PEACE.

FOLLOW peace with all men, and holiness, without which no man shall see God. Heb. 12:14. The holiness of the Gospel has for its grand objects God and our neighbor. To love God supremely is the first and great concern of the believer; hence, he makes it his ambition to please God. That yoke, which others account heavy, he deems light, and thinks none of his commandments grievous. The worship of God, instead of being burdensome to him, is his pleasure.

We see little practical religion among many nominal Christians and unstable professors; hence, there is a want of mutual affection. This is manifested by their contentions and proneness to separate on trifling occasions; we should rather bear injuries than resent them, rather recede from our rights, than contentiously to maintain them. But never sacrifice the holy principles of God for man.

We should forgive our greatest enemies. "If thy enemy hunger, feed him, if he thirst give him drink," and thus heap coals of fire on his head and melt him down by kindness.

Active benevolence is a necessary fruit of holiness. Dear Brethren, make the Word of God the rule of your actions, instead of your feelings.

It is the solemn determination of heaven, that without holiness no man can see the Lord. Let us not be deceived, what a man soweth he shall also reap. An unsanctified soul can never gain admittance into heaven.

Therefore immediately flee to the Savior, and implore the aid of his spirit to make thee holy.

Amidst temptations, sharp and long, let thy soul to this dear refuge flee. M. C. N.

ERRORS IN MARRIAGE.

MANY of the errors of life admit of remedy.

A loss of business may be repaired by a gain in another. A miscalculation this year may be retrieved by special care next year. A bad partnership may be dissolved, an injury repaired, a wrong step retraced; but an error in marriage goes to the very root and foundation of life. It is said that no man is utterly ruined until he has married a worthless wife; and so every woman has a future before her until she is bound in wedlock, which is a predicament, to a married and unworthy man; the deed once done cannot be recalled, the wine of life is wasted, and the goblet broken and no tears and bids can bring back the precious draught.

Let the young think of this, and let them walk carefully in a world of sorrows, and take heed to their steps, lest in the most critical event of life they go fatally astray.

But here we must guard against another error. Many people think they have made a mistake when it is only in their own behavior since they were married.

Good husbands make good wives, and good wives make good husbands, and the scolding,

or intemperate, or slatternly partner often has but himself or herself to blame for the misery that clouds the life and desolates the home. Multitudes who feel that their marriage was a mistake, and who make their existence a life-long misery, might, by a little self-denial and forbearance and gentleness and old-time courtesy, make their home brighter like the gates of Eden, and bring back the old love that blessed the happy golden days gone by.

Suppose the wife does not know quite as much as you do, well, you showed your great judgment when you thought her the chief among ten thousand; or, if your husband is not the most wonderful man in the world, it simply illustrates the wit and wisdom of the young woman who once thought he was and would not be convinced to the contrary; so, perhaps you are not so unevenly matched after all, and if one has had better opportunities since married, then of course, that one should teach, and cultivate, and encourage the other, and so journey on together; but if one has grown worse and sunk lower than at the beginning, perhaps even then, patience and toil and sun-shine may bring back the erring one to duty, lift up the fallen, rescue the perishing, and save the lost. How glorious for a wife to pluck her husband from the jaws of ruin and bring him safely to the heavenly home. How blessed for the husband to bring back to the gates of paradise the woman who, through weakness, may have been led astray. (N.)

YOUR BOY.

YOU do not know what is in him. Bear with him; be patient; wait, feed him, love him. He is a boy, and most boys are bad. You think him light-hearted, and fear he is light-headed as well. But remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things, rattling, playful, thoughtless, you almost despair. But don't be snappish and snarlish and make him feel that you are disappointed in him. He is your boy, and you are to live in him. He bears your name, and is to send it down the stream of time. He inherits your fortune and a fame, and is to transmit them to future generations to come.

It cannot be otherwise. A daughter divides your fortune, transmits less of your fame, and loses your name. A boy is more nearly yourself than anything else can be. It is through your boy you go down in history: through your boy you are remembered upon the generation that is to come.

It may be difficult to govern him, but be patient; he may seem averse to everything useful and good, but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Some boys are men in stature but are still boys in mind. It may be so with your boy; and if so, there is reason for hope. In such cases there is often a great outcome. The body is the tree, the mind, the fruit. It is well for

the tree to take deep root before it is loaded with fruit; then the fruit will be the more and better.

Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride, no ambition, no aspiration... You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfanned fire, a smouldering fire, a latent energy, which the teacher's rod may stir, the association with books and men may develop and direct, and thus start your boy a-going, with such energy and determination, that no power on earth can stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That is the best way. That will make him strong, a giant with whom no one dare to interfere. Such are the best men in this world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands head-and with rough labor, have endured the fatigue of toil. Many such are in our minds now. *Labor omnia vincit.* "Labor conquers all things." The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

A wild, rattling, thoughtless boy of the days of yore is in our mind's eye. Who would have thought it? He is a strong, active, efficient, untiring Baptist preacher, of large influence in another State. Another, a successful physician, occupying a good position in this city, and a Christian gentleman.

Father, be kind to your boy. We know what a mother will do. Thank God, a mother's love, a mother's prayers follow us still; and the memory of her anxious tears shall never fade out during the succession of years. Finally, but not least, pray for your boy. God hears prayer. Do the best you can, commend all that you cannot do, to God, and hope. Never despair, for no one knows what is in a boy. (N.)

THE square man measures the same each way, and he hasn't any wavy edges or staky lumber in him. It is true from knots and sap, and won't warp. Just a clear stuff, and I don't care what you work him up into, he won't swell, and he won't shrink. He is amongst men what good kind-dried harts are amongst carpenters; he won't season-crack. It don't make any difference which side of him you come up to, he is the same size each way, and the only way to get at him anyhow, is to face him. He knows he is square, and never spends any time in trying to prove it. The square man is one of the best shaped men the world has ever produced; he is one of that kind of people who can't alter the spot to fit a spot, but you must alter the spot to fit him.

This is one of the sad conditions of life, that experience is not transmissible. No man will learn from the suffering of another; he must suffer himself.

Brethren at Work.

PUBLISHED WEEKLY.

SEPTEMBER 6, 1881.

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S. H. HARRISON,

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It is the responsibility of the general tone of the paper, and it is the duty of the editors to see that the paper is published in a manner that will be acceptable to the readers.

The paper is published weekly, and is the property of the Brethren at Work, and is published for the Brethren at Work.

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Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

CONSOLIDATION.

It would give great power and more union in the church, if all our papers were consolidated into one, and under the control of our Annual Conference. We would all then be much more likely to speak the same thing, and be of one mind; because in that respect we would have but one teacher. Divisions or schisms would not occur, if the church were under the influence of but one paper. We have many brethren like brother Quinter who work for union, while we have other brethren who work for some peculiar notions of their own, more than they do for the union of the church. If we had but one paper, and it under the control of the church, men who work for the union of the church would be kept at the head of it, in order that we have the church solid and firm, we must have union or consolidation in our papers, with a number of papers maintaining different views among us, we will have division as the natural result sooner or later. This fact is plain before our eyes, and we should make a greater effort than we have done to have more union in our papers. Every personal interest should be sacrificed by our editors and brethren. If there be anything in the way of consolidation it should be removed, and the one great object of making a more perfect union, should be paramount to all others. There are objects and difficulties brought up against consolidation, but we see none that are insurmountable. It is said that other papers may be started. Well we think a brother has no more right to start a paper independent of the brethren, and then he has to start out preaching independent of them. We can keep our paper on the principle of unity, and making it strong in every way, that others like it in sentiment cannot afford to start, and any different sentiment dare not.—B. H. M. In Gospel Preacher.

Bro. Miller urges power and union as his plea for consolidating our papers. They are both good, if they be the divine power and the heavenly union. These, we think, Bro. Miller urges, advocates and maintains. One paper, conducted in the interests of the Brethren's church would be a blessing. The B. A. W. is therefore willing to yield itself as a member of the union, and suggests that a stock company be formed to purchase all the papers now published by the Brethren, and make of them one and publishing concern at some central point. This publishing house should have a good railroad centre, and where

every facility for good and rapid work is afforded. Chicago is a fine point. It might be thought best to locate where there is a church, but this we think not one of the essentials. Transportation on paper, printing material, etc., is an important item, and by locating in Chicago all this could be saved. It may be argued that rent is too high there. True, rent is high, yet the savings in freight and express will more than counterbalance the rent, and besides the mailing facilities are very superior there. But we will submit to the decisions of a committee which would necessarily be chosen to locate the institution.

Our idea is, that 1000 shares of \$50.00 each should be sold, and that the Brethren generally should subscribe to this stock. Holder of stock would be entitled to as many votes as shares held by him. The Stock-holders should elect Trustees, and these Trustees appoint editors and Business Manager, and have a general oversight of the Publishing Business. These Trustees should be amenable to Annual Meeting, and be men sound in the faith and established in the doctrine of the Lord Christ. The term of trustees should be limited as also of editors and business manager. Of course in this brief outline, many details cannot be noticed. These would necessarily come up at a conference of the proprietors of the papers.

Now that the charge of selfishness may not be lodged against us, we respectfully submit to our readers this, our willingness to abide by the work of the trustees. If we are relegated to the farm, or school-room or the work-shop, all will be well. If on the other hand we be given a position on the new firm, we shall be contented. What say our readers on consolidation? The interests of our readers shall be protected if we do. Shall we go into it? If, however, we fail to consolidate, please remember that we shall go on as we have been doing, with the hope of growing in grace and the knowledge of the Truth. M. M. E.

OUR TRIP TO MISSOURI.

HAVING a few weeks leisure, we concluded to visit a few points in Missouri, hence, in company with Bro. Aaron Warble, of Lanark, and Mr. Henry Stover of Polo, we left Lanark at 3 P. M., Aug. 16, and without change of cars, reached Kansas City the next morning at ten. Part of the day was spent viewing this thriving city of the West. It was the warmest day we had experienced this season, causing us to suffer considerably from the excessive heat. The roads were dry and dusty the dust at times flying most furiously.

At 3:30, we started for Lexington, Mo., on the narrow gauge road running from Kansas City to that place. The ride was not so pleasant on account of the heat and dust, otherwise it was rather amusing at times. We do not hesitate to say that the conductor was the

most accommodating gentleman of the kind we ever met. As the train came in sight of some cozy country residence, the children would start for the road with all the energy they could command. Presently the train would stop and let their mother off. On we would go a few miles and suddenly stop at some cross road to let a passenger off or take some one on. This thing was repeated until it finally became a little amusing. We concluded that if we lived in Missouri we should certainly want to live near this road; for it would then be as easy to get on and off the cars without going to the depot.

From Lexington we passed on to Brownsville, Saline county, after night, being could see but little of the country. The next morning found us on our way to Eld. D. L. Williams', six miles out in the country. We had come to look for Saline county, and some of the curiosities in it, so Bro. Williams gave us to understand that he was at our service, and took special pains to show us all we wanted to see. We first visited the noted Salt Springs, four and one half miles from Brownsville. There are two large springs of salt water, as salty, we presume, as the ocean itself. The water, rising in a trough from the springs, looks clear as crystal. It runs into a large pool used for bathing purposes. When in the pool it looks blue like the ocean, and affords one of the most delightful and refreshing baths we ever enjoyed. It is said to be as refreshing as the waters along the sea shore. A large engine, at this point, forces the water of these springs through a five-inch under ground pipe, one-four miles to two large bathing pools near Brownsville, where the noted Sweet Springs are located. Here we enjoyed another bath of the salt water, still more refreshing than the one at the Salt Springs a few days before. At this point is a large health institution which seems to be doing a good business. The waters of the Sweet Springs possess rare virtues for the healing of the sick. It is an excellent point at which to locate a Health Institute for the benefit of members and others afflicted, who would like to attend a properly conducted institution having access to the best of mineral waters, and salt water bathing pools. Were we in possession of the necessary means for this purpose, we certainly would do something in that direction. We also visited other points of interest, of which we would like to speak but time and space forbid.

We found the country in the midst of a most severe drouth—the most severe, it was said, for many years. Much of the late-planted corn was dried up so that it will make little else than fodder. Corn that was planted early, and properly cultivated, is doing well and will make a fair crop.

In this country we found some good land that would prove profitable to the owner next any season, and we would advise Brethren seeking homes in the West, to give Saline county a good look. We chanced to visit it at a most unfavorable time.

While there we preached twice for the Brethren, and had the best of interest at both meetings. The membership is not very large, but earnest, and very anxious to have members locate among them and build up the church. Bro. Williams is an earnest minister, fully consecrated to the work, and at present devotes much of his time to the ministry.

We next visited Plattsburg, about one hundred miles North of Brownsville, and were immediately taken into hand by Mayor Linsey, who took us into the country two miles and a half to visit the Plattsburg Mineral Springs, which are also said to possess rare healing properties, at least the use of the waters has effected some most remarkable cures. The surroundings did not just suit my eye for a Health Institute, nevertheless the healing virtues of the waters, properly used, struck me as possessing commendable merit. We were then taken one mile to the Peerless Springs. These have pleasant surroundings and water much the same as the Plattsburg Springs. These springs are visited by hundreds of afflicted people who receive great benefit from the use of the waters. We would like to live near these springs in order to enjoy the occasional use of the water.

We spent the night with Eld. D. D. Sall, who resides one mile from town, pleasantly located near the Brethren's meeting-house. We found him hopeful and full of zeal for the Master's cause. The next day was spent looking at the country, and a few hours with Bro. E. A. Orr, a minister and an earnest worker in the cause. By occupation, Bro. Orr is a school teacher of good reputation and scholarship. He has it in his power to do much good for humanity. The night and next day were spent with Bro. Joseph Shoemaker, who has the reputation of being the best farmer in North Missouri, and I doubt if you can find a nicer and better arranged farm in the State of Illinois.

We like this part of Missouri, and believe that the land is just as good as that in Illinois. Besides they have plenty of timber and an abundance of stone. Much of the corn here had been cut short by the drouth, but those who planted early and cultivated properly, will have good crops. In fact we believe that the entire State of Missouri will this year raise enough to do her and a little to spare.

Our stay was too short to have any meetings, as we could give no notice of our coming. We would have been pleased to visit several other points, but our time was limited and we were compelled to return home. It was also too hot to travel with anything like comfort. When we reached our home at Lankar we found vegetation in a very refreshing condition.

We should be pleased to spend several weeks among the churches in Missouri, but cannot do so at present, but hope to do so sometime in the future.

J. H. M.

THE living Christian finds grace sufficient for all the duties of life.

FROM J. W. STEIN.

FROM a letter written at Vienna, Austria to his wife, we glean the following from our brother J. W. Stein. We have daily looked for something from him for the BRETHREN AT WORK, and we are inclined to believe he sent communications and they are lost:

"Expected ere this to have something for B. at W., but owing to my condition, was only able to gather the outlines of my travel and thoughts, and must post from the preparation of my M. S. for the future. Time forbids any attempt to describe my short visit and its attendant circumstances, etc., in London, Paris, Berne and Vienna, at present. Suffice it to say that the whole has been attended with much very highly instructive, edifying and entertaining, the account of which I will reserve for my more general correspondence.

I stop here a few days en route for Constantinople—at which point I may be addressed from America—as I am particularly anxious to know something from personal interview and correspondence of the people, religious customs, etc., of Turkey and Asia Minor. How much time I shall spend in Eastern Europe, it is impossible to say. Will probably defer my visit to Asia Minor until I reach Athens and cross the Archipelago to Smyrna unless the intense heat of the season compels me to abandon my Southern enterprise or defer it until September.

J. W. STEIN."

THE *Church Advocate* contains some very able and interesting articles on "Tobacco Slavery." They are written in moderation, and present some of the best reasons we ever heard why the use of tobacco should be discontinued by all men and Christians in particular.

THE "Church of God" Society is laboring to open and carry forward a college at Findlay, Ohio. The citizens of that place have contributed \$25,000, towards the institution, and the members of the church are asked to raise \$75,000. With \$100,000, they should be able to put up very good buildings and start a first class school.

LAST week we noticed the reply of White Thunder to Secretary Kirkwood in reference to pitying the Ponca Indians. On the afternoon of the 29th ult., on our way to Lankar, we had the privilege of seeing the great chiefs who had been to Washington, and were returning to Dakota. There were eighteen of them, and better specimens of the "noble red man" perhaps could not be found. All were large, muscular, hardy, well-developed men, fine features, and intelligent looks. There was very little savagery in appearance, unless it was Crazy Horse, who seemed somewhat sullen. Red Cloud is not a ferocious-looking fellow, but

appears homely and intelligent. Among them were the chiefs of the Sioux, Omahas, Poncas, Winnebagoes and others. Of course at all the stations they attracted the attention of many, and men, women and children crowded into the car and passed through it to see them. What a pity that these fine-looking men have not been brought under the benign influences of civilization in its brightest aspects. But they cannot find the great usings so long as they are surrounded by speculators and border desperadoes—the enemies of true civilization and religious culture.

THERE must be a difference between Christians and the world, in the whole plan of life. How are we to maintain this difference? Will it not be harder to maintain it without conspicuous and recognized peculiarities than with them?—*Primitive Christian*.

Truly, beloved brother; and here is our hand to help you maintain them, from faith on through to the end of every item in the Christian system. A holy life will express itself in a divine form; and the divine form is not of this world. Let no man be deceived by thundering appeals to the Gospel. Too often the appeals consist of noise only. "The light of the world" cannot be extinguished with the breath of a Korah.

By some means, unaccountable to us, the request of our last District Meeting that each church in Northern Illinois should contribute \$25.00 for missionary and general purposes, was omitted from the published minutes. We call attention to this, and trust that each congregation will not delay to contribute, that the same may "be ready as a matter of bounty, and not as of covetousness" (2 Cor. 6: 5) when the servants of the Lord have need. To our beloved brethren we cheerfully say "know the forwardness of your mind" how that heretofore you have been ready to do every good work, and "your zeal hath provoked many."

If Christ were to come upon this earth personally and say to his people, "Beware of false prophets, which come to you in sheep's clothing," some of his disciples would likely tell him that he talks too much "order," etc. What! "sheep's clothing?" This sounds as if the clothing of the sheep were different from wolves, bears, owls and bats! O how they would beg Christ to put away the dress of the sheep so the dear sisters who are without might come in! The sisters without—who are they? But He insists that "false Prophets" will come in sheep's clothing—a dress that is respectable enough even for ravenous wolves when they seek to devour the sheep. Beware of false prophets!

FOUL men are dead all their lives.

MISSIONARY WORK.

BY JAMES M. NUTT.

ALL the readers are aware that there have been a great many theories, methods and plans on missionary work, presented to the Brotherhood for consideration; but there is a plan that has not received due attention, and it is a plan that I consider of great importance.

There has been some writing upon this subject, but I do not think that it has received sufficient thought. Yet the object of this article is not so much intended to awaken the thoughts of the reader on this subject, as it is to inform and advise. I only wish to draw attention to this, that our aid more able writers may present their ideas.

I believe that a great deal of good could be done if each member would carefully preserve every number of his church-paper after reading it through, and if it is thought that morning could be done in some other locality than in their own, the papers should be sent to friends to be distributed among people out on the frontier where they seldom hear the Gospel preached. I think this would be a very good plan, and the cost little or nothing.

Perhaps it is remembered by most of the readers of the B. at W., that there was an article, in No. 8, written by sister Emily R. Stoffer, about this branch of missionary work. When I saw that article I thought it to be a subject of importance. I sent ten copies of the B. at W., to be distributed among the Mormons. I received a response from there not long since. George E. Jayne, the missionary of that place, expressed himself very thankful for them, and said that he could use all that I would send him.

Though I consider the conversion of the Mormons to be of great importance, yet I believe that there are other people in the United States whose souls are just as precious as those of the Mormons, and there are other places where our church-literature will have a better effect, and will do more good. If we had brethren out there among the Mormons to teach the faith and doctrine as it is set forth in our church papers, it would all work together for good; but when our church-literature is sent out there to be distributed among the Mormons by the missionaries of the Methodist Episcopal church, we are inclined to think that the doctrine of the Brethren, that is taught by our church-papers would be more than counterbalanced by the doctrine and teachings of Methodism. But do not understand me to say that those people had better remain where they are and practice polygamy, than to become members of the Methodist Episcopal church. I believe that they are doing a good work there, as far as they go; but I do not believe in helping them in their way of teaching. If we want to do anything there, let us send brethren, and send them all the church literature they can find time to dispose of; and while we are trying to persuade them to abandon

their so-called religion, let us also teach them the religion of Jesus Christ. Yet I believe we had better send our papers out there than to burn them up or otherwise destroy them.

But I believe that there are other places in the Brotherhood, in which more good could be done by the distribution of tracts and papers. And I should think this plan to be the most efficient in towns or cities where they could be distributed without so much inconvenience. I am satisfied that if our dear young brother of St. Louis, or any other part of the Brotherhood, would apply for church-literature, through the Brethren's periodicals, many would cheerfully hand the call and respond.

I would like to hear from the editors, or any other brethren, upon the subject sometime in the near future; because I consider it as one of importance.

"FEED MY SHEEP." John 21: 17.

BY P. C. MYERS.

WE find in the Word of God, the followers of Christ or the church, frequently compared to sheep. 2 Sam. 14: 17; Psa. 74: 1; 79: 13; 85: 7; 100: 3; Mic. 2: 12; Matt. 5: 24, 25; 32. John 10: 2. Pet. 2: 25, etc. Christ speaks of himself as the "Good Shepherd." John 10: 14. Hab. 13: 20. He also appointed certain of his followers to act as assistant shepherds, exhorting them to fulfil earnestly and carefully their duties in this capacity. 1 Pet. 5: 2. Also, speaking of the reward at the coming of the Chief Shepherd, 1 Pet. 5: 4. I suppose this figure is so frequently used because the people were acquainted with the habits of sheep and the duties of shepherds. Early in the world's history, we read of keepers of sheep, shepherds, etc. Gen. 4: 2, speaks of Abel as a keeper of sheep. The Patriarchs were shepherds. Gen. 13: 5. 1 Sam. 19: 11.

The duty of the shepherd is to seek good pasture for their sheep. 1 Chron. 4: 39. To number them. Jer. 33: 13. To watch over them. Gen. 13: 40, Luke 2: 8. To defend them. 1 Sam. 17: 34, Amos 3: 12. To cherish the feeble. Gen. 33: 13, Psa. 78: 71. To seek the lost. Eze. 34: 12, Luke 15: 4.

If then, the welfare of the flock depends so greatly upon the vigilance of the shepherd, how sad must be the condition of a feeble little flock, if left without a shepherd. Having no one to seek for them good pasture, how easily and almost unconsciously might some of the flock stray into forbidden pasture and eat the food which would be as poison to their souls. Without one to number them, how easily might one absent himself from the fold, and perhaps no one would miss him, and as there is none to watch over him, who is to warn him of dangers which beset his pathway, or seek for him if lost? Who is to defend a flock without a shepherd, from wolves and lions? For we are indeed as sheep in the midst of wolves. Matt. 10: 16, Luke 10: 3.

What shall become of them when "dogs" shall compass them about? Psa. 22: 16, Phil. 3: 2.

A little flock of Christians, feeble and weak, yet striving to do what lieth in their power to further the cause of Christ; working alone taint for need of spiritual food, becomes, perhaps, somewhat despondent after a time, and the arch-enemy of souls who is ever on the alert seizes this season of weakness to sow in their midst some little seeds of discord. This seed is so small it can hardly be noticed, yet as there is no watchful shepherd to pluck it from the pasture and cast it out, how rapidly it takes root and grows to be a mighty tree bearing fruit described as "Unrighteousness, Maliciousness," etc. Rom. 1: 29. Surely the flock if left to itself will be scattered and perhaps destroyed and utterly lost. We trust ere long our Lord will send a vision to some of the brethren as he did to Paul, and that some one may be influenced to "come over into Macedonia and help us." Acts 16: 9.

St. Louis, Mo.

GOD OR MAMMON.

THERE is nothing more esteemed than the idea of gaining the esteem and good opinion of the world by familiarizing ourselves and mixing often with it. The more the world sees us, the more it will hate or despise us. It hates us from the instant it feels that we will not put up with its manners. Let us very rarely have anything to do with it, and we shall appear in its eyes with greater dignity, and be treated with greater respect. Let us attend to every due and proper call which the world may justly require of us, as well as all the demands of charity and good works, but let us always conduct ourselves as the ambassadors of Christ, as in some sense filling his place. It is then only that our character, under the grace and providence of God, will be to us a safeguard against temptation. But if we seek the world, we must conform to its tastes and its manners. We should be badly received on the pleasure ground were we to carry there that holy gravity which should never forsake us. We should derange its pleasures, disconcert its liberty of speech. We should be an intolerable burden to it. Our presence alone would be horrible, and it would say to us as the enemies of holiness say of the righteous man in the Wisdom of Solomon, "He is grievous to us to behold!" There is no alternative. We must die in the world or partake of its spirit. We cannot serve God and mammon.—*Dr. Coke.*

THE believer is like a light put on a cork and put out to sea, and there, in the midst of the ocean, it is preserved. Wonderful as it may appear, the light cannot be extinguished—it is invincible. There is not a greater sight in the world, than to see how religion is upheld in the hearts of God's people.

GRATITUDE is the music of the heart when it chords are swept by kindness.

Our Bible Class.

J. S. MOILER, Editor.

All communications for this department, such as queries and answers, should be addressed to J. S. Moller, Editor, Henry Co., Mo.

Does Gen. 4 infer that Cain and Abel were the first-born of all living? If so, who was his wife? MARY C. NORMAN.

Will some one please explain 1 Cor. 11: 24-32? Why are women to keep silence in the church? Should they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Bro David Moore wants to know whether there is more Scripture for an organ in a family than to dance.

Will some one please give the Scripture where it is said that man has an immortal soul, or it is said man has any immortality before the resurrection? A man has got immortality, why is he exhorted to seek for it? Rom. 2: 7. A. B. CRESING.

THE SEVENTH DAY THE LAST DAY OF THE WEEK AND OUR CHRISTIAN SABBATH.

I FEEL satisfied that I can convince the intelligent reader, that the Christian Sabbath is the seventh day of the week and the last day of the same.

To prove that we are correct, you will multiply 5884 years by 365 days and you will have 2,146,060 days. Then the fourth of 5884 years = 1471, which are leap-year days; added together, then divide by seven, and you will find that the remainder, five, indicates the number of days of the week that the year goes out on. Now the remainder five shows that the year 1880 of the Christian Era went out on Friday, and the first day of 1881 is Saturday.

I find by this rule, and rule of the grand cycle of twenty-eight years, which keeps time in years with as much accuracy as a clock, the Jews lost the 7th day, (I suppose when Joshua commanded the sun to stand, and the earth obeyed, counted that long day for two days, which would make Saturday the 7th day.)

The Savior restores to the world the true 7th day by rising upon the seventh day, by rising upon the Jewish Monday, which really was the seventh day and the last day of the week, as the Lord God had ordained it in the beginning.

At some future time by the help of the Lord, I will give you the grand cycle with grand leap-year at the hand and figure 28, which only occurs once in 28 years. Yours Truly, C.

FEAST.

FEAST is a word our brethren often use in a sense that the world does not acknowledge. In writing of a communion, they call it a feast, probably meaning it as an abbreviation of Leviticus. But the world does not take it in this way, and understands a feast to mean a sumptuous entertainment, a carnival, a place where eating and drinking is done to excess. No wonder we are accused of committing a solemn mockery, when we claim to celebrate the suffering and death of our Savior with a feast.

We are to let our light so shine that men may see our good works and be constrained to

glorify God, and we desire that many may change from nature's darkness to the true and divine light; therefore it is highly necessary that we appear to the world as we are and that we make no wrong impressions upon them concerning our ordinances.

While we are in the world, we should use worldly terms to express our ideas, but we should be careful to use them in the same sense the world uses them, and to convey such ideas as custom has established they should convey. Brethren, if you must call a communion a feast, tell us how to reconcile the difference between the English definition of feast, and the sacred ordinance of communion.

D. E. CRANE.

From the Bible Banner.

THE MARK OF THE BEAST.

What is the mark of the beast?

I THINK the mark of the beast is hatred to God and the Lamb; while love to God and the Lamb is the mark of the Father. Rev. 14: 1. "Now if any man worship the beast and his image and receive his mark in his forehead or in his hand." Rev. 13: 14, 15, 16. Here is the interpretation of 13: 9, "in their right hand or in their forehead."

Now read Rev. 17: 5, "And upon her forehead was a name written, 'Mystery, Babylon the Great, the mother of harlots.'" Now bear in mind there are two mothers, one is spoken of in Gal. 4: 26, or the mother of all the true believers; also Isa. 2: 2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and it shall be exalted above the hills; or above all the earthly powers in the last days."

So we can look for God's power by judging to bring about a destruction of all "Babylon," or "the mother of harlots," church. Now man creates man's discipline, man's church; man's marks for man's orders, the Odd Fellows, the Free Masons, the Catholics, the Spiritualists, are all marked with the sayings of man, but not the "thus saith the Lord."

Now God's works, Jesus' truth, the true Bible, the mark of Jehovah, the true marks of love, Jesus the lamb of God, in us the hope of glory, are not these God's marks?

THE BIBLE.

THERE are four grand arguments for the truth of the Bible. The first is the miracles on record, the second the prophecies, the third the goodness of the doctrine, the fourth the moral character of the penman.

The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, the moral character of the penman from divine purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God.

The Bible must be one of these things, either an invention of good men, or good angels; or a revelation from God. But it could not be the invention of good men, or angels, for they neither would nor could make a book

telling him, at the same time saying, 'Thus saith the Lord,' when they knew it all to be their own invention. It could not be the invention of wicked men and devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity.

The conclusion is irresistible. The Bible must be given by divine inspiration.

CLEANLINESS NEXT TO GODLINESS.

IT is supposed by many that these words are to be found in the Scriptures, and often very intelligent writers have alluded to the phrase as if it were of Bible origin. In Chambers' 'Book of Days,' the second volume, page 26, in an article on Rowland Hill, the following is attributed to that noted preacher: "God Mr. Whitfield used to say, 'Cleanliness is next to godliness.'"

The greatest victory gained by mortal men are those which cost most, those which are achieved on hard fought battle grounds. That which costs little is generally without much value. A life for Christ without sacrifice, and even suffering, is a tame, worthless thing. If we suffer with Christ, we shall be glorified with him.

Do doubts rise up and confront you? Is the pathway dim and uncertain? It is because your life is not what it ought to be. You have not done well what has been given you to do. Duty has been neglected, and you have been going in the wrong way. Come back into the full sunlight of God's truth and your doubts will all be gone. Try it and be convinced.

Removing the sandals was as much a sign of respect, as removing the hat is now. The Almighty was unwilling to speak to Moses, until he should remove his sandals. The signs and the conveniences of his daily work must first be laid aside. Even a visitor left his sandals at the door. Let our worldly-minded thoughts, and our secular-colored words be left out of the divine presence.

THROUGH all these centuries Christianity has been steadily advancing. The kingdom of the Crucified One, founded on his death and not supported by armies, overcame all obstacles and invades every nook and corner of creation. You tell me this religion was ordained by a new illiterate fire-brim man? If so, whence its power? It is from heaven and God is its author. To account for it in any other way is folly and madness.

A Delaware superintendent gives a noteworthy example of regular attendance at Sunday-school. He says: "In the Sunday-school of which I am Superintendent, there is a little girl fourteen years old, who has attended promptly every Sunday for seven years with only two exceptions, one of which was on account of sickness, and the other was absence from town, and on that Sunday she attended a Sunday-school in the city where she visited. So that really she has only been absent from Sunday-school one Sunday in seven years."

Correspondence.

From C. H. Balsbaugh.

M. M. E., Dear Brother:—

I think of you often. Your work is a great life-waster, and yet a grand life-conservator for a higher and eternal sphere. God overshadow our faithful editors with His power, and make them "mighty to the pulling down of strong-holds."

May you gloriously realize the fullness of grace treasured up in Philpp. 4: 19. Remember, beloved, it is God who supplies, and it covers "all your need," and it is according to his riches in glory by Jesus Christ." It would be enough to make a poor mortal crazy with ecstasy did not "the Holy Spirit help our infirmities," and maintain our equipoise. Let us have only one thought in, one aim, one joy—how to "walk worthy of the Lord unto all pleasing." May the constant beholding of the cross and the crucified fire our hearts evermore with the one motive to glorify him who died for us.

Committee Work.

I left home on the 1st day of Aug., en route for Ashland, Ohio. At Urbana I joined brother J. N. Kaufman, and at Man field brethren E. Eby and I. J. Rosentger swelled our number, making the committee to Ashland City complete. Arrived at Ashland at 9: 15 P. M. Lodged with my old friend John Willis.

Met in council the 3rd, and completed our work on the 6th, with apparent satisfaction to the church. We were under the painful necessity of relieving brother S. Z. Saarp of the eldership. Insert this for the special information of the last Standing Committee.

Left Ashland the 6th at 8: 40 P. M. Missing connection at Pittsburg we were delayed nearly twelve hours. And taking the night train we could not reach Berlin, Pa., there being no train on the Berlin Branch, hence we passed on to Meyersdale.

On the 8th were taken to Berlin by private conveyance. Were cared for during our sojourn in Berlin at the home of H. R. Holsinger and his son-in-law—Nowag.

We completed our work in the Berlin church on the 10th. The result of this meeting was the reparation of H. R. Holsinger from the Brotherhood. The few members of the Berlin church present did not accept of our report; there being only forty-seven members present of a membership of one hundred and fifty. It may be said in this connection that all the members present from other congregations, who are in favor with the general brotherhood and expressed their mind in my presence, were satisfied with the work of the Committee.

Was conveyed to Meyersdale same evening; and on the 11th boarded the train for Huntingdon, Pa., where we (E. Eby and I) arrived at 6: 45 P. M. and were met at the depot by brother J. Quinter and conducted to his home. Enjoyed good rest.

Remained in Huntingdon over Sunday. Enjoyed the hospitality of other families; among them the Clarke family, of which our esteemed sister Wealthy Clarke is a member.

Met with an infant singing class in College

Chapel, of which sister Ella Brumbaugh is teacher. There were eighteen small children in this class. This is a good work, sister; persevere and you will reap your reward.

On Sunday morning met the Sunday-school. An interesting Sunday-school. I didn't note the number of scholars, but I think there were seventy, besides visitors.

Had meeting at 10 A. M. and 7: 30 P. M. Very good attention, but audience small for a city with a population of 4177.

On Monday visited the "Orphans' Home," being especially interested in the interests of this unfortunate class. They have nine inmates. May God bless the work.

On the 16th, in company with Bro. J. Quinter, boarded the train for New Jersey. Reaching Lancaster City we were joined by brethren D. P. Saylor and R. H. Miller, and reached Ringoes, N. J., in the evening. Were met by brother I. Paulson, who took us to his hospitable home and cared for us.

On the 17th met the church in council. Found the members well represented, and interested in the work before us. Had a pleasant meeting. Closed with general good feelings. Report accepted by all but two members present.

Arrived at Johnstown, Pa., on the morning of the 21st. Was taken to the large Horner meeting-house. Had a pleasant meeting. Dined with brother John Scray, an old deacon of this (Conemaugh) congregation. Lodged with Bro. Solomon Benschhof, elder of the church.

On the 22nd met the church in council, and closed our work here on the 23rd. Affirmed the work of the former committee from A. M. of 1880, as far as the church permitted us to examine it, and being the second committee from Annual Meeting on the same case, our decision was final.

At 4: 30 P. M., boarded the train at Johnstown for home. Arrived at home the 24th at 9 P. M. Found all in usual health. Our son who was sick, had gone to his work again.

And now I express my thanks to the many dear friends who bestowed their kindness, and cared for us so tenderly while on our journey.

On this journey, I traveled 2,800 miles. Enjoyed good health all the time of my absence. And in view of God's tender mercy and care for me, I can truly say, "Bless the Lord, O my soul, and forget not all of his benefits. Yea all that is within me bless his holy name."

The weather continues very dry and hot. The corn is literally dried up. Many fields will not yield one bushel of good sound corn to the acre. Old corn is held at seventy-five cents per bushel. Some wells have gone dry. Water in places is becoming scarce. But in love we trust.

JOHN WISE.

Mulberry Grove, Ill.

A Grand Funeral Display.

On Sunday, Aug. 21st, a Mr. Allen Smith, commissioner of Koscisko Co., Ind., was buried in Masonic order. I was there to witness the scene, and never in my life felt more mortified and disgusted. A funeral discourse was delivered by a Methodist minister, which was well calculated to suit the occasion. The subject was, "True moral courage and a strong

heart." I had no objection to the funeral discourse, but after it closed; this was a performance, which made some of the weaker sex shudder, leaving the house and saying, "Ain't that awful?" having reference to four brother Masons standing and crossing the coffin with their swords while a short prayer was offered. A man who had been in the late civil war told me he was strongly reminded of the scenes in the South, where bloodshed was the order of the day. Then quite a number marched, two by two, to the cemetery, and we were reminded of Catholicism, in their way and manner of burying the dead. With the crosses hanging about their persons, made the writer wonder if this could be a little horn of that old Roman power rising up in America to cause trouble amongst God's children. And the most of all, at the closing exercises they all at the same time repeated the Lord's prayer. Among them were infidels and skeptics. Oh what mockery. Consistency, where art thou? Since the funeral I wondered whereunto this would grow and what would become of our nation. My dear brethren and sisters, let us strongly warn our children against the evils of secretism. M.

From John Dunlap.—It is very dry; but the most of corn will make a pretty fair crop, notwithstanding the drouth. Wheat was very poor; oats, fair; not very many potatoes. We are having very pleasant weather. Health in general good, with the exception of a few cases of diphtheria and whooping-cough among the children.... We were blessed with the privilege of meeting with the dear brethren and sisters in church council on the 20th, where we made the necessary arrangements for a Love-feast. It will be held at brother John Hollars', Midland, Colfax Co., Neb., commencing the 7th of October and continuing over Sunday.... There is great need for more laborers here, as the harvest is great and the laborers are few. Therefore we trust the Lord may send more laborers into his harvest.... There are a great many people here that don't seem to think of anything but getting more of this world's goods. They don't seem to realize that they will have to leave all when the great Master calls for them. We desire an interest in the prayers of all our heavenly Father's children.—Bell Creek Church, Colfax Co., Neb.

From A. B. Holl.—B. at W.: May we ever give you a hearty welcome, and hope your weekly visits will bring us the only true principles of law and spirit and life of our Savior Jesus Christ.... We are moving along slowly here at the so-called Beech Grove church with some opposition of worldly nature, consisting of fashionable dressing. Oh may the time speedily come that the outward adorning may be more according to the teachings of Jesus.—Madisonburg, Wayne Co., Ohio.

From A. W. Reese.—The little flock comprising the Warrenburg church is in peace, union, and love. We are deeply grateful to the Great Head of the church for all His goodness and love to us. New members are being added by brethren moving in among us, and

the prospects are encouraging that this little vine planted in the wilderness and watered by the hand of God may be instrumental in bringing many sinners out of nature's darkness into the marvelous light of the Gospel.... On Sunday, 14th inst., we baptized one dear soul into the communion of the church. Hope that others may be led to follow her example.... We have good congregations at all our meetings. The people are attentive to the preaching of the Word, are respectful and decorous in the House of God, and seem interested in the Brethren's doctrine. We have had considerable help from the ministering brethren of the Mineral Creek church; and altogether we feel much encouraged in the good work.... Brother Jacob H. Crauthamel, from Hatfield, Montgomery Co., Pa., has recently purchased a fine farm of 360 acres in our neighborhood, three and one-half miles south of town, and a mile and a half south of our meeting-house. Brother Jacob gave \$1300 per acre for the place. It is the same place mentioned in the "Macedonian Cry," and is decidedly a bargain.... We, like other sections of the U. S., are now suffering from the effects of a protracted drouth.

From E. W. Flory.—The weather has been very dry for some time. The church bags have injured the corn crop very much. They and the dry weather have cut the corn crop down to one-half or less. Wheat was light; oats and flax and grass quite good; early potatoes, good, but late not so good; fruit crop rather light, but plenty for home use. Spiritual crop rather light so far this Summer, but we feel to thank the good Lord for what we have. I feel rather more thankful for the light crop of the fruits of the earth than when we have a full crop, for we can see our nothingness more.... The B. at W. still comes to hand. I am better pleased than ever.—*Willow Springs, Kan.*

From Landon West.—Visited Fairview church, Fayette Co. Had council meeting, and preached twice. Then went to Frankfort, Ross Co., and preached three days and nights for the colored people, and baptized one sister. Should have staid a week longer, as others now say, they will come too; but I could not stay. On Thursday, Aug. 11th, went West to Lexington, Highland Co. At 5:30 P. M. of that day solemnized the marriage of a young ministering brother, Lindley A. Davis and sister Emma Moberly of the family of brother John Ockerman.... From here I went east to Athens, Ohio; and was met by brother Henry Coats of Meigs Co. who took me to his home sixteen miles away. With the people here I had eight meetings, and all seemingly of interest, although at times I was very unwell. I am now this far back to the work at home, and it is all work here.—*Greenfield, Highland Co., O.*

From F. B. Wine.—About eighty years ago the church of the Brethren was organized at Boon's Creek, Washington Co., Tenn., with nine members. The first speakers were Bowman and Crouse. They held their meetings in their dwelling-houses for several years after they were organized. About the year 1834, the first meeting-house was erected on Knob

Creek, which is still standing, and has a membership of about seventy or eighty members. From Knob Creek church eighteen churches of the Brethren have sprung up, and now the East Tennessee District numbers 2,000. Pleasant Hill church (from which I write) was built in the year 1850. They organized with twenty-three members. John A. Bowman was their pastor, who was shot and killed at home during the late war. The church now only numbers sixty members, and should be noted for its quietude. But had we better not be quiet and doing nothing, than judging one another? for when this is laid aside all is in harmony. And if we all were to look more inward and pray for the conversion of sinners, would it not be more acceptable in the sight of God? Our Love-feast will be held at Pleasant Hill, beginning Sept. 17th. The District Meeting of Tennessee will be held at Knob Creek church November 4th, 5th, and 6th.—*Bountville, Tenn.*

From J. Mongold.—We had our annual vis. last week and our church meeting on Saturday 20th. The church was in peace and union as far as I know. Have several applicants for baptism which will be attended to shortly. The funeral services of Jeremiah Rigglemon's son, who departed this life some time ago, will be preached at our school-house. Our Love-feast will be held Oct. 4th.... I long to see more accounts from brother Stein in Europe.... The corn crop will be cut very short.—*Mountain Home, W. Va.*

From Daniel Whitmer.—Dr. Flowers and wife, of Grand Rapids, Mich., have just closed a very excellent course of nine lectures in our meeting-house, on the "Cause and Cure of Disease," "Character," "Evils and Remedies of Tobacco," "The Physiology of Immortality," and a Future State." The brethren, sisters, and neighbors have generally attended, and as far as we can judge, they were well pleased with the lectures. As the Doctors intend to visit Elkhardt, Goshen, and other places for the purpose of giving these lectures, we cheerfully commend them to our brethren and sisters, believing they are worthy of their confidence and respect. They came to us fully endorsed by elders, deacons, and members of our church fraternity in Michigan, and we are glad to say the Doctors have fully sustained the recommendation since their arrival among us. Go and hear them and learn how to live healthily. You will be greatly benefited, as "Knowledge is power."—*South Bend, Ind.*

From William Edgecomb.—We met in church council at Sunnyside on the 6th of August for the purpose of doing work in the house of God, and there we met with that unruly element that is among the brethren. There was a bishop present that said he could not give his consent to expel a sister that wore a plain hat. Considerable was said, and the voice of the church was taken whether we would stop this disorderly movement or not, and a large majority of the church said "Stop it at once." It seems that the brethren and sisters, or the majority of them, are in favor of the order of the brethren, and that nearly all of this church is willing to stand to the de-

cision of the Annual Meeting, and we are glad that it is so, as we think and do believe that it is the Annual Meeting that holds the brethren together in government, and we do think that it is right, and believe that we should live up to the counsel of our brethren who have fought hard for plainness. The Gospel holds forth plainness, and Christ and the apostles taught plainness, and said that we should be a "peculiar people" from the world. So if we are the true followers of Christ we certainly must be so that we can be told from the world wherever we may be. I, for one, feel like living up to the order of the church, and think that it would be well for all of us to do the same, as we all promised to, when we came to the church. Let us all look well at our own words that we have prom'd before our God. Will he not hold those prom's against us if we do not come up to them?—*Parsons, Kan.*

From A. Hutchison.—Brother Jacob preached his introductory discourse at Centerville, Mo. He had undivided attention from his audience. Brother Jacob comes to us bearing a good name, which is better than great riches. We are glad to welcome him and his kind family to our field of labor. And while the church from which they came will doubtless feel the loss, we trust the Lord's cause will be greatly benefited in this country. The ordeal through which they must pass, coming to a new country in the heat of Summer, will no doubt be pretty hard on them. But up to this present, they are braving it a storm of heat as well as could be expected. We are having an unusually dry and hot August. We welcome them to our ranks (1) because we believe they mean to work for the maintenance of Gospel principles, both in their life and in their teaching. (2) Because of Bro. Jacob being in the full ministry, for we need many such, and we need only such as will be true to the interests of the church.—*Centerville, Mo.*

From Northern Indiana.

We, the Brethren of the Home Mission Board, elected by our last District Meeting, have this day met and organized, by electing Daniel Shively, Foreman; John Nusbaum, Clerk; John Arnold, Treasurer. The first proposition was to urge every house-keeper of the Northern District of Indiana to solicit at their regular church meetings, and strongly urge the members to pay in for the Home Mission, and at once send the funds to the Treasurer, at Miford, Koeckusko Co., Ind. All calls for missionary preaching should be directed to Daniel Shively, New Paris, Elkhardt Co., Ind. Those wishing to correspond with the clerk should direct to John Nusbaum, Wakarusa, Ind.

From S. J. Peck.—Falls City church is in a prosperous condition, though some troubles arise occasionally, yet she meets them Christ-like with the Gospel as understood by the church of the Brethren. The new meeting-house is almost completed. The members are lively in the Gospel. Meetings every two weeks in the new house. Weather extremely warm, being from 90 to 108° the past two months.—*Falls City, Neb., Aug. 29.*

Tidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Mulberry Grove, Ill., Aug. 28, 1881.
Our church numbers sixty or seventy members. Have a good meeting-house 35x45. Ministers, J. Wise, J. Goodman, A. Taylor and H. Liligh. Deacons, W. Mohler, J. Liligh and G. Nevinger.

Frederic, Md., Aug. 27, 1881.
Frederic mission still progressing. Baptized one this Summer.
P. D. FAIRNEY.

Reistville, Pa., Aug. 24, '81.
About forty learners at our Sunday-school.—Prospects for more. Many parents present. Are inexperienced in the work, but by the grace of God hope to do some good.
C. BUCHER.

Peabody, Kan., Aug. 27, '81.
Eld Samuel Rainigh returned to his home here this week after an absence of three months among the brethren of Ohio and Indiana. He enjoyed his visit but thinks there is no place like home.

Panora, Iowa, Aug. 27, 1881.
Met in council preparatory to Love-feast, Sept. 9th. All in harmony. Need stirring up however. Hope we may be aroused soon.
J. D. H.

Washington, Kan., Aug. 28, '81.
Arrived on the 24th inst.; have been through the county; found seventeen members; had two meetings. The members here are isolated; no minister but strong in the faith and preserve the old, lumber law. They have agreed to hold a Love-feast the 1st and 2nd of October, to which a general invitation is extended. The members here are mostly from Berks Co., Pa., and speak the German language.
ALLEN BOYER.

Bonsacks, Va., Aug. 27, '81.
The drouth is distressing in many parts of Va. Water failing and mills standing still. Can hardly get bread in many places.
B. F. MOONAW.

Mound City, Mo., Aug. 25, 1881.
Quarterly council Aug. 10. Pleasant as could be expected under circumstances. Love-feast Oct. 1 and 2. Church in love and peace; crops very short; weather dry.
J. R. KELLER.

Lanark, Ill., Sept. 1, 1881.
Bro. Paul Wetzel of *Der Brudershof*, Grundy Center, Iowa, came to Lanark last week on business and remained until the 31st. He preached at Arnold's Grove, Sunday, 28th, ut. Lack of conveyance at Grove prevented Bro. Wetzel giving Lanark a call in the evening. It is about seven weeks since we have had a soaking rain. Vegetation is mostly dried up. Feed will be high; fruit is scarce; Bro. J. H. Moore, it is rumored, is going to move about a mile out of town, into a nice country-house which he has purchased. So Lanark will not have a dearth of preachers yet awhile.
S.

Larkin's Factory, Va., Aug., '81.
Streams and springs drying up. Corn almost a failure and prices rapidly rising. The Lord is good and knows what is best for us.
S. O. LARKINS.

Loraine, Ill., Aug. 31, 1881.
Quarterly council the 27th. All in peace and love. New meeting-house nearly completed. Communion Oct. 15th and the next day, dedication. Come and enjoy and assist in the mighty work of the Lord. Prospects bright for an ingathering.
H. W. STRICKLER.

Johnstown, Ill., August 27th, 1881.
I left my home yesterday. Came to this place yesterday evening. I have been sent here by the Missionary Board to do some missionary work.—This is a new field, where our brethren have never

preached. Meeting last night; good congregation; expect to do all the preaching in town, while here. General health good; weather dry; crops light; corn crop very short. Many people have to sell stock on account of lack of feed.

JOHN METZGER.

Covington, Ohio, Aug. 29, 1881.
Had services yesterday; attendance good, and a warm, brotherly feeling prevailed.

La Due, Mo., Aug. 30, 1881.
Three young members have recently been received into our home church, and we have reason to believe that others will soon follow. An excellent rain has just fallen, replenishing our empty cisterns and wells and cooling the heated atmosphere and giving drink to man and beast. Praise the Lord for his mercy towards us.
J. S. MOHLER.

Franklin Grove, Ill., Aug. 30, 1881.
Council meeting to-day; work all pleasant.—Three received by baptism,—man and wife and mother-in-law at the age of 82 years. May grace and peace be theirs.
J. C. LABMAN.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

ESHELMAN.—In Mt. Morris, Ill., Aug. 27, 1881, Roy Mays, infant son of our dear Bro. M. M. and sister Lizzie A. Eselman, aged 13 days.

Funeral at residence of the bereaved, and sermon by W. C. Teeter, assisted by Eld. D. E. Puce. Fine first jewel in the Savior's diadem from the Editor's family.

CONNER.—In the Indian Creek church near Marysville, Pa., on the 5th of August, after suffering about twenty-four hours from a paralytic stroke, Bro. Jesse Conner, aged 73 years, 7 months and 16 days.

Deceased was a deacon in the church twenty-five or more years, strong in the faith and an exemplary Christian worker. He was the father of Bro. Jacob Conner, minister in Coventry; Abraham Conner, minister at Mingo, Pa., and Isaac Conner, deacon in the church at Rock Creek, Whiteside Co., Ill.

His remains were interred in the Brethren's burying ground at Mingo. The funeral occasion was improved by brethren William Nice, James Harley, Henry Cassel and Isaac Kulp to a large circle of friends and relatives. J. Y. HECKLER.

BOUSER.—In the Sandy church, Columbiana Co., Ohio, July 29, David B. Bouser, aged 1 year, 6 months and 19 days. Funeral services by S. B. Stuckey and the writer. AARON SEVELY.

FIHER.—Aug. 27, near Little York, Wyandot county, Ohio, sister Margaret Fisher, aged 57 years and 12 days.

Deceased leaves two daughters to mourn their loss. Funeral services at Fair View church by Bro. J. C. McMullen from Rev. 14: 13.

JACOB HIESTAND.

SHOOK.—Aug. 25, 1881, in Cold Water congregation, Iowa, Florence, infant daughter of Bro. Daniel and sister Laura Shook, aged 6 months and 20 days. Disease, cholera infantum. Funeral by writer from Matt. 21: 16. N. TRAPP.

STAMY.—In the Maple Grove Colony, Norton county, Kan., Lizzie Bell Stamy, daughter of Geo. and Anna Stamy, aged 6 months and 20 days. Funeral services by Eld. N. C. Workman.

HOOVER.—In Appanose county, Iowa, July 28, 1881, sister Mary, wife of Abraham Hoover.

Announcements.

LOVE-FAEST NOTICES.

Sept. 10 and 11, at 4 P. M., Milledgeville church, Carroll Co., Ill.

Sept. 10 and 11 at 1 o'clock, at Rock Creek, Whiteside Co., Ill.

Sept. 13, Murren church, Morgan co., Mo. Sept. 13 and 16, at 10 A. M., West Branch, Ogile co., Ill.

Sept. 18 at 2 P. M., Cornell's, Livingstone Co., Ill. Sept. 23, at 10 A. M., Clear Creek church, Christian county, Ill.

Sept. 24, at 10 A. M., Wyandot congregation, Wyandot Co., O., at Bro. M. Ulrich's, 4 miles north and one mile west of Nevada.

Sept. 24 and 25, Burr Oak, Jewell Co., Kan. Sept. 24 and 25, Spring Creek, Chickasaw Co., Ia.

Sept. 24 and 25, Exeter church, Neb., at house of Jos. Brubaker, 7 miles north and 2 miles east of Fairmont, Fillmore Co., Neb., at 4 P. M.

Sept. 29, at 2 P. M., in the Marion congregation, Ind.

Sept. 29 and 30, at 10 A. M., Pine Creek, Ogile Co., Ill.

Sept. 30, Bear Creek, at Bro. Owen Peters', 3 miles south-west of Morrisville, Christian co., Ill.

Sept. 30 in Turkey Creek congregation, Elkhart Co., Ind. Meeting to continue over Sunday.

Sept. 30, Platt Valley congregation, at house of Bro. J. P. Moorman, two miles South of Ring City, Butler Co., Nebraska. Meeting to continue over Sunday.

Sept. 30, Stony Creek, near Nobleville, Ind. Oct. 1st, near Longmont, Colorado.

Oct. 1, at 2 P. M., at residence of William Goebe, six miles east of Scandia, Kan.

Oct. 1, at 10 A. M., Thorn Apple church, Mich., 7 miles south-east of Lowell.

Oct. 1, at 10: 30 A. M., Seneca church, one and one-half miles North of Bloomville, Ohio.

Oct. 1, at 10 A. M., River Falls church, Wis.

Oct. 1 and 2, Maple Valley church, Cherokee county, Iowa.

Oct. 1, at 2 P. M., Monroe co. church, Iowa, at residence of David Kinyery.

Oct. 1 and 2, at 4 P. M., Bethel church, Holt co., Mo.

Oct. 1, at 5 P. M., Newton Grove church, Cass co., Mich.

Oct. 1 and 2, six miles south-east of State Center, Marshall Co., Iowa.

Oct. 4, at Lanark, Ill.

Oct. 5, Sautafee church Miami county, Ind.; 6 miles south of Peru; 2 miles east of Bunkerhill.

Oct. 6, at 2 P. M., Howard church, Howard Co., Ind. Those coming by R. R. stop off at Kokomo.

Oct. 6, at 4 P. M., Pleasant Grove church, near Lawrence, Douglas co., Kansas.

Oct. 6 and 7, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Oct. 6 at 10 A. M., Logan church, Logan co., O.

Oct. 6, at 10 A. M., Springfield church, Summit co., Ohio, near Mogadore.

Oct. 8 at 1 P. M., Limestone church, (Ionia) Jewell co., Kan.

Oct. 7 at 4 P. M., Macsupin church church, Montgomery co., Ill., in new church, six miles south-east of Girard.

Oct. 7, at 10 A. M., at Panther Creek, Woodford co., Ill.

Oct. 8 at 10 A. M., Hudson, Ill.

DISTRICT-MEETINGS.

Sept. 9, Northern District of Missouri, Whitesville church, Andrew Co., Mo. Those coming by rail should stop off at Rosedale.

Oct. 4, Southern District of Illinois, Astoria church Fulton county, Ill.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6. Mt. Morris, Ill., Tuesday, Sept. 13, 1881.

No. 35.

Editorial Items.

Let nothing be done through strife or vainglory.

BRO. D. L. WILLIAMS visited the members in Bates county, Missouri, last week.

WHEN you are tempted to scold, begin to sing and the temptation will flee.

THE diphtheria has broken out in EZRAH SLIFER's family, five miles south of Lanark.

OUR correspondents in all sections of the spirit speak of the drought and continued warm weather.

GOD give thee a glorious, Christ-exalting, Christ-enjoying, Christ-unfolding 98th year.—*Balsbaugh.*

PROF. SANFORD has returned from South Carolina with a large box of zoological specimens for the museum.

THERE are thirty-three churches in the Southern District of Illinois with an aggregate of 2,568 members.

THE address of Brother John Harshbarger, after Oct. 1st, will be Girard, Ill., instead of Good's Mills, Va.

BRO. J. H. MOORE's address is now changed to Lanark, Ill. See his valedictory on another page of this issue.

SOME of our employees in the Job Department have been prostrated more or less the past few weeks by the warm weather.

BRO. D. E. PRICE left home the 9th to visit the churches in Southern Wisconsin. Bro. Jacob Delp, of Yellow Creek, accompanied him.

AT the Lake Bluff Temperance Meeting the question, "How can boys be kept from saloons?" was answered by voting to close the saloons.

IN writing up your travels in the Lord's work, please conform as near as possible to Bro. Luke's manner, as found in his Acts of the Apostles.

OUR job orders are numerous and pressing. We are turning out some fine work, and doing everything to render satisfaction to our customers.

BRO. SILAS DUBBEL, formerly of Carroll Co., Ill., but lately of Huntington, Pa., has located in Waynesboro, Pa., and gone into the drug business.

TWO persons were baptized recently in the West Branch church, Ill. There has been upwards of twenty conversions to this church during the year.

BRO. SHARP will have charge of the B. at W. in our absence next week. We hope he may treat you with fat things,—and things wherewith you may be satisfied.

WHOLE countries in Michigan have been swept over by forest fires, destroying about one thousand lives and rendering thousands more homeless and helpless.

EVERY family in the Brotherhood should have the "History of the Danish Mission—the first history of the 6th Foreign Mission of the Brethren." Price 20 cents.

A TRAIN on the Chicago & Alton Railroad was robbed fourteen miles from Kansas City on the night of the 7th. That part of the country seems to be under robber rule.

BRO. J. H. PECK took his little daughter to Indianapolis week before last. She is crippled and has gone there for treatment. He will probably move to Kansas in October.

BRO. J. S. MOHLE, under date of 8th writes: "Have just returned from a very interesting Love-feast held in the Mount church in northern part of Bates Co., Mo., near Adrian."

BRO. JOHN METZGER baptized three persons in St. Louis the 7th. Brother D. B. GIBSON has gone to his aid, and we hope the two may accomplish a good work there in the name of the Lord.

DR. H. W. THOMAS, besides having three of his brethren to aid him, has employed three lawyers to assist in his trial. Christ enjoyed no one when he was tried for not conforming to the Pharisee system of religion.

THE Western Book Exchange of this place is meeting with good success. The firm consists of W. C. TEETER, Henry DUMER, and A. W. VANIMAN—all young brethren who work hard and have considerable business enterprise.

THE conduct of the students who are now attending College, is commendable; and we trust they may continue to make good impressions upon their new friends, so that all may enjoy the bond of friendship with all joy and gladness.

WE have a number of letters from Bro. C. H. BALSBAUGH written to the saints that will find space in B. at W. as soon as possible. Will the good friends exercise patience, and give time for the appearance of the missives of love?

BY a paper constantly grumbles it will make grumblers of those who read and imbibe its spirit: if it finds fault, maligns character, and misrepresents, then those who read it and partake of its spirit will do likewise. Beware what you read!

CHRISTOVSTON who lived about A. D. 350 says: "Christ delivered to his disciples one baptism, in three immersions of the body, when he said, 'Go, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'"

BRO. J. H. MOORE would like to have the address of some one from each family in the Brotherhood. He has something interesting to send them. Cannot come one in each congregation send him the desired name and address? Address him at Lanark, Ill.

THERE are now one hundred and thirty students in attendance at Mt. Morris College, and a number more have applied for admission. All the departments are in charge of efficient professors. The students seem very industrious and orderly, and good work may reasonably be expected.

THE President has been removed to Long Branch, N. J., and up to this writing, Sept. 9th, has shown marked symptoms of improvement. He has a good appetite, and seems hopeful of recovery. As we should pray for all men, and especially for rulers, let our brethren and sisters remember the President at a throne of grace.

BECAUSE this issue reaches all our readers, D. M. MILLER and the editor will be in Le Sueur county, Minnesota, among the Lord's people. As to the discussion we do not say; the proposition are not yet agreed upon. We do not say by no means anxious for any kind of work, but shall not be from defending the truth. God will help us.

THE Chasel Library is now open to the public. Those in the vicinity can avail themselves of the golden opportunity to read good books for a small sum of money. Those at a distance will have the same chance as soon as the Catalogue is completed, which is being rapidly hurried forward.

BY a letter from our old friend Mr. Lawrence, we learn that he is prepared to furnish clothing and hats made after the Brethren's fashion. He says he can furnish a suit for \$8.00 to \$9.50, and will also send samples of cloth and prices to any part of the country. Address, Geo. W. Lawrence & Co., North Manchester Ind.

IF the church, as a church, is as bad as grumblers see it, is it not strange that the Lord will leave it? Those grumblers will please excuse nineteen-twentieths of the members for not looking through their glasses. The great majority cannot be led by sensations and misrepresentations. They cling to the truth, and are established on it.

DO not conclude that because the B. at W. has matter on hand for the next paper that you will not write. Though the Work table should be full of the very choicest mental food for those who hunger after it, yet contributors should be getting more ready, and fill up the gamblers for the future. Take time, however, to formulate your ideas; and have them well done before you send them in. Season liberally with grace.

IT is with some feelings of regret that the B. at W. says farewell to Bro. Moore, for his labor with it has been pleasant. The Work has only kind wishes for his future well-being, and at all times shall welcome his Christian productions to its columns. The present editor is enjoying good health, and carries on the work hopefully, trusting the Lord for health, the power of a sound mind, wisdom and divine charity. The earnest prayers and tender sympathies of all are desired, so that nothing injurious to our holy Christianity may find its way into the columns of the BROTHERS AT WORK.

THE communications from brother Silas Gillett show that the effect of the late meeting of some of the elders of Miami Valley, Ohio, is not as strong as they supposed. It is well that it is so, for there is not a single good reason for the disunion effort of some of the elders. The great majority of the elders, ministers, deacons, and members are strongly attached to the Brethren church, and will remain firm at all, giving no encouragement to those who unwisely advise separation. We have kind feelings for those who have come out from us. (1 John 2: 19) and pray God they may return to the flock of Jesus, and breach our beloved brethren to treat them with loving-kindness and brotherliness; but in the light of the Gospel we can have no words of sympathy for their acts at separation.

ON the 17th of May, we reviewed Alexander Campbell on time immemorial. Five weeks afterwards, Isaac Erret, of the Christian Standard reviewed our article. Seven weeks thereafter our second article appeared, though it was written five weeks before its appearance. Mr. Errett says it appeared two months after his review. The general glow of his intelligence just stretched the truth one week. Four weeks have elapsed since our second article went out, and now Mr. Errett comes out in a two-column article and, with a little follow up, tries to drive away the light we shed upon A. Campbell, Mr. Errett, "like the blast of a bugle on the ringing edge of battle," has awakened a truth. We shall give him further attention on our return from Minnesota.

Religious Essays.

For the Brethren at Work.

VIGILANCE.

BY JAMES Y. IECKLER.

How oft I've seen when I rejoiced,
The wily adversary power
Would bring some sad mishap on me,
To cast me down that very hour.

These things may all be good for us
If we would boldly persevere,
By taking courage to press on
Against the adversary here.

It makes us stronger every time
We gain another victory;
Defeat should never once be known,
Nor should we turn, retreat nor flee.

Stand boldly up and fight in faith,
The daring conquest will be thine.
The devil is a coward fiend
Who cannot bear the sword divine.

He knows our weakest points full well,
And when we watch not or look back,
He takes advantage of our case,
And makes another bold attack.

He is, we all acknowledge it,
The meanest character on earth,
The vilest villain of his kind,
Who fruits of wickedness brings forth.

Then let us arm ourselves with might,
With buckler, helmet, shield, and sword,
To stand against his bold attacks,
To fight the battle for the Lord.

For if we watch and pray to God
For his protection day and night,
And put our trust in him alone,
We soon can put the foe to flight.

Temptations which he brings to us,
Will vanish like the melting snow,
If we persistently refuse
To heed them, but to Jesus go.

But when we slacken in our prayers,
The devil comes to shake our faith,
To fill our hearts with worldly cares,
With coldness, wantonness, and death.

Not always as a lion bold,
Or as a prowling beast at night,
Does he go roving through the world,
But as a messenger of light.

He will deceive us if he can;
At first he comes with little things,
Such as may seem of no account,
If we give way still more he brings.

How many cold, unguarded souls
Are taken captive at his will
To serve him gently by degrees
Until they fall and show the ill.

O, brethren, let us watch and pray,
Like sentinels who stand on guard,
To be on duty night and day,
That we may gain the great reward.

ONE reason why we all grow wise so slowly is because we nurse our mistakes too fondly.

For the Brethren at Work.

LEARN OF ME.

BY C. H. BALSRAUGH.

To a Saint in the Mount Be'her:—

WHAT? Everything of whom? Him
"in whom are hid all the treasures of wisdom and knowledge." Col. 2: 3. The multiplication table as much belongs to God as the Gospel according to St. John, or the Epistle of St. James, or Paul's letter to the Galatians. The numerals are as quick with Divinity as the letters of the alphabet. Twelve times twelve make one hundred and forty-four in Heaven as on earth. Rev. 7. Letters and numerals are an eternal necessity. The Word that was in the beginning with God, and is God, is Alpha and Omega, and all that can be aggregated with the nine digits. The Uncreated lives by seconds as we do, for duration is the same essentially everywhere, and who can enumerate or express "the number of His months," or "declare his generation?" "Learn of Me." Here is the sad and fatal defection of knowledge: it is *not Christed*. The fruit of the forbidden tree is plucked in rebellion and defiance. That Tree was meant for man's test no less than for his likeness to God. The fruit was eaten before it was ripe. God's time was not yet, nor man's. "And the Lord God said, Behold, the man is become as one of us, to *know* good and evil." God knew the difference from Eternity, but not the infringement. So might man have known in God's order and season. But he was precipitous and presumptuous. He wanted to be like God in *this*, not content with being like Him in *constitution*. His likeness to God in premature knowledge, resulted in unlikeness of character. Rising higher in knowing, he sank lower in life. Knowledge was misery, because gained by disobedience. He knew without experience that there was such a thing as evil, but he must taste for himself. He lusted, sinned, died.

"Learn of Me." This brings life again. Adam and Eve said, "not as *Thou wilt*, but as *I will*." Christ the reverse. "Lo, in the volume of the Book it is written of me, *I come to do thy will, O Lord*." This was spoken when God "brought the first-begotten into the world." And when He left it to return to the Father, when the heavy, foul, bitter dregs of man's misdoing

were to be quaffed, He repeated the determination with which He assured humanity: "*Not as I will, but as Thou wilt*." This is the pivot of salvation, the corner-stone of Eternity, the pedestal of God's Throne. God's will is God's love in expressions manifold and innumerable.

Loyalty was the sum and substance and totality of the life of Jesus. "Wist ye not that I must be about my Father's business?" This is the key note to the Incarnation. The interrogation expressed surprise. "Wist ye not?" To Him it was a matter of course, and he wondered that his parents should think differently. Such a conception, such a birth, such an increase in wisdom and stature, and in favor with God and man, such a dominance of the human by the Divine from infancy to that temple visit—what else could be inferred than that the business of his life was the undoing of God, very God in the flesh, lifting our sin-poisoned, sin-blasted nature into the lost likeness of its original? He was not one who commenced building a tower without counting the cost. He knew the number and the prowess of the legions of hell. He was aware through what ranks and files of devils, the Sword of the Spirit had to hew its way. He foretasted in His infinite fore knowledge the agonies of the Cross, and had the awful hyphen of his thirty three years of humiliation in the consciousness of all time inclusive Divinity, and yet with infinite enthusiasm He stepped into breach with the body—and soul, Divine-and-human-comprehending dedication, "*I come to do thy will, O my God*." That will is the grand, sovereign authority of the universe. Not a sparrow falls, or an insect's wing flutters, or a sunbeam darts through space, or a smile plays on an infant's face, or a mill-stone of judgment falls on Babylon the great or Babylon the small, not a world or atom is created or burnt up, independent of the will Christ came to honor. The whole world lay in wickedness; Christ came to redeem it by doing "the will of God on earth as it is done in heaven. Omnipotent will does not represent sheer might, but infinite holiness, goodness, grace. God has not only "power to cast into hell," but he has *will* to forestall damnation by becoming the sinner's substitute. To resist an Almighty will which is flavored and con-

trolled by infinite love, is not only inflated madness, but inflated wickedness. That will lead right even if it leads to the Cross. "I come to do thy will," and in that to find my Heaven in the midst of Hell. Such was the dedication of Jesus, such is the basis of all life that ends in bliss. "For the joy that was set before Him he endured the cross." "Learn of Me." This is the lesson of Christianity; "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?" 2 Cor. 13: 5.

To know God and His Christ is eternal life. John 17: 3. And we know Him only by willing as he wills. "I come to do thy will" is the sweetest spontaneity of a God-centered soul. The highest liberty is the servitude of love. Not only do we control the work God has given us to do, and bend and concentrate it to loftiest issues, but much more does His work control us. "My meat and my drink"—my sustenance, my life, my energy, my all—is to do the will of Him that sent me, "to finish his work." This is the redemption wrought for us by Christ, in us by the Spirit. "Let this mind be in you, which was also in Christ Jesus." His loyalty was constraining. There was an irresistible necessity in it. Everlasting love was the impulsion. The Omnipotent must do a Divine force is in His "Lo, I come to do Thy will." That very "love is shed abroad in our hearts by the Holy Ghost." "As he is, so are we in this world." 1 John 4: 17. Well may Paul say, "I can do all things through Christ which strengtheneth me." Here is "the secret of the Lord." Here is the white stone with a new name inscribed, spelled out of the double consciousness of God and the soul. This only is salvation. There is no getting to Heaven by proxy. Christ is God in man, "the word made flesh," and in us "the wisdom of God and the power of God," and the bond of perfectness, and the open seal of the spirit "unto the day of redemption." Nothing objective, even if instituted by God "Himself can serve us instead. Baptized by Paul, feet washed by Christ, kissed by the whole apostolic dozen, and wrapped in the seamless robe and the unshorn locks of a Nazirite, and wearing Aaron's mitre, or the great Aaron's turban—all these combined will not avail one iota without

that God-effected regeneration of which all these external forms are symbolic representations. The imperative of all-sacrificing love lay on Christ, and was inwoven with every fibre of his being "I must be about my Father's business." "I must work the work of Him that sent me." "Other sheep I have, then also I must bring." Love will not let me rest so long as one soul is unatoned. "The Son of Man must be delivered into the hands of sinful men. Twelve legions of angels were ready to fly from the ramparts of glory to minister to flesh-clothed Deity, but how then shall the prenatal dedication of Jesus be consummated? "Lo, I come to do thy will," which demanded his death as a sin-offering for a ransom of the world. "That which is written must be accomplished." "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." How then shall the Scripture be fulfilled that thus it must be? And with equal emphasis comes in the inexorable verb in the radical injunction, "Ye must be born again." "Woe is me if I preach not the Gospel." The sweet soul resting must of love, and holy desire, and perfect conception, is the guarantee of Christ's triumph and ours. "Lo, I come to do thy will," to show earth the heart of God and the harmony of Heaven. Less than this would not have satisfied God's rectoral honor, or man's ethical liabilities and instincts.

We must have a Redeemer, and Jehovah Jesus must come. Ruin cries for help, and Love pants to deliver. This is the Father's business and the Son's. "My Father worketh hitherto, and I work." Mark these words: "and I work." This condition is extended from Christ to every soul that is saved. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do." "Learn of me." "I am the way." "Look unto Jesus." He is near enough to God to make imitation salvation; far enough from the world to make its vanities "dung," and its honor a disgust. In Him poverty is riches, and without Him a millionaire is a pauper. "Learn of Me, for I am meek and lowly in heart." "I will give you rest—the rest of God; and peace which passeth all understanding." The whole world, and life itself, is a cheap sacrifice for such dignity and glory and felicity. Because

of his absolute self-oblivion on entering upon the stupendous work of redemption, he had at last a right to refer to his own will and say: "Father, I will that they whom thou hast given me be with me where I am: that they may behold my glory." Let us ever live in the realization of the "wherefore" in Phil. 2: 9. That adverb gathers round it, and absorbs, all the other parts of speech in the grammar of Heaven. Suffering with Him; glorified together. "A far more exceeding and eternal weight of glory." Rom. 8: 17, 18. 2 Cor. 4: 17.

For the Brethren at Work.

THE SECOND COMING OF CHRIST AND MILLENNIAL REIGN.

BY JAS. EVANS.

NUMBER VI.

WE will devote this paper to an event on which our eternal future depends, and which is closely connected with the second coming of Christ, viz.: The resurrection of the dead. That great expounder of the mystery of the Gospel, Paul says, "What benefit to me if the dead rise not?" 1 Cor. 15: 32. He has reference to all who die in Christ here, for he uses the word *nekroi*, the plural of *nekros*, dead. No doctrine is held out more prominently than the resurrection. In spite of pagan philosophy it was the true basis of a life to come. The question of future identity was unanswered by the ancient philosophers. They recognized a divine substance in man, separable from his bodily structure, which was indestructible, but it might be re-absorbed by the Deity, and so all future identity would be lost. But with the resurrection of the dead came the fullest assurance that we would know each other there. If the dead would live again, then there would be no re-absorption of the soul by the great fountain of life. The Christian seeks for no scientific basis of immortality to satisfy rejectors of revelation and Jesus. If we succeeded in laying a scientific basis for immortality outside of the Bible and independent of Jesus, the first-fruits of those who sleep, would we convert the scientific unbelievers of the day? Not at all. We would throw them into the arms of spiritualism, the most daring and blasphemous form of infidelity extant. The Helmholtzes and Haeckles are saints compared with them. These

filthy dreamers recognize a scientific basis for their future life, but scant the idea that God will raise the dead.

And what is *Saduceism*, but a denial that God will raise the dead? Spiritualists, Swedenborgians, Unitarians, Universalists, and a vast number of the religious teachers say that dead bodies will never be raised. They accept the scientific basis, but reject the divine one. When science humbly sits at the feet of Jesus, she may be eminently useful. But when she sits in the temple of God claiming to be a goddess of infallible wisdom, we remind her of her mistakes. She works her way slowly, and often has to undo her work. She has taught much that is "science falsely so called" and much that she teaches now for sterling truth, will turn out to be "old wives' fables." If I have only a scientific basis for my eternal hereafter, I would keep on doubting to the last. Hear Peter: "Who raised Jesus from the dead and gave him glory that your faith and hope might be in God." 1 Pet. 1: 21. Who will leave this sure foundation and build on philosophy? No philosopher of ancient or modern time has shed a single ray of light on man's future. Outside of the Bible they know as little of the world to come as a savage of Ashantee.

Man was created for immortality and in the image of God. But science did not teach him this, but the Creator himself. What is the Bible but the unfolding of man's glorious future? Before Jesus brought life and incorruptibility (*aphtharisia*) to light, God showed us, surely that the dead would rise. Though Abraham, Isaac, and Jacob were dead, still God was their God. He calls the things that are not as though they were. Rom. 4: 17. The thing shown at the bush was "that the dead do rise." Luke 20: 37. If their bodies had returned to dust forever, then no relation would exist between them and God and there would be no resurrection. In a very important sense these bodies live. They live in the divine purpose just as Abraham was the father of nations when he had no child. "I will be a God to thee and to thy seed after thee," was an assurance of a resurrection. The promise was obscure but Jesus removed the veil and the promise shines forth.

Jesus was no scientist in the popular

sense. He said nothing about imponderable substance or magnetic power as demonstration of future life, but he gave the blessed assurance that "He would raise us up at the last day." He became the life of the world. He declared that all whom the Father gave him would come to him, eat his flesh and drink his blood, and be raised up in the last day. He not only taught this doctrine but demonstrated it in his own person. He went into the grave, trusted in God into whose hands he commended his spirit and could not be holden of death, for he was raised from death by the glory of the Father and now his resurrection from the dead becomes to us the pledge of our return to life at his appearing, provided we have been made partakers of his love and grace on Gospel conditions and have kept the faith and have not denied the name of Jesus by being ashamed of his words. If we suffer with him, we shall reign with him, and the life of Jesus shall be made manifest in these mortal bodies, (2 Cor. 10: 11) which will be changed and made like unto Christ's glorious body. If Jesus lives, we shall live also.

Now as this "blessed hope" is associated with the coming of Jesus, it must receive a large share of attention from all who study the Word of God and seek to know the truth. The resurrection state is no dreamy mythical existence, but the full exercise of all that constitutes man, body, soul, and spirit. We may misunderstand the separate functions of this threefold nature of man, but we cannot mistake the united elements of man when he shall live again, and if one of the sons of God shall shine as the sun in the kingdom of God. Matt. 13: 43. The end comes, the harvest is ripe, the tares are gathered and burned in the furnace and the wheat garnered. This is at the end of the aeon or age, not world in the sense of the globe; then the righteous shine forth as the sun in that everlasting kingdom which the God of heaven will set up during the times of restitution, which times are preceded by the coming of Jesus and the resurrection of the dead. But all are not to obtain that age (aeon) or the resurrection of the dead. Luke 20: 35. Certain ones, called "worthy", are to obtain it. This brings to view the doctrine of the first resurrection, the subjects of which are

blessed and holy. All are not to rise when Jesus comes. This is the doctrine of Rome who teaches in her catechisms that the wicked will rise with the righteous and receive incorruptible bodies, which will live forever in eternal flames whose intense heat will cause the blood to boil in their veins and the marrow in their bones. But a careful study of the Word of God will convince us that when Jesus comes, the dead in Christ will be raised and the living changed, and that the resurrection of all other classes is subsequent to this. We shall treat of this in our next.

P. S. We trust the amateurs of scientific philosophy will bear with us in preferring to rest on Jesus and on him only.

For the Brethren at Work.

NON-CONFORMITY TO THE WORLD.

BY DAVID K. MILLER

JESUS said, "If any man come after me, let him deny himself and take up his cross and follow me." Matt. 11: 28, 29. "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Jer. 6: 16 says, "Ye shall find rest for your souls; for my yoke is easy and my burden is light." This requires a general denial of the kingdom of this world and to be transformed into the kingdom of Christ, Paul to the Roman brethren says, "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." Rom. 12: 2. This means transforming your mind from the things pertaining to the kingdom of this world to the kingdom of Christ. "Come out from among the world;" not out of the world, but from the vain allurements of this world. If men say that Christ is in the billiard-hall, believe it not; if they say he is in the beer saloon, believe it not.

Men will say to you, "One drink won't hurt you." But ah! if you yield to one, you want another, and the second one will hurt you twice as much as the first one. It is your business to watch and pray that ye be not deceived." One brother may say, "I would not inform on a brother for going to

that place." Ah what does that say? It says, "I will go there, too."

Paul says "there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. 11: 19. Jesus says, "It must needs be that offences come, but woe to that man by whom the offence cometh." Matt. 18: 7. And again he said, "It is impossible but that offences will come, but woe unto him through whom they come." Luke 17: 1. Christ said, "Woe unto the world because of offences." Matt. 18: 7.

"To be worldly-minded is death, but to spiritually-minded is life and peace; because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Therefore are ye dead with Christ to the things of this world. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6: 14, 17. Since Jesus has said he has chosen us from the world, we must have some peculiar characteristic about us to be distinguished from the world, and in order to be true followers of Christ.

Greenville, Ind.

For the Brethren at Work.

LIVE AND LOVE LIFE'S LABORS.

BY WILLIAM M. LYON.

TO live to do good is the aim of every true creature of society. Life is filled with labors. Every day we live brings forth new work for our hands and hearts to perform, and every passing moment bears to eternity the record of the past labors of life. If we would wend our way through the toils of mortal life, in peace and pleasure, we must try to meet all its work with a cheerful heart and willing mind. Life's labors are sweet to those who delight in *doing* duty, because it *is* duty.

Whatever our vocation in life may be, labor will be lessened and joy increased by *loving* the work. We must labor to improve our talent, as well as our time. Live and learn, and then learn

to live aright. Live to love, and you will love to live. He who lives as though life was compulsory, will wear out his very existence lamenting about the dire distresses during the varied scenes of life, and fret and frown because fun, fancy, and frivolity were not the prevailing elements in its stead. They that never journey to meet trouble, but move along with the labors of life, without murmur or sigh, and as gently and pleasantly as the even breeze, will only be made to drink deeper draughts from the current of comfort, when the mortal shall be changed to immortality. The candid and consistent life of a true Christian, although attended and surrounded with toils and troubles, and the very vista of vital happiness converted to one continuous current of calamity, yet the very soul, prompted by the silent movings of divine impulse, will at last gain transcendency, and reach the glorious goal—paradise. The bitter pangs that must be endured in the stage of mortality, will only render the contrast sweeter and purer. Who, then, would be so callous in conscience as to refuse to labor for right and truth? Who dare face the fearful future without first laboring for that crown of righteousness? Kind reader, did you ever think of the great labor you owe Jesus? If not, let me say if you think it too hard to labor for Jesus, will you not labor for your self—your own precious soul? Remember the reward is all your own. Then, whystand ye idle, when Jesus calls you to labor for that starry crown? If you will not labor for your own soul and for Christ's sake in this world, you must suffer in the eternal kingdom.

Jesus says, "If ye love me, ye will keep my commandments, and if a man love me he will keep my word." John 14: 15-23. Here is the command and reward. Are you doing the commandments, and keeping the word? If so, labor on faithfully, and fear not; the reward is sure. Who would not live and labor for God a few days or years on earth, to wear that crown in glory? They that live godly here, shall suffer persecution, but shall reign triumphant with Christ when done with time. A frail excuse keeps you from serving God on earth, and likewise a frail excuse can close you out from heaven at the judgment day. Methinks that heart adamant that does not soften and melt, when

God's voice sounds and reverberates incessantly through his shuddering soul, and surrounded, perhaps, by dear ones, laboring for the Master, and with whom he is united by sacred, kindred ties. Yet how many delay their greatest and known duty, simply because some struggling soul has erred in trying to "put on Christ," or some weak mortal, perhaps an aged father or mother, or sincere, but erring, brother or sister, son or daughter, has made a misstep in trying to follow Jesus. O! how many anxious hearts would gladden, how many tears of joy fall, if those who are striving to get to heaven, only had the helping hand of their fellow creatures, instead of their scorn and derision. But O how sad will be the scene when they that rejoiced on earth must mourn in eternity, they that loved the lust and sin of mortal life must suffer the dreadful doom of evil-doers, forever and ever, and the persecuted, divided, and despised Christian will come forth to be crowned with an everlasting diadem of righteousness, and dwell in the house of the Lord forever.

Greenland, W. Va.

A NOBLE GIFT.

THE widow's two mites. What more tender, more solemnly affecting, more profoundly pathetic, than this charity, this offering to God of a farthing? We only know that she was a poor woman and a widow, of whom there is nothing left upon record but this sublimely simple story, that when the rich men cast their proud offerings into the treasury, this poor woman came also and cast in her two mites, which made a farthing! And that example, thus made the subject of Divine commendation, has been read and told, and has gone abroad everywhere, and sunk deep into a hundred million of hearts since the commencement of the Christian era, and has done more good than could be accomplished by a thousand marble palaces, because it was charity, mingled with true benevolence, given in love, to the service and the honor of God; because it was charity that had its origin in religious feeling; because it was a gift to the honor of God.—*Sel*

WERE every dewdrop a diamond, every atom a world, and every world filled with gold, all would not satisfy the boundless desires of the immortal soul.

For the Brethren at Work.

LIFE MENTALITY.

THE author of the Problem of Life advocates the theory that life mentality, etc., are real, substantial entities. This life is not flesh or caused by the motion of fleshly atoms but real substance, originally proceeding from the Creator, and which returns to Him at death and is reabsorbed by the original source of life. This vital substance called soul is not alone possessed by man, but shared by all in some degree, even by the little Moneron.

It is stated by those divines who affirm that God made all things: out of nothing, that beasts have no souls, that the real distinction between man and beast is this: Man has a soul, a beast has not. The Hebrew word for soul is *nesh*, and is found in Gen. 1: 20, 21, 24, 30. To deny a living soul, or a *nesh* *hayot*, to all creatures, is to deny like infidels the Mosaic record; for that record plainly teaches that doctrine. So far as a soul is common to all creatures, Hall is sustained by the inspired record. See marginal references in Gen. 1: 20, 30. But if the spirit of the beast is reabsorbed at death into the great reservoir of life, what of the statement of Eccl. 3: 21. "The spirit of the beast goes downward to the earth." Hall might reply that Solomon says no such thing. The German of Eccl. 3: 20 is "Wer weiss ob der Geist der Menschen aufwärts geht und der Odem (Geist) des Viehes unterwärts unter der Erde fahre?" Who knows whether the spirit of man goes upward, or the breath or spirit (same words in Heb.) of the beast is carried underneath." Martini's French version renders it *Qui est qui le souffle humaine monte en haut, et que le souffle de la bête descend en bas enterre?* Meaning the same as the German. The Vulgate, Septuagint, all render the Hebrew in the form of a question. Who can tell that the one ascends and the other descends? If the soul of a beast is an entity, how can it descend? JAS. EVANS.

Dewitt, Mo.

REMARKS.

Bro. Evans has a clear, and, I think, quite correct view of the relation existing between the creator, man, and beast. I have always regarded the language of Solomon as a generalization, and not as specially designed to teach any definite doctrine concerning the distinction existing between man and beast or as to their difference in the future state, simply noting the contrast between the upward, onward, and progressive tendencies of man's thoughts and his mental trend toward high development, and the unprogressive, downward, and earthly tendency of the most intelligent animals, satisfied, as their mental language seems to be, with earth and the food and shelter it yields them.

Scientifically considered, I still feel satisfied that the view presented in the "Problem of Human Life," as to the true difference between man and beast and the original cause of that difference, is the only correct and reasonable solution of the problem of a future life. If the beast had a mental constitution that gave it the slightest glimpse into a future state of being, or that caused the faintest desire for such a continuance of conscious existence, I

should believe with Joseph Cook, John Wesley and other great and careful thinkers in the possible, nay probable future life of such animal tribes as possessed these aspirations. But as animals below man are not constitutionally capable of such anticipatory thoughts, their lives undoubtedly serve the purpose originally intended by the Creator in placing them on the earth where they have supplied their wants during the brief period of this temporary existence. How simple and beautiful, then, the thought that the mental and vital substance which animated and inspired these myriads of lower organisms, as fast as they die, reabsorbs into the primordial fountain of life and mentality from which they originally supplied, without an atom of such incorporeal entity being lost or annihilated!

But the same analogical reasoning which would convince us that the beast will not retain an individual and conscious identity after the death of its body, proves also that man will so survive his earthly existence. It is an inbred principle of his constitution and a part of his nature even in the lowest savage, to long for and anticipate a life beyond the present; it is an unanswerable fact that the more uncultured a people are, the more personal, literal, and entitative do these pictures of a future state become, even to the most vivid visions of luminous scenes which pass before the mind of the unlettered savage and which no argument of the atheist or materialist can ever eradicate from his belief or even tend to weaken. If this idea of a hereafter for man be not an original implantation from the Almighty, then tell me, ye sceptical philosophers, please, why the ideal of life of the future approaches more nearly to the real life of the present, becoming more and more a palpable fact to the longing heart, as the mental and vital stream of humanity is traced back to its primordial source? The solution I was forced to give in the "Problem of Human Life," and the only one that still affords the slightest satisfaction to my reason, is, that this longing anticipation individualizes the human animal, not only making it a subject of personal immortality in a future state, but demonstrating the original design of the Creative Will to be that man was destined from the start as a denizen of two worlds, and that the present, in the All-wise councils of the universe, was to be but the temporary school as a preparatory step for a final state of conscious personality. As certain as living creatures are the original products of a personal, supervising intelligence who knew what He was about in placing man and the countless grades of lower organisms upon this planet, instead of tracing their origin to a senseless and mindless law of Natural Selection, just so certain does this implanted aspiration for immortality in man prove that there is in the realms of this creative intelligence a thing somewhere with which to gratify such longing, or else the very implantation would be an exhibition of supreme mockery and infinite trifling.

A. WILFORD HALL.

319 East 9th St. N. Y.

The images with which the minds hold converse may uplift or degrade as truly as companions in bodily form. A thought may scar the soul as a weapon leaves its mark on the flesh.

For the Brethren at Work.

A TIMELY WARNING.

BY EMILY R. STUPLER.

WHEN God created Adam and Eve, He did so with a wise purpose. They were the first parents of their extensive race that now inhabits the earth. Generation after generations have been created since, for the same wise and noble purpose, and there remain, perhaps, many generations unborn. But the question propounds itself right here, are we accomplishing the purpose for which God has created us?

God created man in his own likeness and image. How many of us to day resemble the likeness and image of God? Let us ponder the question well. Yes, God did create us in his own likeness and image, but many of us are far from being so now. The young lady of to-day makes the image of God a vast deformity. She loves the gay and silly fashions of dress, until she cares not for much else. She decorates this temple—the body—with fashion until it fails to have one iota of resemblance to that pure and holy temple which God intended it should be. The waist is laced until it is not near the size it should be, the feet are forced in high-heeled shoes, until they have become unnatural; the neck, head and hands bear similar deformities. Thus she thinks she is fitted for society. She likely remains up late at night. She exposes herself to cold and dampness, and uses no doubt, not half the amount of proper clothing to protect her from the inclemency of the weather. But pleasure must be sought at all events, if the body must suffer. She exclaims, "I feel quite comfortable, it will not hurt me!" etc. Not many months will elapse until a cold is contracted from exposure and thin dressing, and a cough follows. It is but a light cough, it will do no harm. Shortly she grows weak and languid. The doctor is sent for, consumption has sown its seed and germinated. The cough increases, the eyes grow dim, the face pale, the appetite fails, and worst of all, human skill fails, and death approaches. Perhaps in a few months from the time fashion took hold of the young lady's mind, she occupies a consumptive's grave. Did God do all this? "Yes," many will say, "God called this young lady from the stage of action." But not so, dear reader, the vain and giddy fashions did it. God says, "Whatever a man sows, that shall he also reap; for be that sows to the flesh, shall of the flesh reap corruption; but he that sows to the spirit shall reap life everlasting." Gal. 6: 7, 8.

This is only one of the many thousand evils which are prevalent in the land to-day. I have again and again heard men and women say that many times during their life would they rather read a novel than eat a meal, or take their required bodily rest in sweet slumber. This taste for trashy literature is becoming more prevalent every day in our broad land. Behold where you will, the printing presses are issuing these vile destroyers of soul and body.

Elkington, Pa.

Home and Family.

MARY C. NORMAN, SHARON, MINN.

EVENINGS

THE HIGH GATE.

WE noticed not long since an account of a travelers who was traveling in New England, and while passing through, he noticed a strong, high gate standing alone by the wayside. There was no wall nor fence near it; but still well bolted a d barred, it stood up strong and straight, as though it was doing grand duty. There was no need to draw out the rusty bolts to admit the passer-by, as it was just as convenient to go around as to pass through it.

"This," said the traveler, "reminded us of the ecclesiastical gate, which has so long been closed against women. It stands bolted and barred; but the ecclesiastical fence is nearly all down, and, at the command of the Master, Christian women may march into life's great harvest field to work without disturbing the gate, or the gate's disturbing them. With an open vineyard before them, Christian women are marching out for Christian effort as never before."

It is true that women have been kept under bondage by the power of unwise men, and have been deprived of the privileges contained in the Gospel of Christ; but the time will come, and now is, that women will step out on the platform of high heaven, regardless of the tyrannical boasts of men, wave the blood-stained banner of King Emmanuel, and warn sinners to come to Christ.

Christian men, pray for the "weaker vessel" and aid them in the noble work of God. And I entreat thee also, ye fellow, help those women which labored with me in the Gospel, with Clement also, and with others, my fellow laborers, whose names are in the Book of Life." Phil. 4: 3. M. C. N.

THE ORPHAN FOUND A HOME.

A FEW days ago, a boy, about ten years of age, lame and sickly, who had been living with his mother in rooms in the city, found himself alone in the world; the lad was too ill to ride in the one poor carriage which followed the body to the grave, yet no one thought his condition serious.

After the funeral, a number of persons gathered in the poverty-stricken room, where he lay weeping, to see what disposition could be made of him.

"If he wasn't lame I'd take him into my family," observed one of the men in a tone that seemed to show that he blamed the boy for his misfortune.

"Well, it's awful hard," sighed one of the women, "but I know he couldn't get along with my children."

"If I should take him, he'd run up a big doctor's bill on me," said a man as he filled his pipe.

Each and every one had some excuse. The boy heard them all without a word, but with a quivering chin and eyes full of tears. Under

one pretense and another all slipped out and left him alone, promising to have another talk in the morning.

Perhaps that night before they closed their eyes in sleep some of them thought of the poor lad, most helpless; but if so, none of them went near him.

Late in the morning, a woman living on the same floor went to see if he might not want a bite to eat, and the question of who should take care of him was settled. God had taken care of him. Hugged close to the wall, as if he feared the midnight shadows, and with eye-lashes yet wet, he was cold and dead—no longer a burden to any one. The boy too lame to be taken care of on earth, too feeble to earn the trust some one would have given, had a home better than the best.

When they knew that he died alone, women bent over him and wept. When they lifted his wasted body from the bed, men's conscience smote them for their harsh words; but it was too late! He had gone from earth feeling that there was no mercy in the human heart.—Selected by Emma Racer.

GLASS CLOTH.

ONE of the chief characteristics of glass is brittleness. "As brittle as glass," is a comparison of such universality that there is scarcely a civilized person living that has not at one time or another made use of it. Yet, notwithstanding this marked characteristic of glass, it is susceptible of being spun and woven into fabrics as perfect, delicate, durable, and handsome as the finest silk. Glass has been spun and woven in Austria for a number of years, but never until recently has this been undertaken in the United States. A prominent Pittsburg manufacturing firm have provided themselves with facilities for producing various kinds of fabrics from this ordinarily brittle substance, some of which they have already made. Among the articles they are prepared to exhibit are a napkin, a towel, and a table-cloth, the latter is about six feet square, and white in color, except the ends, which are a delicate green, and the four edges are fringed. The towel and napkin are the same as the table cloth, except the ornamental border, which in one is red and the other pink. These fabrics are as flexible as, but slightly heavier, than those woven of flax, and the manufacturers state that they can be washed and ironed like the ordinary table-cloths and napkins. (N)

HOW HE LOST HIS SITUATION.

EXPERIENCE keeps a dear school; it is a pity that young people will not believe it when others tell them so, without going to the expense of testing it for themselves.

A gentleman asked his nephew "How came you, James, to lose your place?"

"Well, I'll tell you," was the reply. "I had an easy berth, got seventy-five dollars a month, had an assistant, didn't have to get down till eight in the morning, left at five, had a chance to take life easy; but gradually began to take it too easy. Didn't get down till nine in the morning instead of eight, wanted to smoke two

cigars instead of one. Grew careless of my money—used four dollars where I had been using two. First I knew my salary was cut down a little, and then a little more, but I could not take the hint; but fretted about my poor situation, and one morning I waked up, after a night's spree, and lo! I had no situation at all. But I'll tell you what I did have, uncle, I had my experience."

That youth is working at forty-five dollars a month now, instead of seventy-five; but he already has six hundred dollars in the bank.

Would that more of our youths might be profited by his experience. (N)

A GOOD LESSON.

BY THOMAS G. SNYDER.

ONCE had money and a friend; on both I set good store. I lent my money to my friend, and took his word therefor. I asked my money of my friend, and naught but words I got. I lost my money and my friend; for sue him I would not.

If I had my money and my friend, as once I had before I'd keep my money and my friend, and play the fool no more. "He that hateth suretyship is sure." Alas! hear the apostle in the New Testament, "owe no man."

CANDOR IN FAMILIES.

DO not let the idea that "you know it all" get away with you. Do not try to make make your wife believe that you are a great man, because she will know better. Do not try to make your children believe that you are a saint; they will find you out. Acknowledge that you are human, and establish a bond of sympathy with them. Tell them not to lie, because you know lying to be bad.

Children are thinkers, and in their quaint little way, sharp logicians. Do not impose upon them. Do not pick out their destinies for them. Do not try to direct their minds into channels that are uncongenial to them. When children ask questions you cannot answer, honestly acknowledge your ignorance. They will think more of you for it, and it is far preferable to have them think you are ignorant, than to catch you in a lie. Let us raise leaders, instead of followers. (N)

NO SMOKER NEED APPLY.

I WAS sitting in the office of a mechanic not long since, when a lad about sixteen entered with a cigar in his mouth. He said to the gentleman: "I would like to get a situation in your shop to learn the trade, sir." "I might give you a place, but you carry a bad recommendation in your mouth," said the gentleman. "I don't think it any harm to smoke, sir; nearly every body smokes now." "I am sorry to say, my young friend, I can't employ you. If you have money enough to smoke cigars, you will be above working as an apprentice; and if you have not money, your love for cigars might make you steal it. No boy who smokes cigars can get employment in my shop. (N)

Brethren at Work.

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Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

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Mt. Morris, Ogle Co., Ill.

VALEDICTORY.

ONE year ago the proprietors of the BRETHREN AT WORK desired me to take a position on the paper. I consented to do so for one year, expecting to remain quite a while if needed. When the office was moved to Mt. Morris, last Winter, my family remained at Lanark, as I did not desire to move till it was clear that my services were required in the office. After working on the paper one year, I told Bro. Eshelman that there was not work enough on the paper for both of us, and that if I remained he would have to spend much of his time traveling in order to keep constantly employed—for his nature is such that he must be doing something all the time—and I did not think it good for him to be away from the office so much, hence he would better let me retire, cut off his traveling, do the work he was paying me for doing and save that much. Very reluctantly, however, he consented for me to retire. But his health has improved so much of late, that he now thinks mangle the paper and preparing all the matter for it, will be much easier on him than much traveling and preaching.

It would afford me great pleasure to have remained on the paper a number of years, for to me it is the most agreeable work that I can do, but as remarked above, I thought it unnecessary, as well as unprofitable to maintain two editors in the office when only one was absolutely necessary. Therefore I retire from the office with the best of wishes for the success of the paper, and shall still do what I can for the interest of the BRETHREN AT WORK. I want to see the paper maintained and liberally supported by our people; believing that it is filling a most important place in

our fraternity. The principles it advocates must be maintained in the face of much opposition, and to successfully do that, brother Eshelman will need the support of all lovers of the good old way, established by Christ and the apostles, and afterwards re-introduced by the ancient fathers of our Fraternity. He will need your articles, your sympathies and prayers; he will need your special effort to extend the circulation of the paper that it may receive its proper support.

At one time I had thought of locating in the West and entering upon an important work for which I have been making special preparations, but circumstances do not seem to favor my leaving Lanark. It has been my home for several years; we have never lived at a place where we enjoyed ourselves better. The town is a delightful place in which to reside; the country is as good, perhaps, as can be found in America, while the people have no superiors in morals and enterprise. The church here needs our work in the ministry, and we need their encouragements and associations, hence have concluded to continue our sojourn with the people of God at Lanark, hoping that our stay here will be as pleasant in the future as it has been in the past.

We part from the Brethren and school at Mt. Morris with regrets. Our short stay with them was pleasant and entertaining. They have our best wishes in their important work, which is meeting with such remarkable success.

With still greater regrets we part from the readers of the BRETHREN AT WORK. We have been workers together in the same common cause. With most of you we have never met, yet we seem as one family. May God bless you all, and enable you so to live as to be prepared for a final, happy meeting "beyond the river."

Fraternally,

J. H. MOORE.

Lanark, Ill.

THE WONDERFUL SUCCESS.

IT is remarkable that in one hundred years after the death of the apostles, such great departures from the faith should have been made, that men in the church should have arisen speaking perverse things, to draw away disciples after them. Such departures were made. Among the Hebrew converts there was a constant tendency toward Judaism. They were ever attempting to append items from the Jewish religion to the Christian system in order to popularize it among the Jews. On the other hand, the converts from Paganism were determined to hold fast some of the Pagan philosophy, and introduce rites and ceremonies of the Pagan religion into the Christian doctrine in order to make it popular among the Pagans. Their principal plea was that it would

win the heathen to Christ. There was, therefore, a mixture of Christianity, Judaism and Paganism.

To emerge out of this apostasy, and restore to the human race the light of the Bible, cost the blood of more than fifty-millions of the followers of Jesus; and the Bible has been made accessible to all. Early in the last century an effort was made in this new world to rise above all the issues, and go up to the divine source—to the Lord and his divinely inspired apostles, and receive the last will and testament—the complete, perfect and final revelation of Jehovah to man, and embrace all the things, the faith, the practice, the worship, the fellowship, and the communion of the Primitive church. In that wonderful effort, the power of God was manifest in the breaking down of strong-holds. There was no power that could stand before the little band of Brethren who came across the ocean and settled in Germantown, Pa., where they began to sound out the Gospel. They carried the Word of Truth, talked it, obeyed it, enjoyed it, and spread it in all directions. It manifested itself in the wisdom of God and the power of God; and the Brethren were made to rejoice in the hope of the glory of God.

They were all of the same mind and of one judgment, spoke the same thing, and were moved and actuated by the same spirit. They called out the men who could present the truth to the best advantage, and who could open up the Scriptures profitably, and hold forth the Word of Life with the greatest success. In the private circle they opened up the Bible, read it, talked over the wonderful works of God, admired them and were filled with holy zeal. The knowledge of God was extended in this reformatory movement, and thousands rejoiced in the glorious prospects of eternal life. From that day to this the great stone has been rolling westward, crushing those upon whom it fell, and bruising those who fell upon it. Occasionally along the way some worldly workers, schemers and manipulators, shut out the word from their hearts, turned their ears away from it and tried to steal away the key of knowledge from the people, but they failed and miserably perished in their own corruption. Thus far no man has had power enough to overthrow the building which is founded upon the Rock. So long as the people of God inquire what is written in the law of the spirit of life in Christ Jesus, and made no inquiry how to please themselves, or the people, or in what manner they can best interest, entertain, and attract the worldly-minded, they will be the people of God, the light of the world, the salt of the earth.

As a people we cannot—we dare not take the weak side, the side of demoralization, the

side of lift-up the brakes, and let loose the reins of Gospel discipline and Gospel restraints. There must be no sickly, feeble sentimentalism that is more in sympathy with the transgressors than with law and order and Gospel union. It would be folly to turn around after one hundred and seventy years of earnest reform and protestation against Papacy, Paganism, Judaism and worldliness, and adopt the same things—the same kind of amusements, entertainments, attractions and fashions, held and patronized by the admirers of the world. There is no use in splitting off from Catholicism, Presbyterianism, Lutheranism and worldliness if we are to follow the fashions, and engage in the amusements and entertainments of Catholics, Presbyterians, Lutherans, heathens and publicans.

Why should we maintain a separate existence from the parties around us if we are to do as they do, and adopt the things they have; if there be no other work than to follow them, imitate them, and be no more than a servile party, doing what they do, we had better fall in with them at once and confess that there are no reasons for a separate existence.

The people of God are required to maintain good works for necessary uses; they are not required to maintain any works like some other people, just because those other people have them; but we should maintain them because commanded to do so in the Gospel of Jesus Christ. We need good works and good workers—men and women who work straight forward in the work of God with an eye single to the upbuilding of God's kingdom and the salvation of sinners. There are always plenty of "evil workers," schemers, "managers" who are always on hands ready to work; but their work is not the work of God. There is no Christ in their ideas, no God, divine authority. They work as men of the world. Such accomplish nothing for Christ. They run over the field, make a great noise, and accuse the people, but their work is so superficial that a general dearth follows almost like darkness that can be felt. Such are not reformers. They are dangerous persons undermining all piety, all heart-work, love, homage and adoration, tearing away the foundation of faith, and even the faith itself. We believe the Brethren are for law and order. They are for consulting Christ and the apostles—holy men of God who spoke as they were moved by the Holy Ghost. They are for union, fellowship, communion, praise and prosperity—the whole work of the Lord in the salvation of the church. Who refuses to stand here?

LEARN the law, if you would be wise in your country; and observe it, if you would be honored.

SABAISM.

SABAISM or Sabianism is that species of idolatry which prevailed in Chaldea or Persia before and during the history of the Israelites. The Sabaeans are mentioned by Job in 1: 15, as the people who destroyed his servants while they were plowing; by Isaiah in 45: 14 as being conquered by the Lord; by Ezekiel in 23: 42 as associating with Abolihah; by Joel in 3: 8, who predicted that the enemies of Israel should fall into the hands of the Sabaeans. They were a groveling, degrading class of people, filled with idolatrous notions. They worshipped the sun, moon and stars, and made no advancement in civilization and enlightenment. They inhabited the Western and Central part of Asia, and the great similarity between their idea of a God and those of American Indians, leads us to believe that their system of religion sprang from the same source, its origin being in Chaldea dating from the foundation of Babylon. Let us look at Sabianism as developed and perpetuated among the American Indians.

Some of them believe that their medicine-men have ascended to the heavens through holes in the sky, and there found the sun and moon walking about like men. They believe there are Indians who have gone up there and are looking down upon the earth through peep holes. "The Guaycurus thought the sun, moon and stars were men and women that went into the sea every night and swam out by the way of the East." The Lonchens believed that the moon was once a ragged boy that lived among them. The Ojibways believed that one of their number was changed into a fire-fly, when it ascended into the heavens where it was transformed into the Northern Star.

The Ottawas thought their male ancestor was translated to the sun, and their female ancestor to the moon, and these beheld the Ottawas' actions. The Housatonic Indians regarded the Seven Stars as so many Indians translated to heaven. They also believed that the stars in Charles' Wain were so many Indians hunting Ursa Major, the bear. The Cherokees looked upon the Morning Star as a sorcerer who fled thither to escape revenge for a murder. The Algonkin tribes had a tradition among them that the Evening Star was once a woman, and that three brothers were translated into a group of as many stars while traveling on a river in a canoe. They believed that a mouse once crept up a rainbow. The Greenlanders believe that the stars are so many of their ancestors who have been lifted up on account of heroic deeds. They think the moon was once a young man by the name of Aningart. His sister's name was Malina, which is the sun. The Dakotahs say meteors are men and women flying in the air. They believe that an Indian

once got on the back of a meteor and took a ride. When the meteor came to a pond full of ducks, it went around instead of over it. They believe that a male spirit inhabited the moon and a female spirit the sun. The Natchez and Appalaches looked upon the sun as the abode of deputed chiefs; and the Florida Indians regarded it as the heaven of good spirits. Among the Senecas an eclipse was regarded as being caused by a manitou or bad spirit. The Western Indians think that when the moon is full, the evil spirits begin to nibble at it to put out its light, and continue to eat a little each night until it is all gone. The Ottawas try to frighten the eclipses away by yelling. Many Indians in British America believe the Northern lights are spirits of departed Indians dancing in the clouds. The Hurons thought that thunder was the voice of men flying in the clouds. The Patagonians believe the Milky-way is the country where the dead Patagonians hunt ostriches. The Ottawas thought a turtle swam along the bottom of the sky and stirred up the mad.

These are a few of the traditions and superstitions of the Indians, and they agree quite well with the Sabaeans of old, who believed that all the heavenly bodies were inhabited by spiritual beings. The Indians of South America and Mexico were great sun-worshippers. They built temples and dedicated them to the sun. They regarded the sun, moon and stars as the names of heroes and heroines, and spent money, time, labor and life in deifying these. From the similarity of the Sabianism of Asia and that of the American Indians, there is strong evidence that some of the Indians of Asia at an early period after the flood crossed from that country into America over Behring Strait, and brought not only their nomadic life, but their customs and religion with them; and from their superstition many of them have not yet been delivered.

In the face of all this bundle of ignorance and superstition what are we as a people doing to tear it down so that the light of the Gospel may shine in? Should we not do something towards dispelling the awful darkness? Pray not that the Gospel may shine into the hearts of those benighted souls, and then make no effort to tear down the doors of ignorance. Prayer and work must go hand in hand. It will not do to say and do not, for so did the Pharisees. Nor can we hide ourselves behind the plea that the Indian is not susceptible of teaching. Many have been turned toward enlightenment and are living in peace and civilization. But what will we, as a people do for them? Turn the matter over; look at it from all sides; view it from without and from within and then report.

Are you obeying the Lord Jesus?

FESTIVAL TO-NIGHT.

The young ladies of the M. E. Church will give a supper, in the park, consisting of everything that is good to eat. Come out and get one Good Square Meal. Bring your feller.

Come out sure and see the elephant.
Proceeds to go to the Church,
Princes City, Ia.

THIS tells the story of the world in the church. The Gospel of Christ, as an evident token to the Lord's authority, requires the disciples of Jesus to keep the Lord's supper—a feast of charity; but then what does an ordinance in God's house amount to when the "young ladies" are after an "elephant" and a "feller?" O what mockery! They virtually say, "The Lord's Supper is too old fashioned; it did for the apostles and may do for the ignorant of this day, but as for us and our house we will have a 'good square meal' with fun, frolic, and merriment."

What is the result of such ungodly work? Young men who are inclined to give, but who do not choose to be robbed, are too polite to resist handsome cheeks and cheeky beauties, hence give grudgingly. All manner of dodges are resorted to to wrest money from the people. Recently the following gross verse was distributed among the patrons of a city church.

Walk down to supper,
Our ladies wait you there
With viands rich and rare;
Walk down to supper,
Do not stay, but haste, but haste away,
Then the Lord will bless you,
Then the Christ-child will confess you,
His, his forerer.
Walk down to supper.

Now how can professing Christians claim the Bible as their rule of conduct and resort to a species of robbery little less honest and honorable than the highwayman? In the name of God, we beseech you to pause and consider! Do you not know you are making idols by your house, merchandise? You are driving men of common sense and lovers of the Bible to doubt our holy Christianity by your revelings and banquetings. You are rebelling against heaven—against the Gospel, the Lord Christ and godliness, as revealed by our precious Savior! We plead for our Master's principles for divine law, for sobriety instead of revelings—for holy hands instead of corrupt practices—for Gospel suppers instead of avaricious, money-making, soul-destroying feasts. A man can be a Christian and not believe in such festivals, as Methodists themselves admit. Therefore Methodism with its festivals is not the Gospel, nor what a man must believe in order to avoid damnation. We beseech our brethren and sisters, go not "in the company with the workers of iniquity" (Job 34: 8) so that when the Lord comes to take vengeance upon them that know not God, and obey not the Gospel of Jesus Christ," they may be worthy of his acceptance. M. M. E.

COMPANY.

MUCH depends upon the company we keep. A motto worthy our highest esteem is "keep good company or none." We choose our company—it is not imposed upon us without our consent. So intimately connected with our character is the company we keep, that if we know a man's company we know his character. Murderers, thieves, adulterers, rowdies keep company of the character of themselves. Let us never forget that the company we keep is of our own choosing. We are therefore, in the sight of God,—if not of man—responsible for the results of our choosing.

It is very foolish for us to think we can make sensible people believe our character is better than the character of the company we keep. By associating with the world in preference to the church, we show most conclusively that we love the enemies of God more than we do his friends. There is therefore no propriety in neglecting the church for the vanities of the world; Christians, consistent with their profession, never leave godly for ungodly company. We pity the man or woman who tries to carry the world on one shoulder and heaven on the other. The man's burden is too great; it will crush him; the church will feel its weight; the world will deride him, and stigmatize him by his right name—hypocrite! It is truly sad to the church but more unfortunate for the individual, when a member leaves the company of his brethren and sisters and walks co'dly off with the world, dissipating down the broad road to ruin. S. J. H.

WHY YOU SHOULD HAVE THE STEIN AND RAY DEBATE.

NO book has been published in our Brotherhood which sets forth arguments in defense of our doctrine like this one. It also embodies the strongest arguments used against us, and how to meet them. Beside the latter feature, were it thrown out, still this book would prove to be the most valuable in our church literature.

The time has come that our opponents need to be met with the strongest arguments. Every intelligent lay member will be benefited by its perusal, and especially should it be owned by every minister as a book of reference.

It is a book of over 430 pages, well bound in cloth for \$2.00 or leather \$2.50 post-paid to any address. As only a limited number have been or will be published, please do not delay to order if you want a copy.—Send to Western Book Exchange, Mt. Morris, Ill.

THE discovery has just been made of thirty royal mummies in Egypt. Among them are King Thutmose III and King Ramesses II. King Thutmose constructed the obelisk now in London, and which was, a few years ago, transported thither from Egypt. King Ramesses 270 years after, inscribed his own official titles upon the obelisk. These two great monarchs

now lie side by side in the Boulak Museum; and even the garland and flowers which were placed with them in their coffins may be seen around the masks which cover the faces of these kings who died over 3000 years ago. These relics were found in a pit hewn out of solid rock.

All articles on the eighth and ninth pages of each paper, are written by the editor unless otherwise accredited. Please bear this in mind as it will save you the trouble of writing us to know who is responsible.

On healing the sick, the Golden Censer says:

This was one part of the commission to the disciples. They were to go and continue the work of the Great Healer, the first medical missionary our world ever saw. He cured all who came, without charge, and added blessings greater than health. Much of his success in winning attention and confidence grew out of his healing. Like him the disciples were to heal the sick as well as preach the Gospel.

Bro. James gives the preacher's prescription. He says: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Ch. 5: 14, 15. The procedure is, 1. Call for the elders. 2. Prayer. 3. Anointing. Result: 1. Salvation to sick. 2. The Lord will raise him up. 3. Sins shall be remitted, if there be any. James further says that, "The effectual fervent prayer of a righteous man availeth much." He does not say that the fervent prayer availeth everything, but much. Is the Censer for James 5: 14, 15 with all other Gospel duties and commands?

THE Baptist Flag is after Dr. Graves for saying that the bread and wine do not symbolize the literal body and blood of Christ—the gospel of salvation. The Flag says:

If we understand Bro. Graves, and we think we do, he teaches that the bread and wine of the supper do not symbolize the literal body and blood of Christ; but they symbolize the doctrine or gospel and the local church! So, according to Bro. Graves, as often as ye eat this bread and drink this cup ye show, not the Lord's death, but the doctrine and the unity of the local church, of which you are a member!

The Flag speaks of "the bread and wine of the supper." So it acknowledges that the bread and wine do not constitute the supper alone, but are parts of it! It treats them as parts of the supper, hence not alone the supper. What new doctrine is this? Dr. Ray has all along maintained that the bread and wine alone constitute the Lord's supper; but now he throws out the impression that they are only parts of the supper. Still wrong. They are neither the supper nor parts of it. Study the lesson again Doctor! "Likewise also the cup after supper"—Luke 22: 20. If the cup—wine—be a part of the supper, why give thanks and institute it again, after it had been instituted?

IGNORANCE is the mother of all evil.

BEGIN your web, and God will supply you with thread.

Our Bible Class.

J. S. MOHLER. EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Why will some one please explain I. Cor. 14: 34, 35? Why are women to keep silence in the church?—Shall they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Bro. David Moore wants to know whether there is more Scripture for an organ in a family than to dance.

Will some one please give the Scripture where it is said that man has an IMMORTAL soul, or it is said man has only immortality before the resurrection? If man has got immortality, why is he exhorted to seek for it? Rom. 2:7. A. J. CUSHING.

GOOD AND RIGHTEOUS.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

At first sight, the query seems to be making a distinction without a difference; but after a more careful investigation, it becomes evident that a difference does exist.

A righteous man, only, is one, who speaks the truth, deals honestly, is peaceably in his family and neighborhood and provides for his own.

A good man will do all these things and a good deal more. A good man is also a righteous man; but a righteous man is not necessarily a good man.

A good man, in addition to being truthful, honest, peaceable and industrious, will also be charitable, give alms to the poor, visit the sick; relieve the distressed, and would rather suffer himself, than see others in distress. He will make sacrifices, submit to inconveniences, bear others' burdens, if he can but do them good.—He is ever willing to forgive the injuries of others. Christ was not only righteous, but he was a very good man. Christianity is the embodiment of moral worth.

The following quotation is in point: "When Plato described his imaginary good man covered with all the disgrace of crime, yet worthy of all the rewards of virtue, he described exactly the character of Jesus Christ.

The resemblance was so striking, it could not be mistaken, and all the fathers of the church perceived it. What prepossession, what blindness must it be, to compare the son of Sophronius to the son of Mary! What an immeasurable distance between them! Socrates, dying without pain and without ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a mere sophist.

He invented, it is said, the theory of moral science. Others, however, had before him put it in practice; and he had nothing to do but to tell what they had done, and to reduce their examples to precept. Aristides had been just, before Socrates defined what justice was. Lu-

cidas had died for his country, before Socrates made it a duty to love one's country. Sparta had been temperate, before Socrates eulogized sobriety; and before he celebrated the praises of virtuous men.

But from whom of all his country-men, could Jesus have derived that sublime and pure morality, of which he only has given us both precept and example? In the midst of the most licentious fanaticism, the voice of the sublimest wisdom was heard; and the simplicity of the most heroic virtue, crowned one of the humblest of all the multitude.

The death of Socrates, peacefully philosophizing with his friends, is the most pleasant that could be desired! That of Jesus, expiring in torments, outraged, reviled and execrated by a whole nation is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who presented it; but Jesus, in the midst of excruciating torture, prayed, for his merciless tormentors.

Yes, if the life and death of Socrates were those of a sage; the life and death of Jesus were those of a God."

In the above quotation, Socrates appears as a righteous man, while Christ in comparison, towers above him to the very heavens, in righteousness and moral goodness.

Cornelius was a righteous man before his conversion; but he was not strictly a good man, till his heart was renewed by grace divine.

It is only as we imitate Christ that we become truly righteous and good. J. S. M.

ANSWERS TO QUERIES.

I write for an explanation of the latter part of the 10th chapter of Acts, commencing at verse 43rd. W. L. LONG.

All the prophets have testified that God would redeem Israel by one who would be their King, the Lord, their righteousness.—Remission of sins is expressly promised to returning, believing Israel. Until the middle wall of partition was taken down, it was not known that Gentiles could share in those promised blessings. Hence, the reception of Holy Spirit gifts by gentiles before baptism, did not prove that they were members of Christ's body but an evidence that they could receive the remission of sins, promised to repentant Israel.

Please explain the latter part of the 4th verse of the 6th chapter 1st Cor.: "Who are those that are least esteemed in the church?" HARRY GILLMAN.

Those, "that are least esteemed in the church." In Campbell's and McKnight's translation, this passage is rendered: "Why do you set them to judge, who are of no account in the church?" i. e., who are not members of it. If this rendering cannot be sustained, then Paul meant, "set them to judge, who, having no particular friends in the church, would not be suspected of partiality."

Will some one explain Genesis 4: 10—"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

And the Lord set a mark upon Cain, lest any finding him should kill him." What was the mark He set on him? ROBERT T. CROOK.

As we are not informed what the mark of Cain was, we must not be wise above what is written. The mark was a sign of protection. We could speculate some here, but it would not be profitable.

Does Gen. 4, infer that Cain and Abel were the first-born of all the living? If so, who was his wife? MARY C. NORMAN.

Cain and Abel were the first born of all the Adamic family, but sons and daughters were born to Adam, and of these daughters Cain took a wife and brought her with him to Nod. The record does not say, he got her in Nod, but he knew her there, and she bore him Enosh, not the one who walked with God. If Cain's wife was not the daughter of Adam, then she must have belonged to another race of which the Bible gives no account.

Will some one please explain the fifth verse in the second chapter of Acts, which reads as follows: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were those "devout men from every nation" all Jews, or not? ROBERT T. CROOK.

Those devout men were all Jews living in different countries, speaking different tongues, and at that time were attending the Passover. At first the apostles would preach the Word to none but Jews only. Acts 11: 19. The middle wall of partition still existed, although virtually taken down when Jesus died. The fact of their attendance at the Passover proved that they were of Hebrew extraction.

Please explain Heb. 6: 1, 2. We read, we should leave the principles of the doctrine of Christ, we should grow up to perfection, not laying again the foundation of repentance from dead works, and faith towards God, of the doctrine of baptisms, etc. What baptisms had Paul reference to, seeing he uses the plural number? In the German the reading is different: "Von der Taufe, von der Lehre." Here we have but one doctrine and one baptism. How are we to reconcile the matter? J. H. MILLER.

In Heb. 6: 2, the Greek word rendered baptisms, is *baptismos*, the possessive or genitive plural of *baptisma*. In Eph. 4: 5, the word rendered or rather anglicized baptism, is *baptisma* and is in the neuter gender. It is always applied to the ordinance and may have many acts, like marriage, coronation of kings and washing clothes. But *baptismos* is a masculine noun and is never applied to the ordinance but the acts constituting the one ordinance of *baptisma*. It is also used to express the washing of pots, cups and beds. The plural of *baptisma* is *baptismata* and is never used; the plural of *baptismos* is *baptismoi*. The German word *Taufe* was in the beginning equivalent to *tanchen*, but when the German nation embraced Christianity, *Taufe*, was appropriated to the ordinance, and *tanchen* was used to express common dipping. Even in Luther's time, *Taufe* was used in the ecclesiastical sense. JAS EVANS.

You cannot dream yourself into a character; you must hammer and forge one for yourself.

Correspondence.

Census Report of Southern Ill.

Panther Creek	149 Astoria	215
Coal Creek	182 Camp Creek	62
Spring Run	30 Hudson	59
Urbana	93 Blas Ridge	60
Vermillion	35 Pike Creek	64
Cerro Gordo	200 Millmaire	21
Okaw	180 Sugar Creek	73
Ashtand	20 Clear Creek	40
West Otter	118 Pleasant Hill	102
Macopin Creek	43 Mill Creek	89
Concord	30 Hudley Creek	23
B-ar Creek	154 Mulberry Grove	73
Hurricane Creek	108 Salem	34
Big Creek	85 Allen's Prairie	56
Cumberland	31 Limotte	45
Woodland	60 Lyraine	14

From Aaron Mow.

It is probable that many of the readers of the *BRETHREN AT WORK* remember of having read a notice given of the debate between F. W. Drennen and W. J. B. Fennimore, at Argos, Ind., April 25th to 29th. The report appeared May 24th and was followed by remarks from Drennen, which appeared June 21st. These reports, in B. AT W., manifested quite a degree of success on the part of the Brethren. Apparently they were written without any regard to the arguments, for the purpose of making some one prominent.

The Adventists also made a report of the debate in the *Restitution*. This report was written from memory about six weeks after the debate.

I have had the opportunity to read both reports, and in our estimation there is not much Christ in the way they harmonize. I have a synopsis of each speaker's argument, on the first proposition, which I wrote at the time of speaking. Thus I see that neither party has made a very proper statement of the debate, each tried to magnify his side, in the minds of the people.

I do not know who the brother is that reported in B. AT W. of May 24th. [It was written by an outsider.—Ed.] We are sorry that he was afraid to put his name to his article. I know the man well who reported in the *Restitution*. He put his name to it and tries to circulate it as much as possible. Brethren, if you have a victory, let us see your face and from it flashing the light of truth and righteousness. The debate may have been a success to the Brethren, but if it has, it certainly is lost in darkness.

Now let us look at the results as taken from the *Restitution*, and then draw a conclusion.

"THINE IMMERSION PRONOUNCED A FAILURE BY ONE OF ITS MOST ABLE ADVOCATES.

Macy, Ind., Aug. 11th, 1881.

Editor *Restitution*:—

Seeing that the German Baptists (or Tunkers) are disposed to get up the impression that the debate between myself and F. W. Drennen, at Argos, last April, was a great success for them, I beg leave to submit to you for publication, in *The Restitution*, the following copy of a letter I received from

friend Drennen yesterday, which I think will have a tendency to put a quietus to any further efforts of theirs towards claiming a victory

COPY OF ELD. DRENNEN'S LETTER TO ELD. FENNIMORE.

"Aug. 6th, 1881.

Dear Brother:—

Since my last combat, I have been investigating the doctrine you advanced, and now must, like an honest man, acknowledge that you are right; and if God spares my life I will preach the same doctrine that you teach. But I want to preach it in the same place where I condemned it.

Now write just as soon as you receive this, and let me hear from you, and make an appointment for you and me, at Argos, and let me know at what time you will be there, and I will meet you, if the Lord let me live to get there.

Signed, T. W. DRENNEN."

"Now, inasmuch as boasting is 'excluded' by the law under which we are, I want to say that if the German Baptists have any more preachers they want converted to the truth, let them bring them out; but after this I would rather they would keep a little quiet about the Drennen debate.

Will say in response to brother Messimore [who reported the debate in the *Restitution*] that I will meet any man, of the Tunkers, or any other body, on the kingdom. I am not particularly starving for a fight, but I believe the doctrine of the kingdom as we teach it. And I am glad to advocate it in any way that it may be advanced and Christ thereby glorified.

W. J. B. FENNIMORE."

If this be true, where does Drennen appear, where is our Brethren's victory? If it be untrue, why does not Drennen step up and correct it, and why do our Brethren hold still to its deadening effect? Again, if this be true, those who know Drennen best will see in it his portrait, if not, some artist must have seen him.

Our prayer is that Drennen may become manifest, and that the Brethren's doctrine be well established at Argos.—*Millbrook, Ind., Sept. 6th.*

Correction; Beaver Dam.

In the recently-published abstract of the Census returns, Beaver Dam church is credited with opposition to church and government authority. In accordance with statements made me, this report was published, and now in the light of recent developments it does not seem to be justified by the facts. I make this correction cheerfully and without suggestion from any one, because I do not wish to do them, or anybody, an intentional injustice. It would all have been avoided had they promptly returned their schedule properly filled.

HOWARD MILLER.

Lewisburg, Pa.

Orphan's Home.

Just finished canvassing the Salomony and Eight Miles districts for subscriptions for the Orphan's Home of the Middle District of Indiana. I am happy to give such a favorable report—\$686.00 for the Salomony district, of about 250 members, and \$239.00 in the Eight

Mile church, of about 70 members. A good many poor in both districts. All who were able did well, except two. Hence while we found many good-hearted Marys, we also found a few Marthas. God bless the donors to Orphan's Home.... My dear canvassing brethren, go to work in earnest, and take courage. Take your blessed Savior with you; and while you are traveling from house to house on your way, pray the Lord to open the hearts of the members whom you visit.... I traveled nearly three weeks through the extreme heat and dust, and sometimes got very tired; but, on the whole, it was rather a pleasant visit, having met so many kind-hearted brethren and sisters. May the Lord bless all of them. Brethren, wake up to a sense of your duty and work and pray for more Christian life in the church.

SAMUEL MURRAY.

Huntington, Ind., Sept. 5th, '81.

From Silas Gilbert.—As the Ludlow and Painter Church congregations got their names extensively circulated by having the council of the 24th ult., a word of news from them would be interesting to many, and no more than justice. As our elder withdrew from the general Brotherhood on the 24th, the loyal officials, by council of adjoining elders, paid the members a visit, as it is our custom before we hold our Communion. The result was that 249 were in union with the general Brotherhood, thirty one went out, and thirty one wanted time to investigate and consider; several of these have since expressed a desire to be with the church. Those that were for the resolutions they had formed, were invited to a church meeting to attend to their case, which came off the 2nd of September. The church with a unanimous vote, except two, (whom we neutral) said we could not hold them as members. D. P. Saylor, C. G. List, and D. Long were present. Our adjoining elders, with many ministers and members from the different churches of the Valley were also present. So you see the church still exists.—*Arcanum, Ohio, Sept. 3rd.*

From Isaac H. Crist.—On Saturday, Aug. 27th, the members of Wades Branch assembled in council, and divided their territory on the county line between Johnson and Miami counties on the south, on the west between Johnson and Douglas counties, leaving 43 members in the new division. Our territory is large, extending from the south and west lines of Johnson, north and east without limit in this State.... On the 17th of September we have appointed a council meeting for the purpose of more fully organizing into a working body.... We have passed through a drouth of forty-four days; but now are having plenty of rain. Notwithstanding the drouth, the crops are middling good.... We all like our new homes well, and are becoming to be more confirmed in regard to the productiveness of our soil.—*Olathe, Kan., Aug. 29th.*

From E. Miller.—A few lines from this (The Spring Creek) church may probably be of interest to some.... Health in this vicinity has thus far been good. Weather has been warm and very dry; mercury running often as high as 90° and occasionally to 100°. Have

had no rain for six weeks, and is now getting to be very dry. Late corn and potatoes are suffering very much. Seeding, also, is delayed, and it is so dry that farmers can scarcely do their plowing. . . . Wheat has not been good; will probably not average over eight to ten bushels to the acre; oats and flax are middling good; fruit, only ordinarily plenty. Some orchards are ordinarily full, while others are almost a failure. All kinds of farm products are bringing a fair price; so after all, we will come out about all right. . . . Our spiritual affairs are not so good; don't have much to boast of, yet after all we are still trying to keep the old ship afloat—we are having meetings regular every two weeks. One was added to our little flock at our last quarterly church meetings. May God help her to be a bright and shining light in the church and an honor to God. . . . We intend having a Communion on the 11th of October next, commencing at 10 o'clock A. M. All are invited. —*Pittston, Ind., Sept. 18.*

From N. C. Workman.—Spiritually, we are slowly, but steadily, progressing; baptized eleven since the 15th of March last; others will be soon. We hold about twelve meetings for public preaching a month. Two of those meetings are held at the church; the rest are scattered over the country: from ten to twenty-five miles. Have council meetings every four weeks, and social meetings every Thursday evening. So you see we are kept pretty busy. . . . In this neighborhood the crops are very light; corn nearly a total failure on account of hot weather and chinch bugs; the latter doing the most damage; wheat, about one-third crop; potatoes and all vegetables almost a total failure. Hot weather, such as was never known before has continued for about two months, and still continues. The outlook for many of our people is gloomy. There are localities in this country where crops of almost every kind are good. In some of these favored spots, corn will grow from thirty to fifty bushel per acre, and wheat from fifteen to twenty-five bushels per acre, and plenty of vegetables. We are having dry weather just now, but it is too late to do much damage. Rains have been very local all season; some neighborhoods receive plenty of rain while others close by suffer for rain; yet we have much to be thankful for; we are all enjoying good health, which is a great blessing. Last year we had nothing at all in way of grains or vegetables; for we are a little better off this season, for which we should feel thankful. And again, nearly all our members are fully alive in their Master's cause, which is very encouraging. Our meetings are all largely attended, which shows the people are interested. Taking all together, we have great reason to praise God and take courage. Pray for us—*Mistle Grove Church, Norton Co., Kan., Sept. 1st.*

From John Metzger.—Our country is blessed with good health. The Lord has favored us with a middling fair crop of all kinds, excepting wheat. . . . Wife and I are well. Thank God. . . . Went to Concordland Aug. 25. The same evening was requested to have meeting in town, as the Brethren never preached at that place before. Had five meetings—four

in town and one in the country. The people wanted me to preach on doctrinal points. One came out on the Lord's side, to go with the people of God. Had large congregations every evening, and also good order. People all treated me very kindly. Many said that I should come back again. At the close of the last meeting, a man rose up and said, "The old minister gave us good counsel. Now he is going to leave us. Let us give him farewell." The old and young gave me farewell. Brethren traveling through there, stop off and preach to them.—*Cerro Gordo, Ill., Sept. 2.*

From S. H. Bashor.—I see several references in B. at W. to the "Indian church." I spoke of in my letters from California, and the last from "Bro." Funk in California surmises that it may be a fairy tale or a dream. All I know in reference to the matter was what I published at the time, and that I received from Bro. Wolf while with them. If you will look up my "Western Correspondence," you will learn all I said and where I received my information, and of its reliability. I published it as "new coming from over the mountains," but by whom to brother Wolf I cannot tell. He heard it, and it is perhaps true. All Funk need do is to inquire of Eld Geo. Wolf. You can learn more of brother Wolf than any one else. I have been amused at the intense interest taken in the matter by the B. at W., and more so because my name was so freely used and I not addressed direct. I suspect the nature of it all.

[The B. at W. has not taken an intense interest in the Indian story. Nor was it the files of the *Preacher* in which the description was given. The question was asked by a reader of the *Work* and was answered by another—that is just the extent of the *Work's* interest. It cannot be dragged into the contention,—will not be made a party. It hopes the brother will yield his suspicion, and remember 1 Cor. 13: 5, and Phil. 2: 7. There is too much concern for reputation. Character is the thing to care for.—Ed.]

From James T. Quinlan.—Having the "Tract" cause at heart, I write to let you know that there might be a great work done among the emigrants who are daily arriving at Baltimore. If the Brethren's Tract Society will assist me in this matter, I will gladly do the work. I send a few of the English tracts I have been using the past three years, but these would not answer, as this house does not, to my knowledge, publish any German tracts. I would like to have your opinion about it. This work would, I think, benefit some of our Western churches, as the emigrants generally all go West. . . . I am a member of Pipe Creek congregation; our church being a branch. We meet every four weeks near Woodbury, Baltimore Co., Md, two miles north of Baltimore. I think this emigrant work worthy of notice in your valuable paper. This idea of the Brethren I got from your paper, so whatever good there has been done you can have the credit; we better give God the glory.—273 West Lombard St., N. W. Cor. Fremont, Baltimore, Md. [We send you 100 tracts free. It is the best we can do. If some liberal hearts will help us

in this work and be satisfied in giving God the glory, we shall do our part most cheerfully. German tracts should be printed as well as English, but the one great thing needed is money. The interest in Tract Society is almost used up for 1881, and but few more tracts can be sent free. What shall be done, brethren?—Ed.]

From J. A. Weaver.—I have often felt like giving up the work, but again feel that probably I would not be doing my duty as I wish to do all the good I can while God has been so merciful in sparing my life and giving me health. So I will now try and fortify myself with the scriptures you sent me and try something new. I shall try and do something for brother Hop's family by telling the brethren I am in the missionary field now. I shall want them to give me twenty cents, and I will give them an equivalent, the "History of Danish Mission," also the little folks must be started to heaven is a "Railroad Car." And this I will try some other tracts.—*Monticello, Ind.*

From P. Brower.—Our yearly Harvest and Thanksgiving meeting is again past for the year, and it was a meeting that our brethren and sisters seemed to enjoy. Our home ministers were left alone to do the preaching. At such meetings our minds are often cited to the great harvest at the end of the world, when the angels will separate the tares from the wheat. Let us ever be faithful that we will not be classed among the tares. . . . In the afternoon the members met in council. Considerable business was before the meeting. All passed off very pleasant and satisfactorily. The dark clouds that hovered over us so long have all passed away, and the Sun of Righteousness seems to illuminate our hearts that we all seem to work in harmony and love. . . . Our Communion meeting was appointed for Oct. 8th. Hope brethren passing through the West will notice this and stop with us.—*South English, Iowa.*

From S. M. Duncan.—J. S. Mohler, S. Click, and others come to us and had four meetings and church council. The result was, no additions, but we think if there had been one more meeting, there would have been several additions. Who will come and preach for us? . . . We have Gospel meeting every second and fourth Sunday. . . . We desire brethren to come and look at our country. Think we have a good country. Have had very dry weather; thus making the corn crop very light; but this evening we are having a fine rain. . . . They say the cars will run through here in ninety days. . . . We desire ministering brethren to come and locate here, as the harvest truly is plentiful, but the laborers are few. Pray, therefore, that the Lord of the harvest will send laborers unto his harvest.—*Buffalo, Mo., Aug. 29.*

Bishop Philip Klengen Smith, a participant in the Mountain Meadow massacre, whose exposure of that atrocity caused the execution of John D. Lee, was found dead in a prospect hole in Sonora, Mexico. He expected to be killed by the Mormon church, and the circumstances indicate that his prediction was correct.

Health and Temperance.

S. T. BOSSEMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Hardin Co., Ohio.

For the Brethren at Work.

INTEMPERANCE.

BY H. R. TAYLOR.

LOITER with me, reader, for a little season, and let us converse upon the evils of intemperance and the frailties of man. See you cloud that appears in the heavens in mid-summer's day, promising shelter and shade from the scorching rays of the sun to all that pause beneath its shadow; but soon proceedeth from it thunders and lightnings, sending forth its blasts, and sweeping tide o'er the face of the earth, so terrific in its manner that man and beast flee before it as a fugitive for refuge. Intemperance is like that cloud.

Luving is the calm and tranquil ocean to the mariner as he launches his boat upon its tide. As far as the eye could reach not a ruffle disturbed the surface of its waters. Like a sea of glass, so calm and placid are all its appearances, giving back from its fair bosom the beauties of the heavens above. The serenity of the ocean and sky makes the voyage a desirable one. His vessel is launched upon its waters; the sails are spread to catch the gentle breeze. But soon the scenery is changed—a hurricane is upon the waters. The billows beat, the creaking of the sails is heard, the boat plunges and quivers. Morning comes; no tidings of that vessel save that she is lost, lost forever. Intemperance is like that ocean; and the youth who frequents the drinking-house over the way, is that vessel.

Behold that serpent as he lies coiled beneath the flower, unobserved till the tender hand of the child is lowered to break the stem, when he deposits his poisonous effluvia in the blood of the innocent child, and his unfortunate victim falls to rise no more.

Intemperance is like that serpent; and the youth who stoops to drain the dregs from the maddening bowl is like the child who stoops to pluck the flower.

As the lightning is sent forth in the terrific storm penetrating each object with its power that comes with a its reach, so does intemperance force its way into the domestic circle—alarms the husband from his home till midnight hours, and brings with his return a storm of vengeance and fury; and as an unjust and cruel tyrant he makes the once-loved one of his bosom and his own offspring the objects upon which to inflict his brutal treatment. He enters his dwelling not as a father, but as a fiend. Perhaps he has been a youth that was once the joy and pride of all around him; in possession of a noble disposition and a generous heart, but lacked moral courage sufficient to resist the wine in the glass when it was sparkling forth as a soul-destroyer. He had been gazed upon with highest anticipations of his future usefulness in life; had been pointed to as an example. But alas! Disappointment and sorrow follow in its stead.

The glow of health and vigor is no longer worn upon the cheek of his wife, but an emaciated form trembles at the sound of his well known footsteps. His children that once flock'd around him to receive his caresses, now flee for a hiding-place as he enters his dwelling.

Stop, dear youth! Stop! Think ere you touch the poison to your lips. Perhaps it is your first drink; it is only social, and you are saying within yourself, 'I will never, no, never, indulge to excess'; but pause still longer, and reflect, soon, very soon the green hills of sobriety will begin to disappear. Soon the wild flower that bloomed along your pathway will shrink back at your coming. The blasts of poverty are staring you in the face. Poverty in itself is no disgrace, yet it must be admitted that as heat followeth the rising of the sun, almost that sure does poverty follow the footsteps of intemperance. Not much surer is any prophecy of a fulfillment than the one concerning the youth that lingers at the festive board where the maddening bowl is freely drunk by all, that a continuance in his course of conduct will bring him to be a pauper, a criminal, and his final dwelling that of a mad-house, prison, or grave.

Man is the most noble of all created, the express image of God, destined for a noble purpose, his body to be presented a living sacrifice, holy and acceptable unto his Creator; but let him wander in the paths of intemperance, and step by step he will descend from respectability and influence to wretchedness, degradation, and woe. Self-respect having taken its flight, his course is downward and downward, from one vice to another till he reaches the gulf of dark despair.

In a lonely hour of the night as I listen to the peltings of the pitiless storm against my window, my mind is carried yonder to some cold and desolate room; lying perhaps upon a bed of straw, the wife, the children of a dissipated man. Their limbs are shivering from the chill of the Winter's blast, their hearts are trembling lest the father returns, delirious with drink, and render their situation by his tortures more wretched than death.

Oh, dear youth, you who are fond of indulging in a social glass, while kind friends are remonstrating, the church sending forth her warnings, fathers and mothers sending up their petitions to God with tears in your behalf, go with me to the darkest caverns upon earth, view the wretched and forlorn condition of mankind in the hovels of intemperance. Take some friend that you know perhaps when no shade of crime had passed over his manly countenance, view him as he lies unconscious of reproach, so terrible is his situation from the effects of intemperance. Behold his idiotic look; his eyes glaring at one time and bloodshot at another. See his livid lips and decayed teeth, his bloated face; view him as a victim of his own crime. Listen at his heart-rending cries, as you walk from him, echoing far down the street at midnight. Then while you have the right reasoning faculties, while the lamp of life is still burning, ere the night of death overtakes you, resolve in your heart to turn from the path of intemperance and vice, and seek pardon in the wounds of a crucified Redeemer.

Deep River, Iowa.

BELIEVING AND RECEIVING.

A NOTABLE instance of praying to God, and resolving to take no denial, and prevail when hope seemed gone, was that of the pious wife of a hard drinking man named Martin, in West Riding, Yorkshire, England, who prayed twenty-one years for his reformation and conversion.

When that long time had passed and no answer had come to her prayer, she went one night at midnight, to the "public," where her husband spent much of his time, and found him sitting in the bar room with several other men and the landlady.

"You go home," said Martin, roughly, when he saw his wife enter.

"Wait a little and your husband will go with you," said the landlady.

"Mrs. Tallman," replied the wife, advancing to the table where they were sitting, "I have waited twenty-one years for my husband to go with me,—and all that time I have prayed for him."

She steadied her voice, and added:

"I am certain, too, that God will answer my prayers. As sure as he is sitting in your bar, I shall live to see him pass your house and have no inclination to go in."

She turned to go out, and Martin rose to follow her, saying not a word.

That night was the turning point of his life. The long-felt promise to the heart of the pious wife that her husband would "go with her," began to fulfill her patient waiting.

He went to meeting with her, and was melted by a sermon on the words, "Where thou goest, I will go, * * * thy people shall be my people and thy God my God." His went with her to on the road to life, and helped her to lead their children in the narrow way.—*Monthly Cabinet.*

CRAZED BY EXCESSIVE SMOKING.

THE examination into the cause of the suicide of Dr. Ostrander, of West Pittston, proved that the mental aberration which caused the tragic loss of a busy and useful life was due entirely to excessive smoking, he being in the habit of sitting for hours with his pipe, enjoying the exhilaration of the strongest plug tobacco.

BLESSED is he who has found his work; let him ask no other blessedness; he has a purpose. Labor in life.

GIVE instruction to a wise man, and he will yet be wiser; teach a just man, and he will increase in learning.

A POLICEMAN in Topeka, Kansas, recently said: "Our business is done for. Since the saloons have been closed we have absolutely nothing to do."

THERE is no better way to live healthily and happily than to cultivate a temperance wherein the most contradictory qualities and properties of the organism are perfectly counterbalanced and combined.

Tidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Laurens, Ill., Sept. 6.

At a council-meeting held in Milledgeville church, Saturday, 3rd inst., it was decreed that hereafter all ballots shall be read to the public congregation. It was also decided to choose a speaker at time of their Love-feast on the 10th inst. The purpose of the church is, that the votes at that time, shall all be read in public. The whole congregation will then know, who were voted for and how many votes were given for each. This will probably be the first election in the brotherhood held that way.

On Sunday, 4th inst., brethren Moore and McCune were in attendance at Cherry Grove. Bro. Moore preached in Laurens in the evening. Subject: "Is It?" He said, people lost much good instruction because they would not apply it to themselves. Sermons on Tatting, Bishonesty, etc., are seldom appropriated by those who are guilty of above-named crimes. S. J. H.

Grand Rapids, Mich., Sept. 1, 1881.

Am sitting in depot writing this. On my way to Little Traverse church, Mich., to attend Feast. Geo. Long.

Camp Creek church, McDonough Co., Ill.

The members of Camp Creek church had their council meeting, Aug. 27. Peace, love and union prevail. Communion meeting, Oct. 15 and 16.

JOHN L. MEYERS.

Garrison, Iowa, Sept. 5.

Had a hailstorm on the night of the 3rd. The hail was quite large, measuring from 7 to 10 inches in circumference. Not much damage done, except to fruit. J. M. RIDENOUR.

Carlisle, N.Y., Sept. 4, 1881.

Our feast has just closed. Truly the members of the Bethel church had a glorious feast! Ministers present from Kearney, Exeter, Bates and York Co. Bro. Eli S. Rothrock was elected to the ministry. Yesterday had fine weather, but today the wind riddled our tent. LEVI HOFFER.

Centerville, Mo., Sept. 6, 1881.

Love-feast at Crescent Hill, Bates Co., Mo., was held under an arbor at residence of Bro. Wm. Switzer, on the 4th inst. Communicants all enjoyed the occasion. This is known as the Mound church. A choice was made for a deacon, which fell upon our young brother Simon Fansler, not quite 19 years old. May he have the grace necessary for the work. The Master's work seems to be moving on at this place. Brethren traveling through, will give them a call. Address P. M. Peck, Archie, Cass Co., or John Kinsley, Adrian, Bates Co. A. HUTCHISON.

Cerro Gordo, Ill., Sept. 7, 1881.

Bro. John Metzger is in St. Louis; has a hall rented, and two applicants for baptism. Interest increasing. I go to his assistance in a day or two. Let all pray for the success of the St. Louis mission. We expect to preach a month.

D. B. GIBSON.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14, 13.

HODGE.—Near Laurak, Ill. Ora Hodge, daughter of Mark M. and Susan R. Hodge, Sept. 4, 1881, aged two years, eleven months and fifteen days.

Sister Hodge had come with her children from Iowa to visit her parents, Ezra Hodge, near Laurak, when one of her twin girls took the diphtheria

and died as stated above. The husband was telegraphed for, but did not reach the place in time to attend the funeral. Services by J. H. Moore from James 4: 14.

SHANK.—Aug. 10, in West Branch, Ill. Vernie May, daughter of Bro. John F. and sister Helen M. Shank, aged 2 months and 28 days. J. F. S.

HENDERSON.—Near West Branch, Richland Co., Wis. Samuel L., son of Michael and Nancy Henderson, aged 5 years, 1 month and 11 days.

FITZ.—Near Panora, Iowa, in the Coon River congregation, sister Mary Anna, wife of Eld. John Fitz, aged 65 years, 2 months and 5 days.

J. D. HATCHETLIN.

HERR.—Aug. 21, 1881, near Mountville, Lancaster Co., Pa. Anna, wife of B. N. Herr, aged 45 years, 10 months and 14 days. L. E. NEWCOMER.

FRANK.—In Sugar Valley church, near Eastville, Pa., Aug. 21, 1881, Matilda Savilla, daughter of Amos Miles and Delilah Frank, aged 3 years.

A. SHROYER.

FRICK.—In San Diego, Cal., Aug. 18, Martin Garfield, twin son of Bro. Wesley R. and sister Lizzy Frick, aged 11 weeks.

ARMANFROUT.—In Yellow River church, Marshall Co., Ind., Aug. 23, sister Margaret Alice, daughter of Bro. George and sister Julian Armanfrou, aged 20 years, 3 months, and 18 days.

THOMAS.—In Kosciusko Co., Ind., Aug. 27, friend Andrew Jackson Thomas, aged 63 years, 4 months, and 10 days.

TEMP.—In Elkhart Co., Ind., Aug. 28, infant son of friend Abraham and Lovina Stump, aged 2 months and 28 days.

HOWER.—Aug. 30, in Nappanee, Ind., Bro. Christian Hower, of heart droopy.

WAGNER.—In the West Branch church, Ogle Co., Ill., William H., son of John A., and Mary Wagner, aged 37 years and 10 days.

Funeral Aug. 20th. Sermon by Eld. Edmond Forney, assisted by M. S. Newcomer at the Brethren church, to a large and sympathizing concourse of people.

DALE.—At his home, 5 miles west of Chariton, Lucas Co., Iowa, July 19th. Bro. Adam Dale, aged 71 years, 6 months and 3 days.

HOOVER.—In Norway, Oregon, July 4, Bro. Aaron Hoover, aged 58 years and 8 months.

Announcements.

LOVE-FEAST NOTICES.

Sept. 18 at 2 P. M., Cornell, Livingston Co., Ill.
Sept. 23, at 10 A. M., Clear Creek church, Christian county, Ill.

Sept. 24, at 10 A. M., Wyandot congregation, Wyandot Co., O., at Bro. M. Ulrich's, 4 miles north and one mile west of Nevada.

Sept. 24 and 25, Burr Oak, Jewell Co., Kan.

Sept. 24 and 25, Spring Creek, Chickasaw Co., Ia.

Sept. 24 at 2 P. M., Pabody church, Kan.

Sept. 24 and 25 at 10 A. M., Indian Creek church, 3½ miles south of Kimball.

Sept. 24 and 25, Exeter church, Neb., at house of Jos. Brubaker, 7 miles north and 2 miles east of Fairmont, Fillmore Co., Neb., at 4 P. M.

Sept. 29, at 2 P. M., in the Marion congregation, Ind.

Sept. 29 and 30, at 10 A. M., Pine Creek, Ogle Co., Ill.

Sept. 30, Bear Creek, at Bro. Owen Peters', 3 miles south-west of Morrisville, Christian Co., Ill.

Sept. 30 in Turkey Creek congregation, Elkhart Co., Ind. Meeting to continue over Sunday.

Sept. 30, Platt Valley congregation, at house of Bro. J. P. Moomaw, two miles South of Haining City, Butler Co., Nebraska. Meeting to continue over Sunday.

Sept. 30, Stony Creek, near Noblesville, Ind. Oct. 1st, near Longmont, Colorado.

Oct. 1, at 2 P. M., at residence of William Gooch, six miles east of Scandia, Kan.

Oct. 1, at 10 A. M., Thorn Apple church, Mich., 7 miles south-east of Lowell.

Oct. 1, at 10:30 A. M., Seneca church, one and one-half miles North of Bloomville, Ohio.

Oct. 1, at 10 A. M., River Falls church, Wis.

Oct. 1 and 2, Maple Valley church, Cherokee county, Iowa.

Oct. 1 and 2, at 10 A. M., Deep River church, Poweshiek Co., Iowa.

Oct. 1 and 2, 4 miles east of Harlan, Shelby Co., Ia.

Oct. 1 and 2, Wayman Valley church, at house of Bro. Philip H. Neal, near Edgewood, Clayton Co., Iowa, to commence at 2 o'clock.

Oct. 1, at 2 P. M., Monroe co. church, Iowa, at residence of David Kingery.

Oct. 1 and 2, at 4 P. M., Bethel church, Holt Co., Mo.

Oct. 1, at 5 P. M., Newton Grove church, Cass co., Mich.

Oct. 1 and 2, six miles south-east of State Center, Marshall Co., Iowa.

Oct. 4, at L. mark, Ill.

Oct. 4 and 5, at 2 P. M., Franklin Grove, Lee co., Ill.

Oct. 4 and 5, at 1 P. M., Waddum's Grove, Ill.

Oct. 5, Santafee church Miami county, Ind.; 6 miles south of Peru; 2 miles east of Bunkerhill.

Oct. 6 at 4 P. M., Fairview church, Appanoose co., Iowa.

Oct. 6, at 2 P. M., Howard church, Howard Co., Ind. Those coming by R. R. stop off at Kokomo.

Oct. 6, at 4 P. M., Pleasant Grove church, near Lawrence, Douglas co., Kansas.

Oct. 6 and 7, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Oct. 6 at 10 A. M., Logan church, Logan co., O.

Oct. 6, at 10 A. M., Springfield church, Summit co., Ohio, near Mogadore.

Oct. 6 at 1 P. M., Limestone church, (Ionia) Jewell co., Kan.

Oct. 7 at 4 P. M., Macoupin Creek church, Montgomery co., Ill., in new church, six miles south-east of Girard.

Oct. 7, at 10 A. M., at Panther Creek, Woodford co., Ill.

Oct. 7 at 10 A. M., Nettie Creek church, Wayne co., Ind., near Hagerstown.

Oct. 8 at 10 A. M., Hudson, Ill.

Oct. 8 at 5 P. M., Portage church, St. Joseph co., Ind.

Oct. 8, at 3 P. M., at Bro. Philip Snively's 1 and one half miles east of Dorchester, Saline Co., Neb. Those coming by R. R., should stop off at Dorchester.

Oct. 8 and 9, at Teracoat, Hampshire Co., W. Va.

Oct. 8 and 9 at 10 A. M., Spring Run, Fulton co., Ill., at meeting house, 6 miles east of Prairie City.

Oct. 8 and 9, Falls City church, Neb.

Oct. 8, at 10 A. M., Okaw church, near La Place, Ill.

Oct. 8 at 2 P. M., Beatrice church, Gage co., Neb., 8 miles south-east of Beatrice.

Oct. 8 and 9, at Fall River church, near Fredonia, Wilson co., Kan.

Oct. 8, Poplar Ridge church, DeKalb co., O.

Oct. 8, at 10 A. M., Rome church, Wyandot Co., O., 6½ miles north-west of Carey.

Oct. 11, at 1 P. M., Shunnon, Ill., to continue next day.

DISTRICT-MEETINGS.

Oct. 4, Southern District of Illinois, Astoria church Fulton county, Ill.

Several Announcements for October are crowded out, but will appear in due time. Please bear with us.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel--Philipp. 1: 17.

Singh College,
Firo Coats.

Vol. 6. Mt. Morris, Ill., Tuesday, Sept. 20, 1881. No. 36.

Editorial Items.

can, delightful weather.

There is nothing so stubborn as a fact.

What has become of so many of our evangelists?

The most implacable enemy is a guilty conscience.

There is where you can and find fault only where you will.

We can do nothing against the truth, but for the truth.

Thus, *For the* and *Christianity* loyal to the Brothers.

Sends to "Western Book Exchange" for catalogue of books.

To cultivate love and peace in the church efforts are made.

Philosophy Gaskell finds the pure air of Lebanon Branch takes advantage.

As we go to see the report of the President's health we find it is good.

The Methodist church is holding an Association of churches in Lebanon.

A letter from a school teacher at school with me talking about his school.

There are more announcements for L. V. Lewis, than we can insert in this paper.

Bro. John H. Hanger, of Good's Mill, Va., comes to visit us here.

Let each of us be more highly than himself, and all will get a due share.

The U. S. mail service has been suspended at \$1,000,000 by the highest contract.

From death this year, we see the power of God will move the power of Providence materially.

The carnal soldier triumphs by over-coming or dying his enemy, the Christian soldier by being slain.

A good Christian in the world's esteem is never slept, never aggressive, yet he is a great a hero.

We need repent of the words we have never spoken, even a fool may pass for a wise man by keeping silence.

Bad company and bad books are like bad atmosphere, both with malaria--sure to bring mental disease and death.

The Mormon church is doing a thriving business by way of recruiting its members. Iniquity can flourish for a season in this world.

Prof. Sharp has organized a teachers' training class in Mt. Morris College, in which there is much interest manifested by those preparing to teach.

The Emperor of Russia is glad to the Emperor of Germany. Such countries are now among crowned heads, and generally have an important meaning.

Brethren Metzger and Gibson are meeting with success in St. Louis.

The catalogue of the Cassel Library is being hurried through the press.

The homeless sufferers of Michigan are worthy of charitable contributions.

It is stated that 50,000 people were rendered homeless in Michigan by the recent fire.

It is easier to start trouble in a church than to stop it. Prevention is easier than cure.

Bro. L. C. Kinnaman, of Chicago, Illinois, reports a good feast and six baptisms. The church was greatly edified.

CONFIDENTIAL from Ashland writes, their College opened on the 15th inst. Thirty-five students present at the opening.

We learn that the Huntington Normal is opening early this term with unusual bright prospects. Success to the Normal.

For several weeks past there has been much rain in Maine, so that the farmers have as yet finished very little grain. The streams are high, and continue to rise.

The *Providence* reports the Pennsylvania State Sunday-school Meeting a success. Various Quakers, Isaac Price and other prominent elders took part in the exercises.

A good brother informs us that the Love-feast at Seely, Kansas, was well attended. Two were baptized, two deacons and one minister elected, and D. Hardesty ordained.

Those who plant trees that others may eat the fruit, only pay the debt they owe to others that planted trees for them. "None liveth to himself and none dieth to himself."

The Love-feast season is at hand with about fifty anonymous reports on our file. What a glorious season this is, and how many thousands of hearts will be cheered and their strength renewed.

Every word hangs as the report of some wealthy person endorsing some college. We commend Mt. Morris College to the favor and consideration of some of our wealthy members.

Some, in trying to trim the apple tree, and are sawing off a limb, but unfortunately they are sitting on the limb and sawing between themselves and the trunk. Look out for a fall.

Bro. J. M. Sayle, of *Dee Brothers*, writes: "On account of having our office and office A. C. Chamberlain being left at some time, we are held in getting out the German Minutes. We think we will have them ready for distribution in about two weeks. Brothers, send in your orders. \$1.00 per dozen; 10's single copy."

Mt. Morris College Sunday-school.

This school was re-organized Sept. 4th. Bro. Young, the former superintendent, is elected; L. H. Ely, Asst. Sup; Maggie Barkley, Sec.; Sadie Price, Asst. Sec.; Katie Price and Malton Libby, Christies; A. W. Vaniman, Treas. Number of teachers, 9; number of scholars, 116.

"Own no man anything, but to love one another." Taking the bankrupt law and paying fifty cents on the dollar will hardly do when he makes plenty of money.

What should be done with an Elder who advocates plainness of dress before the A. M. C. then permits his members to dress after the fashion of the world, wear jewelry, and sisters to wear hats?

Mr. Morris has neither school nor table, and is free from those temptations which are in country towns. This is one reason why parents send their place to educate their sons and daughters.

Blessed is the man who, if he feels that he is injured, will not seek to seek opportunities of revenge. To be like Christ, to know him--to live in him, is to be long-suffering, kind and forbearing, even though we be abused, maligned, and cast down.

D. M. Miller and the editor left Janak the 12th for Minnesota. They began work in Le Sueur county, that State, in December 1879 amidst violent opposition, but the truth has steadily gained, and the Lord's people are being firmly established there.

A SPIRIT of firmness to adhere to the truth of the Gospel--to cling to the whole Word of Life, must not be mistaken for a spirit of intolerance. The pertinacity of the apostles to Christ crucified was regarded as a spirit of folly and ignorance of the fleshly-minded.

A destructive fire passed over the eastern side of Michigan through the counties of Huron, Tuscola, and Sanborn, cutting a swath from ten to thirty miles in width, and about sixty miles in length, producing terrible suffering, and destroying hundreds of lives.

THERE will be an excursion from Lusk to Marion, Iowa, Oct. 6th, to attend the Dry Creek Love-feast. The train will leave at 3 P. M., and it is desired that quite a number should avail themselves of this opportunity to enjoy the holy communion with the members of Lusk county, Iowa.

Dr. P. Fabner, of Chicago, says: "A belt railroad is to be built around the city to enable hundreds of manufacturers to move outside the limits with their factories. It is also to induce manufacturers in the interior to move to Chicago where they will have better shipping, and rent no higher than in country towns."

The Committee appointed by Southern Indiana District to draft a plan for the poor and orphans, have prepared and published their measure. The prospects are encouraging, and it is to be hoped that the institution when once founded and in working condition may do much good. Good works of this kind should be maintained. It enlarges charity and keeps down covetousness in many of its enticing forms.

An organ of a supposed holiness church says: "Many poor women are kept from the church in the morning, and some at night, because they shrink from contrasting their poverty and plainness with the wealth and show of the richer classes. We cannot hope to correct this feeling in the poor. What, then, can be done? This: let it become fashionable and be regarded as a matter of good taste to be plain at church. If the ladies who are the leaders in society will take this in hand, it can be carried through and be the means of great good. Now, cannot sensible and godly women be persuaded for Christ's sake, and the sake of the poor, to undertake this effort of self-denial?—*Free Methodist*."

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Religious Essays.

For the Brethren at Work.

IN MEMORIAM.

BY R. C. SNAVELY.

[Lines to brother and sister D. F. Bousser on the death of their child.]

In a lone and quiet chamber

There's an empty little bed,

With no print upon the pillow

Of a loved one's shining head.

Little hands that used to nestle

In the pillows soft and white,

But beneath the sheet that's folded

Lies no little form to night.

Little eyes that used to sparkle

Full of innocent delight,

Now are closed in death's embraces,

Placed within the coffin white.

Little ears that used to listen

As you sang an evening song,

Now they hear no more the music;

They have joined a heavenly throng.

With intense interest did you listen

To the music as it fell,

When you heard the song, "White Robes"

Come from lips you loved so well.

Oh! the precious little playthings!

Let us put them out of sight,

Lest our hearts should grieve too sorely

For the little one to-night.

When the evening shadows gather

Lone and sad you sit and weep.

Now there's no need of singing,

For your loved one's gone to sleep.

Ah! we know it is a sorrow—

One which none but parents feel.

We entreat you, look to Jesus;

He can all our sorrows heal.

Yes your Davy is an angel

In a brighter clime above,

Waiting for you, father, mother,

In a home where all is love.

Do not wish him back: no never,

To this world of sin and woe,

For he's resting now with Jesus,

Where the wicked never go.

Oh! then try to meet your darling

In our Father's home above,

There to sing and live forever

With the friends we dearly love.

Lord we implore thy gracious care,

Do thou from evil shun,

And aid them in this trying hour

Now to say, "Thy will be done."

Bayard, Ohio.

For the Brethren at Work.

TO BARBARA S. SHIRK.

Dear Sister:—

YOUR letter of—made me glad. It tastes of Jesus, and smells like Lebanon. Nothing pleased me more than that "you felt it your duty to

write me." This is as it should be. Although I am dependent on others for subsistence, I never accept a penny as a matter of *charity*. I have a small annuity, coined out of the blood and sweat of my sainted parents, which partly covers my wants. But if my pen-ministry is of benefit to any soul, it is only in accordance with Divine arrangement that such souls be impressed with a sense of duty to sustain it. 1 Cor. 9: 11, 14.

You admire my pen preaching because I am not ashamed of the Cross. Ah, sister, are we never ashamed? Does the flesh never get the mastery? Never? It is a rare and grand matter to be so dead with Christ, that we know no man after the flesh, not even ourselves. God must be our other and Better self, or we are unwedded, save to the devil. He that consults not the will of God in all he does is no Christian. The word is our guide, and the Holy Ghost interprets the word. These two make us wise unto salvation. It is a great achievement to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. This requires "a weapon which is mighty through God to the pulling down of strongholds." Nothing but the Cross will answer. We must be crucified with Christ, and rise into His life. Henceforth we have a Christ-mind, a Christ heart—we think and feel with Him. His disposition, aims, and means are ours. The carnal mind is enmity against God. We have at present many in the church who blot themselves to bursting with carnality, writing and speaking great swelling words of empty vehemence in the name of religion, trampling on the blood of Jesus and spurning the cross, while they impetuously vociferate, "Glory to God in the highest, peace on earth, good will to men." The eye of prophecy saw them, and the pen of inspiration portrayed them, eighteen hundred years ago. 2 Tim. 3: 1-9. God has them tethered, and they cannot foam out their shame over the barriers of his providence. The Cross is for Christians. To this let us cling. Adultery is the lowest sin of the flesh. Malice is the crowning sin of the spirit. One is brutish; the other, devilish. It is no uncommon thing for monsters

of "spiritual wickedness" to clamor for the blood of those whose sins are as piety compared with their own. A soul who blackens another for the pleasure of doing it, is steeped in the very essence of the Red Dragon. "Father forgive them, for they know not what they do." This speaks of self-crucifixion. To breathe it and to mean it and to live it, is the very essence of the Incarnation. The contrary temper is damnation, inevitable and eternal. No parley with the flesh. The cross makes thorough work. Christ was dead, DEAD. "Ye are dead, and your life is hid with Christ in God." This is the sum of salvation. We glory in the Cross. Do we! C. H. BALSBAUGH.

For the Brethren at Work.

GOD IS LOVE.

BY C. HOPPE.

LESSON I.

"The Son of Man came to seek and save that which was lost."—Luke 19: 10.

IT often happens that God permits the adversary of man to rail his children in order to make them feel their lost condition, and often the Holy Ghost presses the conviction of sins into their conscience so as to make them abhor their sins and cry out, "Miserable man that I am; who shall deliver me from the body of death?" Then is the time to exercise faith and not rely on mere feeling. Then is the time to cling to the promises of Jesus Christ, and not to past experience. Many are in such moments shaken like a fig-tree,—they cast down all their unripe fruit, and feel their utter helplessness and their lost condition. They lament this as the most feared event in their lives, but it should be our most useful moment, and something to strengthen our faith. We should not be as a reed carried to and fro by the wind; for to reap the benefit of such grace and to see it, is some of God's hidden manna, some of his strong meat for your Christian manhood, some of heaven's best "cordials," given you by the great Physician. Struggle not against such convictions, but open your eyes, gaze at your own self; hide not, excuse not, but admit and confess the Truth to whoever it is that brings the accusation; and cling to the horn of the altar.

"The Son of man came to seek and save that which was lost;" and your

joy, your strength, your usefulness, will be multiplied a thousand times, and your peace be greatly increased, if you come to him. I remember well how often in former years I struggled with Satan when he accused me; but was, so to speak, torn to pieces. But since I got force to admit: "It is all through you, Satan; and what is worse, you had not made me half so black as I am, but Jesus came to seek and save that which was lost; and since you prove to me I am lost, you just prove to me that I am the one Christ came to seek and save." Since that day I overcame the wicked one, and got, to a great extent, free from his railing, for he did not like to come and help me to be strong in faith to ward God.

The same holds good towards a frowning and mocking world. Whenever I have admitted my faults and told them: "It is much worse than you think; but Jesus came to seek and save such, hence his salvation is for me;" they will soon depart and keep quiet. But if you try to make excuses, try to defend yourself, you only put oil to their fire. And when the Holy One sifts you or puts you in the fire, it will only cause you to make the oven seven times hotter by excuses, and screening from a full self-condemnation. Admit, confess, but tell him, "Dear Savior, I am black; but you have covenanted in baptism to be my husband; only give me a letter of divorce when I cease to believe on thee. I am utterly lost by nature; but you were made sin for me. Yea, you aid yourself, you came to seek and save that which was lost; you came to seek and save me, more than all others; for you prove to me by your heavenly convictions that I am the chief of sinners, lost, lost more than any one else.

Dear brethren and sisters, take a glance at him; look on the Lamb that heareth the sins of the world. Look in faith; see it was for you he bled, and died and rose. You will soon hear him say, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes. Turn away thine eyes from me, for they have overcome me." Solomon's Song. You will hear his high priestly intercessions in your behalf, and realize the full meaning of his promises." If we confess our sins he is faithful and righteous to forgive our sins, and cleanse us

from all unrighteousness." 1 John 1: 9.

What a wonderful love God must have to his children, that he will forgive them! Just think of it; his righteousness is your guarantee that he will forgive your sins and cleanse you from all unrighteousness. Up, then and confess! Up, then, and come with humble boldness to the throne of grace and receive help in time of need! Cease once and forever to hide, to make excuses and to defend yourself; nay, rather "Lay your back, your body, as the ground and as the street, to thine adversaries to pass over," for thus said thy Lord and thy God. "Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again." Isa. 57: 22, 23.

For the Brethren at Work

THE GREATNESS AND GOODNESS OF GOD.

BY S. O. LARKINS.

GOD is great in goodness, and good in greatness. In providence and in the works of nature the power and majesty of God are displayed. "He is a spirit, and they that worship him must worship him in spirit and truth." He said, "Let there be light and there was light." The sun obeys his voice, and the stars of heaven appear at his command. He is Alpha and Omega, the beginning and the end, the first and the last, the one Jehovah, "the only true God." Heaven is his throne, and the earth is his footstool. He reigneth, a king forever, and is clothed with majesty, from honor and glory. He is able to destroy both body and soul in hell. To his enemies he is "a consuming fire," but sheweth mercy unto thousands of them that love him and keep his commandments. He killeth and he maketh alive; he bringeth down the mighty from their seats, and exalteth them of low degree. He maketh poor and he maketh rich. He feedeth the fowls of the air, and clotheth the lilies of the field with more splendor than the glory of Solomon; and so extensive is his providential care that not a sparrow falleth to the ground without his notice. He "raiseth the stormy wind" or "maketh the storm a calm." He causeth it to rain upon the just and upon the unjust. He turneth rivers into a wilderness, or dry ground; a fruitful land into

barrenness, or a dry desert into a fertile meadow.

The sublime description of the majesty, glory, and infinite greatness of God, in the fortieth chapter of Isaiah, is as much superior to the loftiest descriptions which unassisted poets and historians have given of the Deity, as the God it represents is superior to the idols which they extolled. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? Behold the nations are as a drop in a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. All nature before him is as nothing, and they are counted to him less than nothing and vanity." Survey this great and wonderful universe. Behold its oceans, in themselves a watery world; its great subterranean caverns are wonderful to behold, yet, to God its vast and fathomless oceans are so insignificant that he measures their waters in the hollow of his hand. Behold the heavens; the sun, the moon, the stars of light are his handiwork. How brilliant is their glory, how immense their distance; but God meteth out the heavens with a span.

Let us glance at the unsearchable wisdom and infinite knowledge of God. He is the Lord of Hosts, wonderful in counsel. He seeth in secret. He searcheth all hearts and understandeth all the imaginations thereof. The Lord looketh from heaven; he beholdeth all the children of men; he considereth their works; he beareth his children with peculiar love. "The eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death; to show himself strong in the behalf of them whose heart is perfect towards him." Should any wish to hide themselves from his all-piercing eye it is impossible, for "in him we live, move, and have our being."

The Psalmist David in speaking of the infinite greatness of God, says: "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even thy hand

shall lead me, and thy right hand shall hold me; if I say, 'Surely the darkness shall cover me,' even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

This great and good God whom we adore is holy and amiable in the highest degree. There is none holy as the Lord. He is "glorious in boldness." Just and true are his ways, venerable and lovely in his holiness; he is, if possible, still more lovely in his goodness and mercy.

He is kind to the unthankful and the wicked. He is the Father of the righteous, "and like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembereth that we are dust." He hath proclaimed his name Jehovah God, merciful, long-suffering and abundant in goodness and truth. The fountain of his goodness sends forth many streams. He is not willing that any should perish, but that all should come unto him and live.

The world might drink at the ocean of his love, and that ocean would still be full. He giveth grace and glory, and no good thing will be withheld from them that walk uprightly. "As the heaven is high above the earth, so great is his mercy towards them that fear him." When God gave us his Son, he gave us an infinitely greater gift than the world. The Creator is infinitely more glorious than the creature. God's love to his people is from everlasting to everlasting. God can make innumerable worlds by the word of his mouth. He has but one Son—his only Son—whom he spared not, but gave him to the death of the Cross for us all.

Ah, brother, O wretched sinner, for having offended him, for he is love. What are all thy friends and their love compared to his love—his love that reaches earth and heaven? Joy is diffused through all the immense regions of heaven. And why? Because God is love. Myriads of happy spirits exult there in holiness and happiness and never fading glory; for God is their friend. He pours the tide of joy through their abodes; he lights up their eternal day. All they have, all they are, all that heaven can furnish and eternal life bestow, all is the gift of God. Sinner, is this God thy God? He is. Then re-

joice; for God is love. The Friend of angels is thy friend. Then come unto him, though you be weary and heavy laden under the burden of sin, and he will give rest to your soul. He can take away also all the burden of your griefs. No one comforts like Christ. Come to him hungering and thirsting. He is the bread that came down from heaven; he is the "water of Life." Cry to him, 'Lord give me hidden manna. Give me the water that thou gavest the woman of Samaria at Jacob's well. Yea, pour floods upon me, for I am poor and needy, and thirsty, too.' Come as a condemned criminal to Christ—your advocate with God. Your crimes are many and great; the law pronounces you accursed, but Jesus will undertake your case. He is now pleading for you; hear him crying, "Father, spare him, I died for him."

He is a friend that sticketh closer than a brother. To be with him and like him is heaven. Obey him in all things. Honor, love, and serve him even unto death. Let your heart go out after him; let your hands work for him; let your feet walk in his paths. Regard none of his commands as insignificant and grievous. He is wisdom, righteousness, and redemption. He is more; yea his word is life. His smile is joy.

Friendly reader, before we part, (we may never have the opportunity again, God only knows) let me urge you to seek the Lord while he may be found. You have a soul worth millions of worlds. It needs salvation because it is lost. If you are ever saved, you must be willing to be saved. God will not force you, but he invites and earnestly entreats you to come to him. Be assured that the last sentence will be passed upon you according as your works in this life are good or bad. There is a glorious heaven and a dreadful hell in one of which the judgment of God will soon fix your soul, there to abide forever. Consider that the glories of heaven are worth all your pains and care; that hell is so terrible as to make you double your efforts to escape it. All the riches, honors and pleasures of earth are poor gain to him who must soon lie down in sorrow and dwell in everlasting burnings. Prepare to meet thy God.

Larkin's Factory, Va.

For the Brethren at Work.

ONLY A MODEST DRESS.

BY JOHN HARBURGERS.

AS there has been so much so much discussion and trouble in the church about this "dress question," I feel it my duty to raise my pen to vindicate the truths connected with it, to make a final disposition of it and have it settled once for all and forever. All who claim membership with the Brethren, agree that our dress for both male and female should be plain and modest. Upon this there is a unity, and for its authority is claimed a "thus saith the Lord," which can never be invalidated or effaced. We call particular attention to this fact: that we are seemingly all united, and do agree upon a restriction of dress, requiring plainness and modesty, which is backed up by a "thus saith the Lord." At this point all agree to drive and rivet a pin which cannot be drawn. (Do not forget this). The term plain, when defined, signifies being void of extraneous beauty or ornament, something homely. The term moderation or modesty, signifies being restrained within due limits of propriety in the absence of arrogance and presumption, not making show and parade, not glaring or showing, unassuming, etc. Now remember in this particular there is no reference to our general character and deportment, but refers to dress only. Then we notice that this plain and modest dress shall be void of extraneous, outside beauty, or ornament; and it is to be restrained within the limits of propriety in the absence of arrogance. Thus we get a restraint to the flesh in the absence of pride, which embraces all the affections and lusts of the flesh. And furthermore, this dress is to be of such a character as not to make a show or parade. Parade signifies a pompous exhibition, and ostentatious pride, which originated with the devil, and has no place in the church of God.

In connection with this we quote the following language from Peter: "As obedient children, not fashioning yourselves according to your former lusts in your ignorance." 1 Pet. 1: 14. Here Peter commands us not to fashion according to former lusts in ignorance; not after the dictations of the adversary through the flesh, but just to the reverse, which is according to the above

specified form of plainness and modesty.

Fashion signifies the prevailing mode or style, especially of dress. "Be not conformed to this world," etc. Rom. 12: 1. Conform signifies to shape in accordance with; to make like; to bring into harmony or agreement with. This also includes the dress and fashion spoken of by Peter, which Paul positively affirms shall not be after the form of the world, but that we should be transformed, which signifies to change the form and fashion which was after the world in our ignorance, and bring into harmony or agreement with the adorning of modest apparel as taught by the apostle to Timothy. Hence we learn that modest apparel includes everything that is required by the church on the dress question. She requires just what Paul does in reference to dress; that is, to restrain all the affections and lusts in the absence of arrogance and presumption, not glaring, not for show, or parade. This includes and condemns every style gotten up by the world. Hence the Christian must of necessity, as an evidence of Scriptural modesty, conform to a style that will exclude all and every item above named belonging to the world and is condemned in the Gospel. And as I stated before upon this point, "we all agree to stick and rivet the pin," there is no going back on that. Though some one will say that this plain modest dress will not exclude all of this arrogance, shew and pomp, that is true. Faith which worketh by love and purifieth the heart only can do that; yet transformation, as above prescribed, is the only evidence of an exclusion of all this pride and arrogance from the heart, and there can be no sound in-the-faith Christian without it, be assured of that, no more than they can be partakers at the gambling table and dancing hall, the horse-race, or any other such gratifications of the flesh; and no one who is sound in the faith retaining the characteristics of a Christian will oppose the church or Annual Meeting while endeavoring to fix a plan to bring both lay members and officials to conform more strictly to plainness and the modest dress required by the Gospel and the church. There is a great deal said about law, and that Annual Meeting is not authorized to make laws. Now let us in a brief way impartially investi-

gate that matter. Law is generic, and in the following connection denotes whatever is commanded by one who has a right to demand obedience. A statute law is a particular law. Common law is a rule of action which derives its authority from long usage, etc. Regulation law is a limited, and often temporary, law intended to secure some particular end or object. The church or Annual Meeting does not make statute laws, edicts, or decrees, but makes regulation laws or union laws by which to regulate its members and transact all the business of the church; and a part of its business is to fix some plan to bring every individual member, as well as every local congregation, to the one and same modest style of dress as advocated in this article, and acceded to by all parties, and strictly to obey the Gospel in all things.

Good's Mills, Va.

For the Brethren at Work.

REASON TOGETHER.

BY EMMA WATSON.

SISTER F. E. Teague's article,—"In Union There Is Strength"—sets forth my sentiments so precise that I cannot let it pass in silence. O dear brethren and sisters, would it not be better to clasp hands and re-unite our efforts in bringing peace and union in the church? Do you not think we can accomplish more for the Lord in this way than by dividing? O may all of our dear brethren who think of withdrawing from the Brotherhood, stop and reflect what will become of such a movement; it will not only divide districts, but it will come closer home; it will be father against mother, children against parents, and God only knows where it will end.

There is an old saying, and it seems a true one, "United we stand, divided we fall." "Come, let us reason together," says the apostle, and do not let us fall out by the way. Yes, indeed, we need the assistance of all the Brethren to help us fight the enemy. We dare not stop to quarrel and wrangle; it will only be giving Satan a chance to gain ground among us. While we have Brethren who are advocating the sister's "plain" hat, and trying to convert the church to the world, let such be dealt with according to the Gospel, and the church will be relieved of a great deal of trouble, for we do not want a

plain hat or any other kind of hat. When we belonged to the world we dressed and acted like the world; but Jesus chose us out of the world, and we do not want to go back and get entangled therein. We speak from experience; we know what a slave fashion makes of us. She shows no mercy whatever. Then God forbid that any who have taken the name of Jesus should ever fall in her power again.

Ceylon, Ind.

LIFE A MIGHTY RIVER.

LIFE bears us on like the current of a mighty river. Our boat at first glides down the narrow channel through the playful murmurings of the little brook and the windings of its happy borders. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our hands. We are happy in hope, and we grasp eagerly at the beauties around us, but the stream hurries us on, and still our hands are empty.

Our course in youth is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are cited by some short-lived success, or depressed and made miserable by some equally short-lived disappointment. But our energy and our independence are both in vain. The stream bears us on, our joys and our griefs are alike left behind us. We may be ship-wrecked, but we cannot anchor. Our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens toward its home till the roaring of the ocean is in our ears and the tossing of the waves is beneath our keel, and the land lessens from our eyes and the floods are lifted up around us, and we take our last leave of the earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal.

And do we still take so much anxious thought for further days when the days which have gone by have so strangely and so uniformly deceived us? Can we still set our hearts on the creatures of God when we find by sad experience that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which doth so easily beset us, and think ourselves henceforth as way-faring persons only, who have no abiding inheritance?

—Selected by Jennie Myers.

For the Brethren at Work.

POWER OF A HUSBAND.

BY SUE L. THOMPSON.

EVERY relative duty should be enforced by evangelical example. Then we think home could be made pleasant without all the responsibility being on the wife.

We think a husband has a great power to make home happy or unhappy. Paul says, husbands love your wives, as Christ loved the church and gave himself for it. Thus ought men to love their wives, to be tender and kind and provide for their comfort. As he is the head of the family, he ought to go ahead and set a good example.

If these rules were followed we think there would be many more pleasant wives. The woman needs comfort; she has her manifold infirmities besides the household cares and duties, and often, with a fretful baby, she spends many a sleepless night.

If a man would be thought superior in knowledge or wisdom, let him show it by not taking offence at trifles, and by giving up some of his humors and inclinations to oblige his wife, and by not irritating her to get angry at him. There are in all classes manifold defects in the present state of human nature, and often offences are committed; yet this does not alter our duty to each other.

If husbands will love their wives as Christ loved the church, and be as kind as the Gospel requires; then if the wife is not pleasant and will not reverence her husband, we think she must be a tyrant.

Pamona, Kas.

THE MERCIES AND BLESSINGS OF GOD.

BY LEWIS A. EDWARDS.

THE world has no store of bread laid up for years to come. Let the producing power of God, which works in all the natural world, suspend its powers for a single year. Let Summer and Winter pass, and no seed sprout, no buds burst, no verdure clothe the fields, no flowers adorn the plants, no fruit hang pendulous on the boughs, and the larger portion of the human family must perish. One single unfruitful year would consign most of our race to a lingering and painful death. And how strange it is to the natural eye that this event, in the course of time, should never occur. There have been local famines; but always, in some parts of the world, there has been bread enough and to spare.

If Canaan suffers want, Egypt has corn in store laid up for her. If India feels the pressure of need, Europe has provisions to supply her; but let these dearths become universal and the history of our race would soon be told.

How wonderful that through all the years of sin and rebellion the bountiful hand of God has still poured its gifts upon a lost world, still sendeth his rain on the just and unjust; still he opens his hand in bounty to those who despise his claims and neglect his messages of love through all the years with unchanging tenderness and fidelity he keeps that promise made to our race when they entered upon the pos-

session of the world as it emerged from the waters of the deluge: "While the earth remaineth, seed time and harvest and the changes of the seasons shall not cease."

The world may not believe in God; but they must accept of His provisions; they may blasphemize His name, but they must eat of the bread His hand bestows; they may despise the riches of His goodness and forbearance and long suffering, yet every hour they are pensioned on His bounty, they are creatures of His care. Let their hearts glow with thankfulness as his hand bestows each good and perfect gift, and let them remember that while God leaves not himself without a witness in that He does good and gives us the things we necessarily need in life, filling our hearts with gladness. Yet it is for us, His children, who know more of his love than nature reveals, to tell to the world the story of His love and turn them from mortal vanities to serve the living God, and to wait for his Son from heaven. This is the problem of the Christian life, to be in the world, but not of it—to walk among men who know not Christ in the round of daily duties and yet steadfastly moving heavenward; to be conscious of the beauties of our earthly home and its wealth of material enjoyments; to know the moving of appetite and the tender enticements of ease, and be dead to them and alive to Christ. Christianity wrought wonderful changes and improvements in society; it has extended knowledge, cherished education and founded an exalted code of laws and manners, elevating human nature until all must admit that man is elevated by its teachings. The world has conformed to Christianity in so many different directions, it is an active element in civilization that wields unbounded influence, it demands toleration by law and protection from all who are willing to be governed by grace.

Washington, Co., Ark.

NO CROSS, NO CROWN.

BY LEVI LONGANECKER.

AS the humble follower of Christ wends his way through this life, he meets with a great many crosses which are burdensome to his soul; but thanks be to God! He has promised that "To him that overcometh I will give a crown of life."

When we consider the meaning of the word "cross," we must bear in mind that it is something that is burdensome. We are commanded by our Lord that "If any man will come unto me, let him deny himself and take up his cross daily and follow me." Thus we find that it is a cross to our carnal nature to follow Christ; for we learn by experience that the carnal mind craves after the things of this world and is not subject to the law of God, neither indeed can be. We learn from the above passage that each one is to take up his own cross and not another's cross; showing us that it is an individual cross, and that we are not merely to take up the cross, but to take it up daily. By this we understand that each one of us has a daily cross to bear. We are to take heed to the above command; for no one will deny that "Where there is no cross there is no

crown." In looking over the Christian world, we find some denominations setting down this command as non-essential, and others, that the command is of no consequence, thinking it would be too great a cross to obey them, that the point truly says:

But alas, when they are hearing
That we are to be cross-bearing
If we would desist let
Oh how low do they agree.

Yes indeed but, few consent to take upon themselves the whole doctrine of the cross. The many, and would to God that they were not by far the greater number of so-called Christian professors, take upon them only so much of the doctrine of Christ as may be agreeable to themselves, i. e., to their carnal and the rest—the cross—they lay aside. Yet they think because they have the main piece, as if they had taken the cross of Christ upon themselves, and do not see, or will not see that they are wanting that part precisely, which makes the cross, and oh, what a loss! for no doubt the saying will remain true, "No cross no crown."

Columbiana, Ohio.

For the Brethren at Work.

RESPONSIBILITY SOMEWHERE.

BY A LOVER OF CONSISTENCY.

ONCE upon a time, while assisting the brethren in conducting a protracted meeting in a certain locality, an intelligent and interesting young lady (a brother's daughter) became concerned in regard to her eternal welfare. In conversation with her, we urged her to surmount all hindering obstacles and come to Christ; but the answer was, "There is ———, the resident minister, I have heard him preach with all his might, against the pride of life, fashions, lusts of the flesh, etc., while he is a perfect slave to tobacco, and he scarcely closed his sermon until he had his mouth filled with the vile stuff. I think he is very inconsistent, and that his is just one of the very worst fashions there is."

The thought has been impressed on my mind, and I send it forth for the consideration of other minds. Somebody is responsible in this, as well as numerous other cases, not only in regard to the use of the "weed," but also other inconsistencies. O! Brethren let us be careful that we do not stand in the way of sinners. Better make great sacrifices. God forbid that through those habits and inconsistencies of ours we should destroy "them for whom Christ died;" rather let your "light so shine that others may be constrained, with us, to glorify our Father in heaven."

How strongly a man loves is not to be measured by the flame of the impulse that he has at any hour or at any moment. It is what he is, what he is willing to do and suffer for another that measures how much he loves. The more outgushing of emotion is one test, but as a fit one. The living one's life—not the laying it down, but the using it for the object loved—is the highest test possible.

A DOLLAR wrongfully obtained, is upon the soul, as smouldering fire, which remembrance fans to a flame.

Home and Family.

MARY C. NORMAN SHARON, MINN.

BROTHERS

ONE THING NEEDFUL.

AND Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her (Luke 10: 41, 42). Our adorable Savior, whose gracious employment it was to go about doing good, was pleased, in one of his journeys, to call at a friend's house. In Bethany, there dwelt in one happy home, Lazarus and his sisters, Martha and Mary, all pious persons and humble disciples of the blessed Jesus. Martha was probably the house-keeper, for it is said (verse 38) that she received him into her house.

He, who was the Maker of all, and the Lord of all, was, for our sakes, so poor that He had not a place where to lay his head, no house of his own; but here and there, a pious person was found, who thought it the highest honor to entertain Him. Let me say here, dear brethren and sisters, that Jesus, in a spiritual sense, still stands at the door of our house, of our hearts, and knocks for admittance. Oh, that we may open our hearts and most cordially receive the Heavenly Guest. No sooner was He seated than He began to instruct the family in divine things. Thus should we thankfully embrace every fit opportunity of discoursing on subjects which belong to our peace. Let religion have a place in the parlors as well as in the church.

Mary sat at Jesus' feet and heard his word, thus an humble heart and humble posture, will become the disciples of Christ when they hear His Word. When Christ began his discourse, Martha, as well as Mary, was attentive; for it is said, she had a sister who also sat at His feet; but it appears that Martha was of an active turn, and left the room to superintend the business of the kitchen. She denied herself the pleasure of continuing to regard his charming discourse, for the purpose of making an abundant preparation for our Lord—a preparation, it should seem, far greater than was necessary, and finding this care and labor too much for her strength, she returns to the room to complain of her sister. She came to Jesus and said, "Lord dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." The hospitality and generosity of Martha in wishing to entertain her guest in a liberal manner is commendable to all; but still we cannot help observing something that is not right. She had certainly lost her temper and was improperly angry with her sister; but more than that, she introduced a degree of censure on our Lord himself as if He were to blame for detaining her. "Dost thou not care that my sister hath left me to serve alone?" She thought it wrong that her sister should indulge her ease while she was so hard at work; and also censured the Lord as if he were the cause of it; but while we detect this infirmity of Martha, let us correct the same fault in ourselves.

We are too apt to lose our composure in a hurry of worldly business, too apt to find fault with our fellow-Christians, when they do not come up to our standard, and what is worse, to murmur at cross providences and quarrel with heaven itself; for this is sometimes the language of our dissatisfaction, "Lord dost thou not care" that I am so ill, so perplexed, so persecuted, so distressed, so helpless? O let us beware of this temper! and we shall be angry with ourselves, rather than with Martha.

As this question was proposed to our Lord himself, he is pleased to answer it. Mary who was blamed remains silent, she leaves her defense to an able advocate. Jesus kindly passes over the censure which was aimed at himself; but fully vindicates Mary's conduct, while he tenderly reproves Martha for her extreme anxiety. "Martha, Martha, thou art careful and troubled about many things." Our Lord was, no doubt, pleased with her good intentions to entertain Him; but he was not pleased at her making a great feast, as if he took delight in a sumptuous table. He did not covet delicacies, nor is He pleased with the luxury of his professing people, nor with the great expense and great trouble which a splendid entertainment requires. He would have been more satisfied with seeing Martha sitting with Mary to hear His instructions. He was better pleased to see Mary in the chapel than Martha in the kitchen. That which most displeased Him was, that her attention to many things obliged her, for the present, to neglect the one thing—the great thing that he came to her house for, namely, to teach and instruct the family, and this was the "one thing" to which Mary wisely confined her attention.

Therefore we learn from the language of the Savior that he condemns the over-anxious and too much regarding many worldly things. The cares of the world greatly obstruct the religious care of the soul. We find that the care of the soul is the one thing needful which the Savior commanded to Martha. The care of the soul includes the diligent use of all the means which God has appointed for its salvation, the first of which is a due regard to the Word of God; thus Mary proved her care, so must we.

It is true, we have not now the bodily presence of the Great Teacher, yet we have His Word. We have the Gospel which He ordered to be preached to all nations, and which He promised to sanction with His spiritual presence to the end of the world. This Gospel is able to make us wise unto salvation, and it is the power of God to all that believe.

Again, we readily admit that worldly cares, in their proper place and proportion, are unavoidably, are absolutely necessary. We have bodies as well as souls; these must be provided for; and to make this provision, care and labor are necessary. Religion was never designed to make us idle. St. Paul says, that if any man will not work, he shall not eat. Again, if any provide not for his own (his own relations), and especially for those of his own house (his family), he hath denied the faith and is worse than an infidel. 1 Tim. 5: 8.

It is not, therefore, against the necessary cares attached to our several stations in life that we speak; but those cares which hinder

and obstruct the superior care of the soul, which is the one thing needful. Let us remember that it was the many cares of this world that excluded the numerous persons invited to the gospel feast (Luke 14: 16); they made many excuses, and all their excuses were their care and trouble about many things, to the neglect of the one thing needful. Dear brethren and sisters, may we, like Mary, sit at the feet of Jesus and receive in faith his divine instructions. This is the good part which we never shall lose.

We look abroad, into the vain and wicked world, with an aching heart, to see so few who account religion the one thing needful; it is counted the one thing needless—the only thing neglected and despised by not a few.

Remember the "one thing needful" is a weighty sentence, uttered by the lips of eternal wisdom, and that the one thing is religion, or the care of the soul. "The one thing needful"—a saying worthy to be written in letters of gold, a saying worthy to be affixed in every church, in every house, in every heart. May the finger of God inscribe it on our inmost souls.

M. C. N.

A FRIEND WHO WOULD NOT WAIT.

A DISSIPATED young man was converted at one of Mr. Moody's meetings and subsequently joined Dr. Tyng's church in New York. Some time afterward he met in the city one of his former associates, who was overjoyed to see him, and asked him to celebrate their meeting with a drink in one of the neighboring bar-rooms. But the young Christian refused, saying:—

"I have a friend with me."

"I don't see any one with you."

"You can't see Him, but he is here."

"Bring him in with you."

"No, no" was the final answer. "My friend is Jesus Christ, and if I go in with you, He'll not wait."

How many temptations would a Christian be saved from if he only considered whether Jesus would go to certain places which are sometimes considered innocent and harmless! (N)

JUDGMENT OF OTHERS.

DON'T judge a man by the clothes he wears. God made one and the tailor the other.

Don't judge him by his family connections for Cain belonged to a very good family.

Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

Don't judge a man by his speech, for the parrot talks, but the tongue is but an instrument of sound.

Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

Life is not so short but that there is always time enough for courtesy. Self-command is the main elegance.

God pardons like a mother, who kisses the offense into everlasting forgiveness.

Brethren at Work.

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To avoid misunderstanding, please bear in mind that the articles found on this and the next page are written by the editor, unless otherwise accredited.

EDITORIAL.

As was stated in last issue, we are left in charge of the BRETHREN AT WORK this week, while Bro. Eselman has gone on a mission of love. On taking a survey of our field of labor we found the *Sanctum* neat, clean and cozy—a place for everything and everything in its place, skillfully arranged by female hands. In the compositors' room, which is large, airy, and well lighted, we found everything systematically arranged, and one showing by brother Plate the foreman, disclosed to us the whole arrangement. We found a hook already well filled for each department of the paper, which left us but little to add beside the current news as it came in. On some hooks we found enough for three or four papers, hence we would say to the contributors, do not think it amiss if your articles do not appear this week. All must take their turn. Now, dear readers, will you exercise charity towards us in the editing of this number. With the labor of the college resting upon us in addition to special duties that have come at this time, we will do the best we can and trust to your charity.

S. Z. SHARP.

TRIP NOTES.

THE Love-feast in the Milledgeville church on the 10th, was joyous to those who participated in the holy ordinance. Bro. J. H. and Wm. Moore, S. J. Harrison, David Rowland, D. Peterbaugh and the writer assisted in the ministry. The Brethren of Rock Creek, the church

joining the Milledgeville church, had their communion at the same time. On this account the number present was not so great; still the Lord was present to bless and aid in the work.

On the next day after services an election was held for a minister. The church at a council meeting previously agreed that those who wished to vote by written ballot could do so, and that these ballots should be read and counted before the church. In accordance with this decision, each member cast his vote, those who did not desire to vote by written ballot, voted *viva voce*, but the three-fourths voted by ballot. The *viva voce* votes were first counted, and then one of the elders read the ballots before the church only, while the clerks kept record. Many in the congregation also kept a record. Bro. Z. T. Livengood received forty-five votes out of a total of eighty-two, thus having a majority over all. A good feeling seemed to pervade the assembly, and so far as we could learn all were satisfied with the choice. The work of choosing officers is the work of the church, and it is certainly not wrong for the church to know what she does, nor wrong to say how it shall be done. It is urged that there is danger of spoiling brethren by an open count. Certainly there is danger; for where is there not danger? It is dangerous to ride on the cars—dangerous to walk the streets, still we walk and ride all the same. Not until some are spoiled will it be necessary to apply a remedy. We have for sometime regarded an open count as beneficial in the church.

Bro. Livengood is young and willing to work in the Master's vineyard; and we wish him many blessings in his ministerial labors. Bro. Moore, in a very impressive manner, gave him the charge, and the church, with tears and expressions of tenderness, received him with the kisses of charity and the right hand of fellowship.

In the afternoon quite a number of us attended services in the Park in Luark, and listened to a sermon by Mrs. Bergstresser. It was replete with practical thought. In the evening had the pleasure of meeting with the members of the Luark church. Here brother Enoch Eby joined the company, but owing to sore throat could not address the audience. This was quite a disappointment, especially to the writer. Leave at 3 P. M., to day for Minnesota.

Luark, Sept. 15.

Those who sit in the darkness of infidelity continually, can not be teachers for those who want to find their way out from the darkness and shadows of this life, to light and liberty in Christ Jesus. Teaching and example must go together before any success can be had. It is a shame for a man to attempt to teach what he does not practice.

D. B. RAY'S MUTENESS.

It is now several months since the "Stein and Ray Debate" has been before the public in book form, and thus far Elder Ray, to whom a copy was sent soon after its receipt from the publishers, has not uttered a word concerning the work. While it was going through the press, he protested against its publication. But the Debate was published, notwithstanding; and the Elder was requested to assist in its sale, but thus far he has been as mute as a stone? Why this refusal to assist in the sale of one of the "most important debates ever held" by him? Will he rise and explain? He once regarded "Tank-rism" as a local disease to be treated locally; but it has proved too much for the Elder in his combat with Bro. Stein. For the sake of his own honor, let him come out and either confess that he has been overwhelmingly defeated in his "Tanker" discussion, or assist in spreading the debate in its present form. Does he not want his Brethren to possess his "crushing arguments" against "Tankerism"? Of it he once said, "It is among the most important debates ever held." *Baptist Battle Flag*, Vol. 4, No. 49. Does the Elder still believe this?

GO SOMEWHERE.

DURING the last few months J. W. Harrison, a young man from Indiana, has created considerable sensation in parts of Indiana and Illinois, by his vehemence and appeals to the feelings of his audiences. Recently he preached in the Trinity M. E. church, Chicago. Of his manner it is said:

No pulpit would have been roomy enough to have furnished space for the varied postures, to hold in the ever-moving feet of the orator, ever-stirring, thus way and that, of the revivalist whose feet seemed to quicken in their motions, as did his words. The platform seemed much too little for him, for frequently he would step down the steps leading to the body of the church, as if to get nearer to the sinners whom he was endeavoring to save, and plead with them hand in hand.

What jimping and running on the pulpit has to do in the salvation of sinners is not clear, since the Gospel does not require ministers thus to appear before the people. The principles of Christianity are addressed to the will, understanding, judgment and affection of man. To appeal to the feelings alone, is not scriptural and cannot result in true conversion.

His text was "And him that cometh to me, I will in no wise cast out." James 6: 37. A few hurried comments, and then he pictured a young man who wanted to join a church—wanted to "go somewhere." The young man was "a Methodist through and through"—was converted in that church." He liked the Baptists, but there was too much water there; he liked the Presbyterians but there

was too much fore-ordination; he liked the Episcopians, but these had too much prayer book, so he went closer and closer to the Methodist church; still he wanted to go somewhere, so the "boy preacher," J. W. Harrison said to him:

I will tell you where to join. At the end of the road of every denomination, at the closing of the path, if every ear I hear a voice as sweet as heaven's—'I is the voice of Christ it says, 'I am the way! I am the way! I am the way! Join somewhere. Go some way. He will lead you. Get religion. Get virtue. Get your soul full of the love of God, and you will go somewhere.

How different from Christ! An apostle gave no such instruction. The Gospel is as silent as the grave on the real of every denomination. "As well look for beans, and pears, and apples and grapes from a vine, as to look for denominational roads in the Gospel of Jesus Christ. 'Join somewhere,' says Harrison, while Christ says, 'Come to me.' 'Join somewhere,' screams the "boy preacher," while the apostles declare to the multitude, 'Repent and be baptized every one of you, for the remission of sins, in the name of Jesus Christ.' 'Go somewhere,' says this modern, excitable revivalist, while the Gospel points to one way and one only. Is it any wonder true vital piety is running at so low an ebb? Preachers jump and scream and say 'Go somewhere,' 'Get religion,' 'Get virtue,' and never so much as tell the people how or where, as did the apostles.

The preacher then told of a Christian woman, of Boston, who told him to get down and pray. They had not prayed five minutes before said the preacher, 'I was shouting happy, and going down stairs two steps at a time.'

Shouting happy and jumping down steps! Are we living in a civilized country? How long will the people take notice for Christinity? When will they open their eyes and look into the Scriptures? Where do we read that, John prayed, shouted happy, then went "down stairs two steps at a time?" Do not read it that way in the Book of God. When the multitude who were convicted of sin asked what to do to be saved, what did Peter do? Did he say "pray and shout until you get happy, then go down stairs two steps at a time?" No wonder millions are deluded, when preachers tell the people that the result of prayer is shouting and going down stairs two steps at a time. Soon they will be tumbling down stairs, cutting themselves with knives and lances, and the people will believe it is Christianity—all because they do not read the Word of God and look into Christianity for themselves. But we will hear this young man once more:

O, I pray that some here here may clap their hands and go happy. It is a strange thing that sometimes, when God is working in our hearts, we will do very strange things.

A little while ago he had people getting happy by prayer and shouting so that they ran down stairs, but now he urges them to "clap their hands and get happy." Yes indeed, Mr.

Harrison, you "do very strange things," but please excuse some of the people if they refuse to believe that it is the work of God. The apostles, the Lord, the Holy Spirit, the Bible, the church of Christ never taught justification, sanctification, eternal happiness by that means. Let the people look to their salvation by God's ways.

GIVE US THE REASON.

What is the reason you Dunkard people do not attend the State Union Sabbath school Convention of our State at Hastings?
CURTIS, Neb.

THESE Dunkard people are a "peculiar nation." This is what Peter said of the "elect according to the foreknowledge of God the Father, through the sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." Saying away from Conventions that endorse celebrations, festivals, and sectionism, is one of the peculiarities of the Dunkards; hence in this respect they resemble the first Christians.

2. Sunday-school work is a work of the church; and the church regards herself abundantly able to do her work without going into another organization. There is not one example of the primitive church meeting with the E-senes, Sadducees and Pharisees to consult as to the best methods of bringing up their children in the Lord's way. The church is the school-master of the sinner; and sinners are not judges of the saints.

3. It is pretty evident that those schools that are not under the control and influence of conventions are doing the best work. There is a great deal of noise about Sunday-school work. Less saying and more doing will effect better results. We do not say that conventions are evil, but they are not the great and mighty things which some would have us believe. A man can go to heaven and enjoy its full glory without attending a Sunday-school Convention. It does not enter into evangelical faith. It is not commended of the Lord. It can never rise high as the church. It was born of men. It must remain a child of men. It can never be lifted up to the dignified position of the "assembly of the first born." It is a mere matter of opinion, and cannot be included in the items of faith.

4. The Dunkards remain away because there is so much display and vanity there. It grieves their hearts to see professors trimmed, siked, flounced and frizzed like the world and even excelling them. With such the Dunkards can not labor in seeming sanction. To go there and work with them is in a measure endorsing them as Christian workers; and we know a Christian cannot adorn his body with so much show and folly and please God. Throw away your worldliness—your vanity—

your wooden singing and non-essential humdrum—your haughty looks and vain manners and then we shall consider the propriety of meeting you in holy work.

FUNERAL PREACHING.

Will the BROTHERS AT WORK, or some of its readers, be kind enough to give through its columns the origin of funeral preaching? For many years I looked upon it as a Christian obligation; but of late, after a close examination of the Scriptures and of ancient history, I changed my position. I am now convinced from history, that it originated with the Pagans, and was borrowed by the Roman Catholic Harlot sitting upon many waters. Search the Scriptures: for in them ye may think that you can find it. They testify me that it is not of Christ, nor of the apostles. C.

THERE is no Divine Scripture, so far as we know, favoring preaching at funerals. In fact, circumstances and Law seem to be against it. By the Law, every person who touched a dead person or came into the apartment where the dead lay, was declared unclean a whole week, and thus cut off from sacred privileges, as well as from friends and neighbors. It is not probable under these restrictions that people would assemble in the presence of the dead to hear preaching. At this day, however, by custom, it has become quite general; the people believing it a mark of respect for the dead, and others also regarding it a suitable occasion to persuade the people to prepare for death.

SOME one is circulating a letter sheet entitled, "Condition and Practice of the Church of the German Baptist Brethren; as it was, and as it now is." It is singular that men who claim to be right and seem so desirous of setting the erring in order, fail to put their names to their tracts. It would be far better for truth and inspire more confidence if those nameless, and might with truth add, destructive, tracts had been tied to a millstone and cast into the sea. The tract says:

Whoever lives some years hereafter, will see our church to compete with any of the other fashionable churches. Though our church may retain and keep some of the external church ordinances, but what does this avail, if the church is out of order in many other more momentous mandates?

We do not think "our church" will compete "the other fashionable churches" in the sense the writer of the above item conveys. That the church must maintain its order and simplicity if it would succeed in upholding primitive Christianity, is evident; and this we think the church will do. Because there are some changes occasionally in order to get nearer the truth, is no evidence of worldliness. Nor is it just to judge the whole church by a few local churches which may be running recklessly upon the breakers. Let us cling to Jesus, and trust the Lord to lead in the way of wisdom.

A GOOD character shines by its own light.

A SAFE COURSE

SOME brethren and sisters seem perplexed to know how near they may approach the world in their appearance and actions, and yet be a "separate people" and "not conformed to this world." They seem to be very much in the same predicament of a certain gentleman who had to pass over a road leading along a dangerous precipice, and who had advertised for a coachman. In due time three applicants presented themselves for the position. The first claimed that he could drive along the precipice as within a foot of the edge and be safe. The second, to outdo his competitor, stated he could drive within an inch of the edge with safety. The third seeing no prospect for himself took his hat and was about to leave when the gentleman called him back and said: "How near could you drive along the edge of the abyss with safety?" The coachman replied, "I would not drive near the edge at all, I would keep to the other side of the road." He got the position. We greatly fear some members on the road to heaven are traveling too near the edge of the precipices, almost with an inch of it and we greatly fear they will "go over," while others are taking a safe course and are keeping to the other side. Many will say "I will be careful, I am sure I will not go too far." Thousands who died drunkards said the same thing when they were moderate drinkers. Total abstinence is the only safe course for certain persons, and tampering with the fashionable follies of this world is as dangerous for some as tampering with the wine cup is for others. Keeping to the other side of the road is the safe course.

s. z. s.

JAMES EVANS' ITEMS.

—The editor of the *Toledo Blade* who is now in London, informs us that the minds of the lower classes are utterly imprudent to spiritual ideas. Their highest idea of heaven or happiness is plenty of beer, bread and cheese and idleness. If such is the spiritual condition of London with its multitude of churches and well paid clergy, when will the world be converted? Never this side of the second appearing of Jesus.

—As a Brotherhood, we are all zealous in obeying the commands "Wash one another's feet," "Greet one another with a holy kiss," should we not be equally zealous in obeying the command "Lay not out treasures on earth." Be ready to communicate. Think of these commands, ye who are amassing property—laying out treasures on earth, perhaps to be squandered by some successor. Your lands, well filled barns, money in bonds, mortgages, etc., will burn your flesh as with fire unless you use them as Jesus requires. Think of the poor Brethren in Denmark who travel many miles on Sunday on foot to preach the Word and return the same day by the same conveyance, and labor for six days for about 12 cents per day, and eat rye bread and lard. Some have done nobly at

A M., let many more do likewise; hold up their hands not by prayer only, but by a supply of carnal things.

—In the Acts of the Apostles we have specimens of apostolic preaching: how many death-bed stories did they tell to convert their hearers? To produce a solemn impression did they not invariably refer to a judgment to come? See Acts 10: 42, 17: 31, 24: 25. Death-bed tales and awful descriptions of darkness, fire and chains may work on the fears of the superstitious and bring them out to make profession. But generally their after-life bears no fruit of holiness. Sensational preachers may frighten, fish and drive them into the net, but if a few good enter, what multitude of bad who soon leave the net or stay within to try the patience and forbearance of those who love peace, righteousness and joy in the Holy Spirit.

Faith the "History of the Danish Mission" we glean the following, concerning Bro. Hope after his return from hunting the Brethren:

'Shortly after we returned to Rock Island we found our old Swede friends weeping for us, regarding us as lost indeed. I plainly told them all, and that I did not feel at home in their church, and had for many years been hunting for the Brethren or a people who believed and obeyed the gospel commands. I told them I was investigating trine immersion, and it found satisfactory throughout I would comply with the truth. Tears, and reasons, and promises, and threatenings followed. All seemed against me. Propositions were made to baptize me by trine immersion if I would stay with them; but I reminded them of the fact that if I needed trine immersion they need it too; hence I would not suffer them to do to me as they proposed. Sometimes a wrong idea in the hands of God's would-be followers is used as a means to prevent further error. I had the idea of organic succession, or straight line of baptism back to the apostles, and this prevented me from receiving their trine immersion. Had I received it, I would have been compelled to advocate and defend both single and trine immersion. This would have made me ten fold more miserable in the future.'

All should read this the first history of the first foreign mission of the Brethren. Price 20 cents. For sale by Western Book Exchange, Mt. Morris, Ill.

Ever since the President was shot the prayers of the nation have gone up to God for his recovery. In many of the cities and towns special meetings were held in his behalf. On Sunday, Aug. 29th, the people were waiting to hear of his death, so low was he on the evening of the 28th; but the morning came and with it the news that he was rallying and on the way to recovery. The nation's prayers, sympathies and good wishes have been freely extended to the President, and we think not without avail; but should not the people learn an important lesson for themselves? The President of the United States is the people's representative, and being smitten, the hearts of

the people are also smitten. In their extremity God saves their ruler. Are not the affections and services of the people now due to God? Are they not under lasting obligations to tender Him praise and honor for His tender mercies toward them and their chief magistrate? Let the people not forget their humbling. Let the vanities, the follies, the dances, the revelings, banquetings and abominable fashions in dress, the extravagances, the idleness and sportings be put away, and let the people who have been so highly favored, turn to God's righteous ways and receive still greater blessings. May this lesson with all its hallowed influences be deeply impressed upon the hearts of all the people.

Mr. Lattimer maintains that the great pyramid in Egypt was built by the sons of Seth. Josephus says the sons of Seth built two mighty structures, one far distant from the other. He further thinks that the immense buildings in Central America were erected by the same people. It would seem probable that the Aztecs and Indians did not possess sufficient skill to raise temples so enduring. It was possible for the descendants of Seth to cross Behring's Strait, and migrate southward in search of a warmer climate until they reached Central America, where they settled, constructed the buildings, the grandeur and immensity of which awaken the amazement of all travelers in that country.

There is a school of 30 000 pupils and not one in 30 ever saw his teacher. It is the greatest school known and the easiest to govern, for teachers and pupils never meet. It is called "The Chastanqua Literary and Scientific Circle." Each student agrees to read about a half hour each day for four years; and examinations are made annually by writing. The studies comprise history, literature, science, art and religion and to complete the course requires about four years. The expense of this course are small, while the benefits are incalculable.

It is an easy matter to sit down and write for some paper, the seeming defects of members, rail at the work of the church, boast of growth and belittle the holy lives of others, scream "missionary," "Sunday school," "liberty" etc. The more thoughtful, who read flaming, thundering productions of such as wonder where pocket-books are plentier and viands most delicious, ask for less noise and more heart work. Writing red-hot letters is one thing and making full proof of the ministry another thing. Less noise and more work will be more convincing.

The works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like.—Paul.

Our Bible Class.

J. S. MOHLER. — — — — — EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one please explain 1 Cor. 15: 34, 35? Why are women to keep silence in the church? Shall they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

BRO. David Moore wants to know whether there is more Scripture for an organ in a family than to dance.

Will some one please give the Scripture where it is said that man has an IMMORTAL soul, or it is said man has any immortality before the resurrection?

If man has got immortality, why is he exhorted to seek for it? Rom. 2: 7. A. B. CUSHING.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

THE SEVEN SPIRITS.

What are the seven spirits of God? C. D. H.

THE query contains one of the mysteries of G. d. that we cannot fully understand. Below we give some thoughts on the query.

In Rev. 5: 6 we have the following: " * * *, which are the seven Spirits of God, sent forth into all the earth."

We are taught in the Bible, that God is a Spirit, (not Spirits). But the question arises, "How can God have seven Spirits, and yet be only one Spirit?"

Would not the following explanation do, that the seven spirits of God are simply under the control of the one great Spirit of the Almighty, and may be sent to accomplish God's wrath upon evil-doers; as in the case of the seven sons of Sceva? Acts 19: 14 Also, the case of the man who took with him seven spirits, etc. Matt. 12: 45. Further, the case of the false prophets in the days of Ahab, concerning the battle at Ramoth Gilead, is in point, where one said unto God, "I will be a lying spirit in the mouth of his prophets; and God said, 'Go.'" 1 King: 22: 22.

We do not claim that we have solved the mystery at all, only offered a few thoughts and those are not free from criticism. The question is still open further investigation.

J. S. M.

For the Brethren at Work.

THE CAUSE OF LIGHT.

Gen. 1: 3, What was that Light, seeing the sun and moon were only made the fourth day? Some one please explain. LIZZIE B. MYERS.

THE water may be deep, but the Word of God is the bark we sail on. It will bear us safely to the shore. Let those seeing the untenableness of a production or proposition, point it out, giving reasons therefor.

"By the Word of God, the heavens were of old, and the earth standing out of the water and in the water." 2. Pet. 3: 5. See also Prov. 8: 22, 23.

"In the beginning was the Word." In the same beginning we are told in Gen. 1: 1, "God

created the heaven and the earth." In Proverbs we are informed of his works of old, and what he possessed before them; in Genesis of their creation; in Peter of their existence in the same beginning as of old.

Friend W. P. M. states that "this globe was in the liquid or molten state * * * together with all of the innumerable worlds that revolve around us and the sun."

This we freely admit, and take occasion to remark all at the same epoch, that the equilibrium now maintained between the earth, sun and innumerable worlds, might be brought into existence with themselves with their proper force, bearing and attraction so beautifully manifested in their revolutions around the orb or sphere appointed and ordained by the Lord. We are informed and believe that the earth revolves around the sun. If so, the sun must have existed at least as early in the age of the world as the earth. Remove the sun, and this earth falls and comes to naught.

We are told in Holy Writ, "The law of the Lord is perfect. We claim the same for his creative will and power, perfection to the working of all things after the counsel of his own will. Not only does he uphold all things by the word of his power; he also created them by the same word.

To assume light from one source, one two or three days afterward from another, infers imperfection in the works of the Almighty. As we claim man sprang from man, sheep from sheep, goat from goat, and so of all the rest since creation, so we claim light from one and the same source since time began.

The days spoken of in Genesis were such as we now have and ever have had since the Lord said, "Let there be light; and there was light, and the evening and the morning were the first day."

Time then commenced by the division of light from darkness; the light forming the day, the darkness the night. The chaotic and other long ages or periods were prior to this, called in Holy Writ, "In the beginning." Gen. 1: 1; St. John 1: 1. And "of old," Prov. 8: 22 and Peter 3: 5. We have not space to refer to these geological periods, nor their effects upon our mundane sphere. Suffice it to say that the division of the days of creation into periods covering the whole of Geological time is the same error into which Hugh Miller and other geologists have fallen.

Mr. Miller says of the second day: "We can still but vaguely guess. * * * If indeed it be destined at all to exist, and at present we can indulge in but doubtful surmises regarding them."

Light is what we wish. If we look to the earth for it on the first day, "when the surface of our earth was so hot and luminous as the surface of the sun," where is that darkness that formed the evening of the first day? It cannot be near the earth. It is hot and luminous, bright as the mid-day sun. There is a link left out here. God's Word must and will agree.

2. Pet. 3: 5, 6 refers to the heavens and the earth in their geological or "of old" condition, prior to the six days' creation. The 7th verse refers to them in their present condition since time began, as kept in store by the same word.

In hope of the Light of Eternal Life,
M. MYERS.

For the Brethren at Work.

"THOSE LEAST ESTEEMED."

Please explain the latter part of the 4th verse of the 6th chapter 1st Cor.: "Who are those that are least esteemed in the church?"

HARRY GILLAM.

EVIDENTLY "those least esteemed in the church," of whom Paul here speaks, are the unbelievers. Verse 6th. The latter part the fourth verse must be explained by the context, which makes it very plain.

The fourth verse is a little obscure by not being properly translated. Paul, after telling the Corinthians in verse 2d, that "the saints shall judge the world," and in verse 3d, that "they shall judge angels," thus addresses them (according to the German version): "But ye, whom ye have difficulties about things pertaining to this life, ye set them as judges who are least esteemed by the church." "For brother goeth to law with brother and that before unbelievers."

"That ye do so," Paul says, "I speak to your shame." Then he asks, in substance: "Is it so, that there is not one man among you that is competent to judge between his brethren, that ye must set them whom ye shall judge, — the world — as judges over you? By explaining the latter part of a verse abstractedly, we are in danger of falling into great errors.

DANIEL BRIGHT.

DEAD AND BURIED.

IN the fourth century an earnest young disciple sought an interview with the great and good Marcarius, and asked him what was meant by being dead to sin.

He said, "You remember our brother who died and was buried a short time since. Go to his grave and tell him all the unkind things you ever heard of him. Go, my son, and hear what he will answer."

The young man doubted whether he understood; but Marcarius only said, "Do as I tell you, my son; and come and tell me what he says."

He went and came back, saying, "I can get no reply; he is dead."

"Go again and try him with flattering words; tell him what a great saint he was, what noble work he did and how we miss him. Then come and tell me what he says."

He did so, but on his return said, "He answered nothing, father; he is dead and buried."

"You know now, my son," said the old father, "what it is to be dead to sin, dead and buried with Christ. Praise and blame are nothing to him who is really dead and buried with Christ. Rom. 6: 3.

Correspondence.

From C. Hope.

M. M. Eshelman, beloved brother:—

Our council meeting has been held in regard to building the meeting-house.

1. It is to be built near Sindal Station, eight miles east of Hjerring, where four turn-pike roads center, besides the railroad and near to a big stream only a few rods off.

2. It was decided to build this year if money came in time, and if a lot and material and workmen can be had at reasonable rates.

3. The house should be 42x28 feet, of brick, and should be substantial. In one end should be made two rooms and a kitchen for some one to live in who could attend to the house, and the rest to be used for a hall, and a small private room for officials. Up-stairs a room should be made in each end—ne to be used as a home for ministers in their travels, and the other to let out.

A committee was elected to get a lot and purchase materials, viz. our two deacons, N. C. Nielsen and J. Remmussen, Elder C. C. Eshelman, S. Christian Nielsen, minister, and C. Hope. Matters have been arranged so far as we could proceed; a lot is selected and purchased, if the man who owns it can give a clear title, and this will be found out in a few days. So you see money is all we need; but it has not come yet and may come too late for this year. If we do not get it soon, we will be compelled to put off building to the Spring of 1882.

MISSIONARY MOVEMENT.

All gifts donated for our home ministers are to be placed in the hands of a committee of deacons and lay members, who shall direct the ministers' course and attend to their wants for the coming Winter. Finally, I have to send all donors the most sincere thanks for their Danish brethren and sisters. You have, indeed, done well, and will reap in abundance in eternal bliss.

STIPES NEVER RECEIVED.

Errata, B. AT W. No 27, page 428.—I have never corrected errata in the papers so far as I remember, because I knew they would hardly ever be looked up or noticed by the readers, yet this time I must do it as my own fault or my poor English or whatever else has made it appear that I was driven off from Willerslev in Thyland, with stones, years ago, where we now have twelve members living. It was not quite as bad—they did not do it, but said they would do it; that was all I want to state. As it now stands, it gives me credit for stripes that I never received, and this credit I beg leave to be free from. P-ople have threatened to "stone me," to "shoot me," to "drown me," to "thrust their knives in me," to "break my neck," and going so far as to select men to do it; but none have ever yet touched me with a finger when it came to the point. Hence it is my duty to free my country from such a charge; admitting that the printers have ample excuse, even if they sometimes state things wrong, because I make them guess at it. Blame me for the mistake. I will try to write more plainly hereafter.

The Lord willing, I am going to Copenhagen

Friday next, to look for a location and get Mary under treatment. Please pray it may be for a furtherance of the Gospel even there.

My honey bees have lately suffered so much with the cold and disagreeable weather that I had to feed them; hence there is no prospect this year for any gain from this labor. They may however yet in this month get enough to live, and so there will be no loss. I have never had good luck to gather temporal treasures, and likely never will; but thank God I am content with my lot. A saved soul and a mansion above where Jesus reigns is enough. I shall even die a pauper in order to attain it, or as a beggar Lazarus. Better that than in the rich man's place.

To you my dear brother: Remember, "Blessed are the poor." Did Jesus ever say: "Blessed are the rich"? No! but those that seek to be rich fall into temptations and snares, and many hurtful lusts; for "the love of money is the root of all evil." O! man of God, flee the deceitfulness of riches. Be content to be poor. Gather imperishable gold in heaven. Ever remember, "Except you eat the flesh and drink the blood of Christ, you have no divine life in you." It is not to eat and drink once, but to do it daily; to feed the soul as we feed the body. It is not once for all to stretch out the hand of faith and take the water of life freely, but it is to daily; and the oftener it is done the stronger you will be. It is not to look on commandments and fail to do them, that feeds the soul, any more than mental or temporal work feeds the body. Many mistake here, and are dying. But it is grace that suffices to still hunger, and when properly digested will add vital power to the inner man so that he may be able to perform Christian labor. Grace and commands are standing in their relation together as bread and command to work for it. If this is fully understood, a man will see the need to fill his spiritual body with need-grace before he goes to Christian work, and he will be able to work successfully. If we admit that we are spiritually a real entity, as Wilford says, (and that I have been sure of long before I read his able work) then any one will see it is reasonable that this real entity must have real food to subsist on, and not be able to live or work without such food. Hence we need not only temporal food, but should look out also for the soul; look out to get food for it in proper portions. Treat your soul as well as your body in that respect—eat regular and eat sufficient; drink properly, and you will be sound spiritually, and able to work the work God created you to in Christ Jesus.

Christ is heaven's meat and drink, given to our spiritual man; faith the medium by or through which it is imparted. How often have I in my lonely field, sat down, tired and weary and nearly given up; but a draught from the fresh blood from Calvary has strengthened me, a bit of that true paschal Lamb satisfied me till all my trouble was gone. He is as real meat and drink for the soul as water and bread are for the body. But bless God the difference is, he is ever ready to be eaten; we need not prepare it. Hence he cries, "Come, for all things are ready."

Surely it is from the lack of knowledge in regard to the inner man and his wants and

proper supplies that many perish and feed on husks, and work accordingly causing contention and strife.

If a Christian eat the devil's mush, he will have to do the devil's work, but if he eat and drink the flesh and blood of Jesus he will naturally do the work of Christ.

As a true minister, make your sermons full of food and also of direction for work. Over-feeding God's children is not good, and over-working them is just as bad. The preachers should be God's stewards to feed the flock as well as to lead them on to work. And let me add: the editors have tenfold that duty on their shoulders, because their productions go much farther. Our papers, I think, need more feeding elements than they generally contain. If they could devote half of their columns to that department, we would see a marked change in the spiritual life soon; and they would have their subscription list doubled in a year. You may consider this, and if you think it proper, publish it. I feel assured that there are enough clear-headed, able brethren who will attend to this department, and I will occasionally drop you a few lines—send you a few crumbs to help. I have often heard complaints in this respect and think it is not altogether wrong. Let us not be taken up so much with duty and work that we forget feeding, thinking the people will look out for food; for spiritually it is much the reverse of temporal matters; all will be more willing to work than to eat. Hence the word: "Compel them to come in," and hence the offence and the desertion when Jesus urged them to eat and drink his flesh and blood; so even now much more. Our salvation to you and all.

Missionary Work.

As we have already given notice of our trip to Southern Indiana and our arrival at Crothersville, Jackson county, will now try and give a report of our meeting. Aug. 9th and 10th, had meeting in school-house, with fair attendance and good interest; but the weather extremely hot; therefore thought it best to change the place of meeting to the German Reformed church. Continued till Saturday evening. Congregations not so large.

Aug. 14th, went to Retreat, where the funeral of sister Olive Rude was preached. At 3 P. M., brother J. W. Metzger preached a German discourse in the German Reformed church in Crothersville. Had good interest. Evening meeting again in R-treat; also Monday evening. Had intended to leave on Tuesday, but circumstances not permitting, then thought it best to hold another meeting in Crothersville, as the M-thodist minister objected to a remark made by us on the Lord's Supper. He replied in our absence to his congregation; therefore the members and many others were not willing for us to leave without a sermon on that subject, which was given on Tuesday evening, to a large congregation, and according to the expressions of many, gave good satisfaction, with the exception of the above-named minister, which he manifested by words and actions. Why is it that men who claim to be ministers of the Gospel will manifest an angry disposition when the Gospel

hammer is brought to bear too heavily upon them?

Aug. 17th, brother Freeman took us to Jennings county, a distance of about thirty-five miles. Arrived about sunset at sister Underwood's. We noticed all along the effects of the drouth; corn almost an entire failure; wheat said to average about three bushels per acre.

Commenced meeting in the United Brethren church evening of the 18th and continued until the evening of the 21st, with fair attendance and good attention paid to the Word preached.

Monday morning, 23d, were brought about eight miles to North Vernon, where we took the train for Shoals. Martin Co.

The weather still continues dry, and the roads very dusty, thus making traveling disagreeable. The country all along looks distressing; pasture fields as dry and bare as we ever saw them; scarcely any corn or wheat, and vegetation dried up, which makes it very hard for the poor class. And while we sympathize with them, we hope that all may realize that they are dependent upon God for all the comforts of life.

Arrived at Shoals about 2 P. M. Went out to brother and sister N. Cross's who kindly cared for us. Commenced meeting the evening of the 23rd in a school-house. The attendance and interest were good.

On Sunday, 28th, preached brother Jacob Hammer's funeral at another point; also meeting in the afternoon at brother Henry Trenters' house, with the best of interest.

Monday evening, meeting again in the school-house. Interest, good, and we have reason to believe that some were almost persuaded to become Christians.

On account of our health failing and weather extremely hot and dry we thought it best to return home and not go to Pike county. Would say to our other missionary brethren, go as soon as possible, and go to Pike county first. Thus ended our labors in Southern Indiana, and we now give it into the hands of the Lord. Paul can plant and Apollos water, but God must give the increase. Would say to all the brethren and sisters, those isolated members need your prayers and sympathies. They are doing the best they can. May God bless them and sustain them.

DANIEL BUCK.
J. W. METZGER.

Money Received for the Danish Mission.

Daniel Provant, Sheridan, Ohio, for the Blanchard and Flat Rock Districts,	\$ 8 35
James Gloffsley, Liberty, Iowa,	50
A sister, Mexico, Ind.,	1 00
J. A. Mats, Altoona, Iowa,	1 00
R. Brown, Penfield, Pa.,	1 00
Nancy Mower, Uniontown, Pa.,	1 50
Daniel Mower, " " "	1 00
Salie A. G. Smith, " " "	1 00
Henry Snyder, for the Lewistown church, Pa.,	11 70
M. J. Stutzman, Ind.,	1 00
E. J. West, Moscow, Idaho, contributed by the family,	2 50
Simon Stump, Moultrie, O.,	25
David Lindia, N. W. Mich., from the Woodland church,	1 75

Lizzie Mohler, Cornelia, Mo.,	5 00
Wm. Horning, Dayton, Ohio,	3 00
Mary Calp, Chatham, " "	2 00
Mary Pittinger, " " "	25
John Pisher, " " "	10
Clara Pittinger, " " "	25
Mary McDonald, " " "	25
Mary England, " " "	10

(The above from Chatham, O., was sent by Jos. R. Tenhouse.)

Sister Miller, Huntingdon, Pa.,	1 00
Two little girls, Volinia, Mich.,	15
S. Will S. Loring, " " "	50
A sister, M-xico, Ind.,	1 00
Almon Stoner, Farmerville, O.,	1 00
Agnes Smith, Wauson, Ohio,	1 00
Martha Eberly, " " "	50
Almira Spigle, " " "	1 00

(The last three sent by S. T. Bosserman, O.)

David Fultz, Akron, O.,	1 00
John T. Lewis, Elmira, N. Y.,	1 00
J. Richard, Fairplay, Md.,	75
P. H. Slagle, Rand Hill, Pa.,	75
P. A. Welch, Gosben, Ind.,	75

(This is to go to the young brother, lately baptized, for cloths.)

C. Baugh and C. B. Ellis, Pottstown, Pa., 5 00

(This is for sister Hope.)

J. W. Leatherman, Bristow, W. Va., 3 00

J. QUINTER, Treasurer.

From Mary C. Givler.—On Thursday, Aug. 25th, brother John Metzger, of Cerro Gordo, Ill., came to our place to hold a few meetings. The meetings were well attended, and passed off pleasantly, and seemed to leave a good feeling among the people. The last evening they sang a parting hymn, and the whole congregation bid him farewell. I thought if we would be so happy as to meet him in heaven what a joyful time that would be! I hope the Lord will spare him to come among us again. I think much good might be done if we had preaching. This was the first preaching by the Brethren of this place. It is a new doctrine to these people.—*Johnston, Cumberland Co., Ill.*

From D. B. Gibson.—There are only 81230 yet unpaid on Brethren Orphan's Home. Bro. David Kane, Treasurer, is very desirous of settling with the district at District Meeting. Those who have not paid their subscriptions, please do it at once. All who have made remittances and who hold receipts from brother Kane, please bring them or send them by your delegates to D. M., so as to enable the Treasurer to make final settlement with the district. If all will be prompt in this, the Home will be clear of indebtedness.—*Cerro Gordo, Ill.*

From Thos. D. Lyon.—The Communion meeting of Pipe Creek church, Livingston Co., Ill., is among the things of the past. The meeting was one long to be remembered. There seemed to be so much union among the members. There were six baptized in the evening just before the services commenced. Others are counting the cost, and will, we think, join the people of God ere long.... The services were performed in the German language by

brother David Frantz.... The indications for a good future for Pipe Creek are flattering. Hope they may enjoy many such meetings.... Ministers present were D. Mast, F. Scholtz, resident ministers; and David Frantz, K. Heckman, John Y. Snavely, Geo. W. Gehl, and the writer.—*Hudson, Ill., Sept. 6th.*

From P. S. Miller.—The Brethren of the Cook Creek congregation held their 1st vest Saturday, Aug. 27th. A large concourse of persons were in attendance, and quite a number from the adjoining districts, with a number of speakers. The meeting was a good one, and was very enjoyable. It makes one really think of a heaven on earth to see the number (about 400) that were present seated around the table.

.... The church house here is a very large one, yet several hundred persons were unable to get in.... On Sunday at 10 o'clock, had services again. Sermon by brother John Harshbarger from a portion of E. b. 2: 8: "For by grace are ye saved through faith," giving some very telling illustrations, and showing very clearly the difference between a dead and living faith.... Brother Harshbarger will move to Illinois in about thirty days. We are sorry to lose one so earnest and at all times so ready to defend the doctrine. My prayer is that he may continue so, as we surely are living in an age that we need many such brethren. May the good Lord bless his labors for God, and that he may find many good warm-hearted brethren and sisters in Illinois.... The satisfaction your valued paper is giving, is entire, as far as known here, and its prospects brightening for the future.—*Bridgeview, Va.*

[This was unavoidably delayed.—Ed.]

From John Metzger.—I came to St. Louis the 2d ult. Rented a hall for five months, and had five meetings up to this time. We expect to continue the meeting this month. Congregations were not so very large, but very attentive and have good order. People are just beginning to learn the meeting is going on. Yesterday we went to the Mississippi river to baptize four; three more applicants and prospects good for more to come out on the Lord's side. A great deal of wickedness is going on in St. Louis; but there are some people that are willing to do the Lord's will by obeying his commandments.... Our sisters in St. Louis are laying off their style and jewelry, and are not ashamed in time of worship to wear a cap instead of a hat; even our little sister only eight years old is not ashamed to wear her cap. Her name is Lizzie Crawford.... I hope and pray the time is not far distant that the Brethren can organize a church here. Hope all the brethren and sisters that will read this, will pray that God's will may be done in St. Louis.—*St. Louis, Mo., Sept. 8.*

From Wm. Borough.—The Brethren of South Bend congregation have in process of construction a house of worship; size, 40x60, and will be conveniently arranged for Communion purposes. Roof supported by pillars and ventilation are also considered. At this writing, the building is about enclosed. When finished it will have the appearance of neatness, plainness, and symmetry. It is to be completed Oct. 15th, '81.—*North Liberty, Ind., Sept. 5th, '81.*

Health and Temperance.

S. T. BOSSEHMAN. - - - EDITOR.

All communications for this department should be addressed to S. T. Bosseman, Dunkirk, Huron Co., Ohio.

SICKNESS A DISGRACE.

ALL bodily ailments are more or less urgent appeals for help; nor can we doubt in what that help should consist. The more fully we understand the nature of any disease, the more clearly we see that the discovery of the cause means the discovery of the cure. Many sicknesses are caused by poison, foisted upon the system under the name of tonic beverages or remedial drugs; the only cure is to eschew the poison; others, by habits, more or less at variance with the health laws of nature; to cure such we have to reform our habits. There is nothing accidental, and rarely inevitable, about a disease; we can safely assume that nine out of ten complaints have been caused and can be cured by the sufferers (or their nurses) themselves. "God made man upright"; every prostrating malady is a deviation from the state of nature. The infant, "mewing and puking in its nurse's arms," is an abnormal phenomenon. Infancy should be a period of exceptional health; the young of other creatures are healthier, as well as prouder, purer, and happier, than the adults, yet the childhood years of the human animal are the years of sore-tickles; statistics show that among the Caucasian race men of thirty have more time to reach a good old age than a new-born child has to reach the end of its second year. The reason is this: the health theories of the average Christian man and woman are so egregiously wrong, that only the opposition of their better instincts helps them—against their conscience, as it were—to maintain the struggle for a tolerable existence with anything like success, while the helpless infant has to conform to these theories—with the above results.

"I have long ceased to doubt," says Dr. Schrodt, "that, apart from the effects of wounds, the causes of health or disease are in our own hands; and, if people knew only half the facts pointing that way, they would feel ashamed to be sick, or to have sick children.—Dr. Felix L. Oswald, in *Popular Science Monthly* for September.

A BAR ROOM FOR LADIES.

SPEAKING of the fashionable women of New York who are financially able to gratify their longings," the *Cincinnati Enquirer* says:—

"Shopping is their diversion and delight. They spend their five-long day going from store to store, whether they intend to buy anything or not. They do not stop to go home for a midday meal, but they buy a lunch wherever they chance to be when eating time comes. In one of the largest fancy goods establishments in the city a restaurant fifty feet square does a rushing business, and a soda water fountain fizzes continuously. But the latest project for the refreshment of fashionable women is a bar. Now bar-rooms in which disreputable women

drink are no novelty, but this is no such concern. It is as respectable as it is unique. It is in Broadway, close to Stewart's great mart and Wallack's theatre, in the midst of handsome retail establishments. The front is resplendent with plate glass, and the store itself is wide, deep, and elegantly fitted up. The walls and ceiling are frescoed, and the floor is marble. One side is devoted to the sale of confectionery. That shows the proprietor's shrewdness, for women probably would not go in if there was nothing but a bar in the place. The bar runs along the opposite side, and is about the same in style as those of the best cafes, though the marble counter is a little lower. An immense mirror faces the drinkers, and the back-bar is adorned with cut glasses and decanters. Instead of a beer pump, however, there is a soda fountain. Piles of lemons, an ornamental lemon squeezer, groups of ginger-ale bottles, and pyramids of silver Tom and Jerry cups, make a display as gorgeous as can be found on any bar in the city. Two bartenders, of the regulation pattern with their hair and mustaches carefully brushed, diamonds glinting on their polished shirt fronts, and the sleeves of their white coats turned up at the elbows, are constantly on duty. The women walk up just like little men, and order their drinks with the careless air of veterans. The enterprise has been under way only a few weeks, and is already an established success.

The beverages are about what might be expected. "Hard liquors" are not sold, except in mixed drinks, as in Tom-and-Jerries, on which the run during the cold weather is brisk. They are made hot and sweet, and the women dot on them. The next most popular drink just now is hot punch, composed of rum, lemon juice, water, and a dash of brandy. Sometimes seltzer is ordered in place of the water. Hot coffee, chocolate, and lemonade are also sold in large quantities. On days of moderate temperature the call is for cold lemonade, claret punch, ginger ale and soda water. While I was there yesterday the pop of the ale-bottle was momentary, and the lever of the lemon-squeezer was in almost constant motion. Women stand three feet deep in front of the bar. Two companions drank together, and each paid for her own dissipation; but, as a rule the gentle tipplers gracefully imitated polite bar-room manners, though they were given to sipping their beverages slowly, instead of tossing them into their mouths like so much medicine.

"What are you going to drink?" said a mild-faced sipping of a girl in a cloak of satin matelasse and a blue capote.

"It's my treat this time," replied a cherry-lipped dampling of a belle in maroon velvet.

"No, no; you bought yesterday. Come, what'll you take?"

"A seltzer lemonade."

"Make me a Tom-and-Jerry sweet."

So the confusion of orders and the eager drinking went on. I asked one of the bartenders why he didn't keep lager beer on tap, since New York women drink it at home and in the concert gardens so generally. He said,

"Oh, we want to go slow at first—don't want to startle our customers too much; but we'll

give 'em beer as soon as warm weather comes." Selected by Laura Bacon.

LAZINESS.

IN the school, as in the world, far more rust out than wear out. Study is most tedious and wearisome to those who study least. Drones always have the hardest time. Grumbler makes poor scholars, and their lessons are uniformly "hard" and "too long." The time and thought expended in shirking would be ample to master their tasks. Sloth, gormandizing, and shirking, worry and kill thousands where over-study harms one. The curse of Heaven rests on laziness and gluttony. By the very constitution of our being they are fitted to beget that torpor and dependency which chill the blood, deaden the nerves, enfeeble the muscles, and derange the whole vital machinery. Fretting, fidgeting, and anxiety are among the most common causes of disease. On the other hand, high aspiration and enthusiasm help digestion and respiration, and send an increased supply of vital energy to all parts of the body. Courage and work invigorate the whole system, and lift one into a purer atmosphere, above the reach of contagion. The lazy groan most over their "arduous duties," while earnest workers talk little about the exhausting labors of their profession. Of all creatures, the sloth would seem to be the most worried and worn. "Go to the ant, thou sluggard; consider her ways, and be wise."

(B)

VENTILATION AND LIGHT IN CHURCHES.

WE want more common sense in the building of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together and they resolve to build a building, it is especially adapted to banking purposes; if a manufacturing company put up a building, it is adapted to manufacturing purposes. But adaptiveness is not always the question in the rearing of churches. In many of our churches we want more light, more room, more ventilation, more comfort. Vast sums of money are expended on ecclesiastical structures, and men sit down in them, and you ask a man how he likes the church. He says, "I like it very well, but I can't hear." As though a shawl factory were good for everything but making shawls! The voice of the preacher dashes against the pillars. Men sit down under the shadows of the Gothic arches, and shiver, and they feel they must be getting religion, or something else; they feel so uncomfortable. Oat my friends, we want more common sense in the rearing of churches. There is no excuse for lack of light when the heavens are full of it; no excuse for lack of fresh air when the world swims in it. It ought to be an expression not only of our spiritual happiness, but of our physical comfort when we say, "How amiable are thy tabernacles, O Lord God of Hosts. A day in thy house is better than a thousand."—*Talmage*.

You cannot cultivate a man's acquaintances by continually harrowing his feelings.

Tidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Diller, Neb., Sept. 5, 1881.

Warm and dry. Crops pretty good. Bro. Allen Boyer and sister came to our place, Aug. 19. Had meeting here in town that evening. Bro. Al gave us a good lesson. Next morning they started for Jewell Co., Kan.

JOHN FRITS.

Orleans, Neb., Sept. 5, 1881.

Health very good; wheat crop very light; stock looks fine. Bro. Arnberger was here last month and preached two sermons for us. Have started a Sunday-school.

J. P. N.

State Center, Iowa.

Have plenty of rain. Our Bro. David Martin is having a serious time with diphtheria; buried wife and two children, and five more are prostrated. — Pray for them.

J. W. FROSTLE.

Brownsville, Mo., Sept. 8, 1881.

I am just home from the Bates Co. feast. Met brethren A. Hutchinson, S. S. and J. S. Mohler and S. Clich. Had good meetings, many spectators. — Larger number of members communicated than ever before. Church is in a healthy condition, but needs some assistance in the ministry. Hope some experienced elder will move in among them. — Crops light on account of drouth. Health is good.

DAVID L. WILLIAMS.

Mulberry Grove, Ill., Sept. 11, 1881.

Funeral of sister Melinda Goodman was reached Sept. 4, by Eld. John Wise. Our quarterly council passed off quite pleasantly yesterday. Bro. Wise is spending a week preaching in Union Co., before leaving for Canada. You omitted three of our deacon's names, — Fanelet, Matthew Vandyke, and I. P. Lilligh. One misspelled, — "Mable" instead of Mohler is correct.

N. E. LILLIGH.

Liberty, Ill., Sept. 12, 1881.

Our quarterly council-meeting came off on the 4th. Eld. Dan Vaniman presided. Weather was somewhat stormy, consequently a slim turn out. — Agreed to hold Love feast Nov. 1 and 2. Will have a council again, Oct. 15th, to make further arrangements. Sunday-school is in good working order. Bro. S. S. Hummer, Superintendent.

JOHN WOLFE.

Three baptized at the Washington church, near Warsaw, Ind., on the 11th. Good harvest-meeting on the 10th.

Cyrus Wallock, of Libertyville, Jefferson Co., Iowa, reports a good Love-feast held in the church of Eld. Daniel Zook, of Appanoose Co. Two baptized and two deacons elected—Samuel Peebler Joseph Wagner. This church was organized in 1844, by Eld. Geo. Wolf.

One received into church fellowship in the Pipe Creek church, Peru, Ind., at their quarterly council on the 6th, inst. Twenty-two received since May.

Samuel Tennis, of Fairview, Ill., reports one sister received into the church. Good prospects for more. — A refreshing shower of rain.

Fallen Asleep.

Printed and sold by the Brethren at Work, — Box 13.

PHILLIPS—July 31st, in Morrist, Brown Co., Kan., July 31st, 1881, Myrtle Gertrude, daughter of friend Anco and sister Ellie Phillips, aged 1 year, 5 months and 22 days. Funeral services by the writer, assisted by other brethren.

W. J. H. BACMAN.

CRUME.—In Springfield district, Noble Co., Ind., Samuel Walter, only son of Bro. Levi and sister Crume, Aug. 31, 1881, aged 10 years, 7 months and 10 days. Funeral by writer.

BUCHANAN.—In the same district, Sept. 3, 1881, Bro. D. J. Buchanan, aged 40 years, 5 months and 4 days. Funeral services by writer, assisted by Geo. Swihart and Joseph Weaver.

DE. J. STURGIS.

GRAYBILL.—In the White Oak church, Lancaster Co., Pa., Aug. 23, 1881, Bro. Samuel Graybill, aged 72 years, 3 months and 11 days. He was a minister in second degree for a number of years.

ANNIE E. LIGHT.

ROTHROCK.—Near New Stark, Ohio, Aug. 26th, Harry, son of Mr. and Mrs. William Rothrock, aged 1 month and 11 days. Funeral services by the writer and Eld. S. Z. Sharp.

PATTERSON.—Near Ada, Ohio, Aug. 31, Maggie, daughter of Bro. Robert and sister Nancy Patterson, aged 10 months and 6 days. Funeral discourse by the writer.

S. F. BOSSERMAN.

REPLEGGE.—In a Fairview church, Appanoose Co., Iowa, August 25, 1881, sister Barba a Replegge, wife of Eld. A. Replegge, aged 71 years, 8 months and 17 days.

Funeral services by brethren Wm. E. Stickler and J. W. Hawn.

JOS. ZOOK.

CRAMER.—In Williamstown Ohio, on the 12th inst., Nora Catherine, infant daughter of Mr. and Mrs. Jacob Cramer, aged 1 year, 6 months and 23 days. Funeral by the writer and Eld. E. B. Berman.

S. F. BOSSERMAN.

WILMORE.—In the Centreville congregation, Johnson Co., Mo., Sept. 6th, 1881, Daniel H., infant son of B. O. Jacob and sister Amanda Wilmore, aged 4 months and 24 days.

A HURSTON.

Announcements.

LOVE-FEAST NOTICES.

Sept. 29, at 2 P. M., in the Marion congregation, Ind.

Sept. 29 and 30, at 10 A. M., Pine Creek, Ogle Co., Ill.

Sept. 30, Bear Creek, at Bro. Owen Peters', 3 miles south-west of Morrisonville, Christian Co., Ill.

Sept. 30 in Turkey Creek congregation, Elkhart Co., Ind. Meeting to continue over Sunday.

Sept. 30, Platt Valley congregation, at house of Bro. J. P. Moenaw, two miles South of Rising City, Butler Co., Nebraska. Meeting to continue over Sunday.

Sept. 30, Stony Creek, near Nuberville, Ind. Oct. 1st, near Longmont, Colorado.

Oct. 1, at 2 P. M., at residence of William Gooch, six miles east of Scandia, Kan.

Oct. 1, at 10 A. M., Thorn Apple church, Mich., 7 miles south-east of Lowell.

Oct. 1, at 10:30 A. M., Seneca church, one and one-half miles North of Bloomers, O. Ohio.

Oct. 1, at 10 A. M., River Falls church, Wis.

Oct. 1 and 2, Maple Valley church, Cherokee county, Iowa.

Oct. 1 and 2, at 10 A. M., Deep River church, Poweshiek Co., Iowa.

Oct. 1 and 2, 4 miles east of Harlan, Shelby Co., Ia.

Oct. 1 and 2, Wayman Valley church, at house of Bro. Philip H. Noel, near Edgewood, Clayton Co., Iowa, to commence at 2 o'clock.

Oct. 1 at 2 P. M., Monroe co. church, Iowa, at residence of David Klagery.

Oct. 1, at 5 P. M., Newton Grove church, Cass co., Mich.

Oct. 1 and 2, at 4 P. M., Bethel church, Holt co., Mo.

Oct. 1 and 2, six miles south-east of State Center, Marshall Co., Iowa.

Oct. 4, at Lusk, Ill.

Oct. 4 and 5, at 2 P. M., Franklin Grove, Lee co., Ill.

Oct. 4 and 5 at 1 P. M., Waddam's Grove, Ill.

Oct. 5, Santa-fe church Miami county, Ind.; 4 miles south of Peru; 2 miles east of Bunkerhill.

Oct. 6 at 4 P. M., Fairview church, Appanoose co., Iowa.

Oct. 6, at 2 P. M., Howard church, Howard Co., Ind. Those coming by R. R. stop off at Kokomo.

Oct. 6, at 4 P. M., Pleasant Grove church, near Lawrence, Douglas co., Kansas.

Oct. 6 and 7, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Oct. 6 at 10 A. M., Logan church, Logan co., O.

Oct. 6, at 10 A. M., Springfield church, Summit co., Ohio, near Mogadore.

Oct. 6 at 1 P. M., Limestone church, (Ionia) Jewell co., Kan.

Oct. 7 at 4 P. M., Macopin Creek church, Montgomery co., Ill., in new church, six miles south-east of Girard.

Oct. 7, at 10 A. M., at Panther Creek, Woodford co., Ill.

Oct. 7 at 10 A. M., Nettle Creek church, Wayne co., Ind., near Hagerstown.

Oct. 7 and 8, Dallas Center, Dallas co., Iowa.

Oct. 8 at 10 A. M., Hudson, Ill.

Oct. 8 at 5 P. M., Portage church, St. Joseph co., Ind.

Oct. 8, at 3 P. M., at Bro. Philip Saively's, 1 and one half miles east of Dorchester, Saline Co., Neb.

Those coming by R. R., should stop off at Dorchester.

Oct. 8 and 9, at Teraoat, Hampshire Co., W. Va.

Oct. 8, and 9, at 10 A. M., Spring Run, Fulton co., Ill., at meeting house, 6 miles east of Prairie City.

Oct. 8 and 9, Falls City church, Neb.

Oct. 8, at 10:30 A. M., Oxaw church, near La Place, Ill.

Oct. 8, at 2 P. M., Battle creek church, Gage co., Neb., 8 miles south-east of Beatrice.

Oct. 8 at 10 o'clock, Somerset dist. Mt. Wash. Co., Ind.

Oct. 8 and 9 at 11 A. M., Fairview, George's Creek, Fayette co., Pa.

Oct. 8, at 2 P. M., Smith Fork church, Clinton co., Mo.

Oct. 8 and 9 at 11 A. M., three miles east of South English, Keweenaw co., Iowa.

Oct. 8 and 9, at Fall River church, near Fredonia, Wilson co., Kan.

Oct. 8, Poplar Ridge church, DeKalb co., O.

Oct. 8 at 10 A. M., Rome church, Wyandot Co., O., 5 1/2 miles north-west of Carey.

Oct. 10, West Otter Creek church, Macopin co., Ill.

Oct. 11 at 10 A. M., Spring Creek church, Ind.

Oct. 11, at 1 P. M., Shamona, Ill., to continue next day.

Oct. 11 and 12 at 1 P. M., Lost Creek, Juniata co., Pa.

Oct. 12 at 10 A. M., Four Mile congregation, at White Water meeting-house, three miles north-east of Cornsville, Fayette co., Ind.

Oct. 12 and 13, three miles north east of Grenola, Elk Co., Kan.

Oct. 12 and 13 at 10 A. M., Prairie Creek church, Wells co., Ind.

Oct. 13, at 2 P. M., Bethel church, Montgomery co., Ind.

Oct. 13 at 10 A. M., Beaverdam, Kosciusko co., Ind.

Oct. 19 and 20, Osawatie church, Jefferson co., Kan.

Oct. 6 and 7, at 4 P. M., South Kewuk church, Ia.

DISTRICT-MEETINGS.

Oct. 4, Southern District of Illinois, Astoria church Fulton county, Ill.

Several Announcements for October are crowded out, but will appear in due time. Please bear with us.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Sept. 27, 1881.

No. 37.

Editorial Items.

MUMMICH not, brethren, one against another.

BRO. D. B. GIBSON was sick nearly all the time he was in Missouri.

ONE hundred and thirty-five students here attending the first term of College.

THE Gospel Preacher reports prospects of Ashland College as very encouraging.

THE ordinances were not committed to the ministers for keeping, but to the church.

TWO baptized at Frederickshaven by brother Hope. Others there almost persuaded.

THE next Annual Meeting will be held in the Solomon's Creek church, near Milford, Ind.

BRO. HOPE has moved to Copanagen, where he will continue to hold forth the word of life.

THE article accredited to Sue L. Thompson on page 566 of last issue should be credited to Sue L. Thompson.

NOW is the time to canvass for the YOUTH'S ADVANCE. Send for sample copies and terms to agents.

WHEN the elders could not gain the arguments of Stephen they had him put to death. The moral is evident.

THE long-desired rains have come throughout the West, and the people are glad. We hope they are thankful, too.

THE account of our sojourn among the Brethren of Root River church, Minnesota, is crowded out, but will appear next week.

CRUSETT used the scourge of cords to cleanse the temple, and not to tear off a wing for his private use. What a lesson for factionists!

BROTHER A. W. FLOWERS is still lecturing on health among the Brethren in Northern Indiana. He will be at Goshen from Sept. 27th to Oct. 3rd.

SOME very interesting correspondence must go over to next issue. Be patient with us; combine your articles as much as you can and thus aid in making an interesting paper.

ON Monday 20th at 2 P. M., memorial services in respect to the late President, will be held in the M. E. church in this place. Bro. S. Z. Sharp will deliver the discourse.

WE would like to say, for the satisfaction of the whole Brotherhood, that Bro. S. Z. Sharp gave the readers of the B. at W. a good paper last week, but we think you all know that.

SISTER MARY HILLERY spent the greater part of the Summer visiting friends in Illinois and Iowa. She arrived home in Republic Co., Kan., Sept. 8th, and says she found Lemuel well.

IF any of you have a superabundance of postage stamps and stationery, you can make some of them work for Jesus by sending them to *Joseph C. H. Balsebaugh*, Union Deposit, Pa.

E. S. YOUNG, formerly a student at Ashland College, but now attending school here, was received into the church the 19th. Many many others seek the Lord in their youthful days.

BROTHER JOHN H. EISELMAN, of Libertyville, Iowa, reports a very good Love-feast, and states two were received by baptism and one by letter. There were also two elected as deacons.

THE Brethren of Union church, Marshall Co., Ind., will hold their Feast at Plymouth, Ind., Oct. 7th, commencing at 4 o'clock P. M. All are invited to attend, especially ministering brethren.

BROTHER R. H. MILLER secured a new proof-reader Sept. 15th. Before that time she was known as sister Emma Norris, but since then they call her sister Emma Miller. Joy and happiness be theirs.

THE Lanark church had a very pleasant council meeting last week. Considerable business was done, and not an unkind word was used during the meeting. The church seems to be in love and union.

UNDER date of Sept. 21, brother Meyers, from St. Louis writes: "Brother Metzger is here. Had Communion the 19th. There are now seventeen members here, and a young man to be baptized to-morrow."

THE trial of Dr. H. W. Thomas of the M. E. church for heresy resulted in finding him guilty. He was deprived of church fellowship until he can be heard before the Rock River Conference at Sycamore next week.

THE church at Lanark has changed the time of their Feast from Oct. 4th to Sept. 30th, commencing at 3 P. M. As the Feast will be on Friday they will also have meeting on Saturday evening, Sunday morning at ten, and Sunday evening.

BRO. J. H. MILLER, of Milford, Ind., says: "I am favorable to the consolidation providing you will be one of the editors. I have long since wished the church could see the beauty in having one paper and then all support it. It would make for peace and union."

UNDER date of Sept. 14th, brother D. D. Shively of Monmouth, Kan., says: "Our quarterly council convened last Saturday. Everything passed off well. Brother Hensley from Clay county, Ind., was with us last Sunday and preached two sermons at our school-house."

OVER \$1,500,000 have been extracted from the U. S. treasury by the "Star route" swindlers, who are to be prosecuted for their crimes. Bob Ingersoll is employed by them as one of their attorneys. It seems appropriate that Bob should espouse the cause of the wicked.

THOSE coming from any point east of Chicago, wishing to attend Mt. Morris College, will find it greatly to their advantage to correspond with D. L. Miller, Secretary of the College, concerning railroad route and fare. Hope all will avail themselves of this advantage.

A FEW years ago, the Chinese Government sent a number of young men to Yale College to be educated. They have been taken away on the ground that the schools of America are cramming the students with dead languages, and theoretical science instead of giving them a practical education. Is not the real motive of a classical course to conform to public opinion? And when the students do conform to this opinion, what does it advantage them?

DURING the Communion season, some one in each church should make an effort to sell Close Communion by brother Landon West. It contains much that is valuable to the Christian, and deserves a wide circulation. Price, 50 cts. For sale by Western Book Exchange, Mt. Morris, Ill.

WHEN Bro. R. H. MILLER had taken unto himself a wife, Dr. G. W. Boteler, of Waynesboro, Pa., immediately followed the good example and on the 20th inst. was married to sister Emma Robber, who is a sister to the wife of Eld. D. P. Saylor. The B. at W. extends happy greetings.

By saying in the last issue that the *Indicator* is not loyal to the Brotherhood, we meant that fellowship has been withdrawn from Samuel Kinsey because of his participation in the meeting of Aug. 24 where the members were persuaded to sever their connection from the Brotherhood. Seclusion is denounced by the holy Scriptures; and those who sow division among brethren, the apostle declares, shall be marked.

PROF. SHARP'S Normal class for training teachers opened with about fifty pupils. Prof. Sharp is a graduate of the first Normal School in Pennsylvania. Was a Professor in that institution for several years and has been engaged in Normal work for twenty years. Those who place themselves under his instruction at Mt. Morris College for the purpose of preparing themselves to teach will receive first-class training.

ON returning from Minn., we were detained six hours in Aurora, Ill., and knowing not how to spend the time more profitably, we went to the public park near the school-house. Here in the beautiful shade upon the green sward, about one hundred children were spending an hour in gleeful sports. With pleasure we associated with them, and beheld their lively recreation which brought bygone days vividly to mind. Good children drive away melancholy, and teach us lessons of love and kindness. We did not hear a disrespectful word spoken by these children.

THE habits of American travelers are peculiar. Each wants a good seat in a car and as much of it as he can get. Packages and valises are given seats to the exclusion of weary travelers who have also paid for good seats in the same car. Would it not be well to require valises and packages to purchase tickets if they must have the seats? And the seats in depots might be made to yield quite a revenue from baggage deposited upon them. And we go one step further. Those who stand in the door-way of depots so that no one can pass in or out ought to be reformed in some way. Perhaps some wise mind can devise a method and give relief to an appreciative public.

BELIEVED brethren, be calm, trust in the Lord and do right. Be slow to speak, and study well before you write to the papers the troubles in the church. It is doubtful whether the misdeeds of any one can be removed by telling it the world over. It is doubtful whether the wrong can be made repentant by publishing their sins to a wicked and cruel world. Charity covers a multitude of sins. Let brotherly love continue, no difference what others may do. The B. at W. is loth to publish church difficulties, knowing none are made holy thereby. O for more piety, more long-suffering and brotherly kindness! Sockcloth and arles are ours in this hour of perplexity; so let us all pray more, seek to possess a meek and quiet spirit and then no one will turn to rend his neighbor.

Religious Essays.

For the Brethren at Work.

A HYMN SUITED TO A LOVE- FEAST.

BY JAS. EVANS.

In the Gospel we are apprised,
We must repent and be baptized,
If sin's remission we'd obtain;
All others seek this grace in vain.

True faith in Jesus must precede
The observance of the solemn deed;
For so the Savior's last command:
"Go preach the word in every land."

To all the words of life you bear,
To all who will the Shepherd hear,
Of them you must disciples make,
And sin and Satan quite forsake.

With joy they must confess the Lord,
And in their hearts receive his word.
Their wills they bow to him who gave
His Well-beloved their lives to save.

Again in solemn rite they bow
To Him who dwelt in flesh below;
Then to the Spirit they're consigned
Whose presence purifies the mind.

Thus by three acts they quite fulfill
All the heavenly Master's will.
From the cleansing waters they arise,
Saved by the faith that justifies.

Now as the race is just begun,
No other cross they'll seek to shun.
Their Master's yoke they choose to take,
And for it all things else forsake.

What the Master says "you ought to do,
As I the way have shown to you";
As Jesus washed his brethren's feet,
To do the same is right and meet.

That night in which he was betrayed,
We find the table duly laid,
And meat was placed thereon to show,
How we should act while here below.

The meal prepared, he did arise,
And round his waist the towel tied,
And washed their feet before they eat,
A rule for all who'd sit at meat.

The meal of which we all do eat,
Reminds us of the heavenly feast,
Where we shall eat the bridal feast,
With him who made himself the least.

Then after supper he took bread,
To symbolize himself the Head,
Using these memorial words,
Which to our hearts such love afford:

"Take, eat, my body symbolizes,
And thus remember him who dies,
My flesh to all in life indeed,
Who on my words will live and feed.

The covenant cup you must partake,
All who the world and sin forsake.
Remember me until I come
To lead you to my heavenly home.

LITTLE drops of rain brighten the
meadows; and little acts of kindness
brighten the world.

For the Brethren at Work.

LOVE DOES IT ALL.

BY C. H. BALSRAUGH.

To Bro. J. R. Spacht, of Dunkirk, O

YOUR fraternal message is here, and
has put me all aflame with love
and gratitude. Not the hope of re-
ward, but the impulse of devotion to
Jesus, is the pulse that quickens all
Christian activity. It is soul gladden-
ing to know that there are those still
left who are controlled by so high a
principle as personal love to the Al-
mighty and All-gracious. To such
souls sacrifice loses all sense of loss and
self denial, even if it empties the purse
of its last two mites. To feel enriched
by giving, and to feel restrained by
withholding, is one of the most con-
spicuous proofs that the Holy Spirit is
inwardly moulding into the image of
the Crucified. Love must give itself to
its object or it is not love. The easiest
and sweetest and most natural thing in
heaven and on earth, is for love to offer
itself to the will and pleasure of the
one that kindles and sustains its flame.
Herein lies the highest power of all
moral life. God gathers all his attri-
butes into focus in love. Hell, whether
in Eternity or on earth, is only a ter-
rible, necessary, and reluctant expression
of love. "He afflicteth NOT WILLING-
LY." Lam. 3: 33. Rom. 8: 20. Love
makes the family possible, is the root
of fatherhood and motherhood, wields
the rod as well as rocks the cradle, dan-
dles on the knee, and gives the breast
to feed the young life out of the moth-
er-heart. "As many as I love, I rebuke
and chasten." Love is the foundation
of all true social order, is the pentecost-
al fire of all pure missionary effort,
binds the elect into a unit, gives Heav-
en its attraction and fruition, and Eter-
nity its ever-growing rapture. This
makes Christ's yoke easy, and his bur-
den light, and "thinks it not robbery to
be equal with God" in character, aim,
endeavor, and beatitude. The whole
Bible is God's love-lesson, to teach
souls how to feel and act with Himself,
so as to restore that relation and nature
which knows not satisfaction save in
harmony with the mind and heart and
purpose of God. This is our high call-
ing, and it is high as God, presenting
his life as the fount and type of ours,
and his blessedness as our eternal herit-
age. It is not only in line with His

very and glorious ends, but it is wholly
in the life and feeling of God. This
is "the peace which passeth all under-
standing," the calm that rests eternally
in the bosom of Jehovah. If there is
anything revealed as with a sunbeam it
is that the life of God brings the re-
pose and self possession of God, "My
peace I give unto you; not as the world
giveth: let not your heart be troubled,
neither let it be afraid." Here is the
sweetness and serenity and majesty of
that "love which is shed abroad in our
hearts by the Holy Ghost." It "Keeps
the heart and mind thorough Jesus
Christ." How opposite to all this the
character and conduct of the bull dogs
and hell hounds of Christendom, who
bite and devour each other, and whom
nothing can appease but fraternal
blood. How revolting to all Christ-
fashioned souls to see those who "name
the Name of Jesus," carry their secret
daggers sheathed in the scabbard of a
hell hardened, devil-dominated heart,
waiting and hungering for opportunity
to stab and dispatch the victim of their
malice. God came in the flesh to save,
not to destroy; to forgive, not to avenge;
to elevate and beautify, not to degrade
and mutilate and harm. "If any man
have not the Spirit of Christ, he is none
of His." Thousands in our own Broth-
erhood it is to be feared know nothing
of the reality of "pure religion and un-
defiled before God and the Father." Any
one who nurses ill-will, and
thirsts for power to wreak it, is of the
devil. Brother-hatred is murder and
damnation. It is the antipodes of the
Incarnation. "God so loved the world."
Christ the infeshed God died "the just
for the unjust." The Sovereign be-
came the rebel's substitute in the pen-
alty for disloyalty and rebellion. "Be-
hold, what manner of love." This is
Christian, and this only. This comes
from God, and to him returns. This
focalizes our whole nature in the Cross.
To reprove is then a most painful of-
fice; to forgive, our highest bliss. This
is to be like God, and this is salvation,
heaven.

With many, religion means no more
than a dubious morality, ordinances,
tradition, conventionalism, fat horses,
and kine, a well stored pantry and ta-
ble, warm bed, unbridled indulgence
inside of legal relations, and plenty of
tobacco, with just as much of the mam-
mon of unrighteousness for Jesus as

will save their credit with their fellows, and often not that. God is love, and religion is love, and neither is satisfied with less than a tenth of all our increase. He that owns Jesus as the author and finisher of faith, the fountain and river of love, need not be goaded with the spurs of ecclesiastical authority and the pride of decency, to open his heart and purse to promote the cause of his Savior-God. If we cannot coin our blood into currency for the extension of the blood of Jesus to the ends of the earth, it is still black and foul and deathful with the elements of unredeemed self. "Who loved me, and gave Himself for me." This was the living coal that glowed in the heart of Paul, and made him a spectacle of devotion and self sacrifice to angels and to men. His case is not peculiar. "Be ye followers of me, even as I also am of Christ." "The life which I now live in the flesh" is Christ. This was all his glory, all his peace, all his joy. But his life was common with all the saints. "Your life is his hid with Christ in God." The Head supplies all the members with vitality. "In Him is Life," and He is Love. The little toe lives in the heart and brain equally with the members which we deem more honorable. "Our uncomely parts have more abundant comeliness," because Christ's life is in them, and His special care given them. More abundant honor is bestowed on less conspicuous parts, lest of schism of interest be also a schism of life and organic unity. "No schism in the body," is the great, universal law of life. How can there be a gap in a life knit organism? Can love work ill *per se*? Must not love have an ultimate good in all its measures, and show itself as love in severest discipline? How can hand or foot be loyal to half a dozen different heads, or only two? Who are Paul, Cephas, Apollos, John, and James, but fellow members? *One Lord, one faith, one LIFE, one hope, one aim, one goal* for all true Christians. What are progression and conservatism but essential cofactors of all life, and pre-eminently of the life of Christ and his mystical body? These terms will save nobody, and their disruption is impossible. No one is either exclusively. All life tends to a centre, and all true love is life in right character and relations and activities.

"I am meek and lowly in heart," I

lay down my life for the sheep," is the God impressed seal which every saint carries on his forehead. This is the characteristic of "the wisdom which cometh from above," the essence of the love that throbs on the Throne of the Universe. "Love suffereth long, and is kind; envieth not, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in the truth, beareth all things." This is God's richest, deepest, highest, most perfect and thrilling classic. Angels and saints will never exhaust its fervor, and fragrance, and fullness, and soul ravishing, soul-beautifying, soul-exalting Divinity through all Eternity. This alone makes God and Heaven possible. "Beloved, let us love one another, for love is of God: he that loveth is born of God, and knoweth God." Here is the miltum in parvo of God and the endless ecstasies of his soul-entrancing apocalypse in the world to come, and no less in the world that now is. He that loves with God's love, is deep in God's sacrifice for the consummation of his glorious purpose in Christ Jesus. Did we all, as a church, love Jesus with a feeling that deserves the name, heaven and earth would be amazed at the prayers and sacrifices and devotion that would replenish God's treasury, care for God's poor, and roll the tide of Divine human blood over millions of sin-blackened, sin-deadened hearts, and beautify humanity with the holiness of Emmanuel. If we deem this an object unworthy all our interest and energy, we are not fit to share the final triumph and glory of the Incarnation. It is great and grand enough to occupy God, and it is great enough for all who have the mind of Christ. It is God's highest and best. Love does it all.

For the Brethren at Work.

MEEKNESS.

BY ENOCH ERY.

Mildness of temper; soft; gentle; not easily provoked, or irritated; yielding; given to forbearance under injuries; submissive to the divine will; not proud, or refractory.—Webster

WHAT a volume of thought and practical instruction in that one word, the whole vocabulary of heaven seems to be embodied in it! No wonder Christ said, "Learn of me meekness." Where is the student that will ever get done learning? Practically, its meaning is as broad and long as the uni-

verse. It reaches into the lowest hell, and sits, like the bird of paradise, on the highest pinnacle of the brightest arch-angel. Well may the apostle say, "I beseech you by the meekness and gentleness of Christ." 1 Cor. 10: 1.

Its practical use would swallow up the popular religion of the age, that not one vestage would remain to mark its existence. It would turn all the bitter wranglings and sparrings and jarings and bickerings, of church and state, neighborhood and families into a paradise. It would crush the sinner in his sins as a mill-stone falling upon him. Yea, devils must tremble and flee from its presence, or submit and walk in the light. It would completely obliterate those offensive terms or titles extant among us, by which the church is divided into three elements. The abomination thereof would be forever wiped out of the pages of our religious papers, and from the history of our beloved Brotherhood, the scent of which is a stench in the nostrils of every meek and lowly servant of Jesus, and I believe to Jesus himself; meekness would be a balm for all our wounds, a cordial for all our fears at this present crisis of the church.

And while the waves are rolling high and fast, and following each other in quick succession, and destruction seems to be threatening the good old ship from different directions, until many hearts are trembling and beginning to cry out with fear: "Master, save us or we perish." Be not alarmed; she is lying down in the ship with her head on the pillow fast asleep; go awake her dear brother and sister, and she will arise in the strength and beauty of her Master, and clothed with her heavenly majesty. She will say to the roaring elements: "Peace be still," and we can all sail along smoothly as before. No necessity any more of throwing some overboard, like Jonah, (to appease the wrath of God) who are always on the stern of the ship and on the lookout for something new, and often get into the way of the pilot and governor of the vessel, (which by the way is always near the middle of the vessel) for when too many get on the stern it is hard to control the vessel; hence necessarily must be brought to order. But sometimes they remain there till a wave comes along and washes them overboard. If not, their eyes are filled with salt water so that they can no more see

plainly when danger is near. In the meantime, those in the stern seeing the crowd in the stern of the ship weighing her down, and the wave approaching mighty and high, and expecting the vessel to sink, they begin to fear and out loose a little life-boat and jump out at the stern, while those in the center of the ship are comparatively safe and calm. The center is the only place the pilot can be to accomplish his work. The propelling power is generally about the middle or a little back; the controlling power is near the stern of the ship. So in society; if we had nothing to depend on but those who are running on and (as they sometimes say) moulding public sentiment, we soon would be ship wrecked, both church and State. But there is a centralizing power, aided more by the experience of the old heroes and veterans of by-gone days than by the inexperienced young American, who hold power in a balance, and who are the bone and sinew of all good government, whether civil or ecclesiastical.

Now, dear reader, picture to yourself a society whose tempers were all mild, not stern and bold, whose words were soft, not harsh and grating; whose manners were gentle and kind and affable, not rough and coarse in their general deportment, and who are not easily provoked or irritated, but yield to insults and injuries, and bear all as Jesus did, not even uttering a word in defense or retaliation, but submit in all things to the divine will; not proud but humble, ready to do good unto all, the low and despised; and in no way refractory, not rebellious, not selfish, but willing to concede to the opinions and feelings of others when they are mere matters of opinion, and especially to a majority, and you will at once see a pattern worthy of imitation, and all those heavenly characteristics shone bright in the life and character of Jesus. Therefore he says, "Learn of me meekness and lowliness of heart and you shall find rest unto your souls," for his yoke is easy and his burden is light.

Dear brethren, as a church, let us cultivate meekness more, and a quiet spirit, which in the sight of God is of great price. May God help us all through Jesus Christ our Lord, to whom be glory forever. Amen.

Leas, III.

"Charity thinketh no evil."

For the Brethren at Work.

GOD IS LOVE.

BY C. HOPE.

LESSON II.

"The Son of Man came to seek and save that which was lost."—Luke 19: 10.

WHAT JESUS WANTS YOU TO GIVE HIM.

ON the site of that place where Jesus was born is a cave where old father Hieronymus lived in his last years. He himself wrote a conversation he had with the holy child Jesus and which I give verbatim: "O Lord Jesus, I say, how hard is your bed there in the crib in order to procure me salvation! How can I ever repay it?" And it seems to me the child answered: "I desire nothing but that you shall sing, 'Glory to God in the highest.' I will yet be more needy on the Mount of Olives and on Calvary." "O thou beloved," I continue, "I must give thee something—I will give you all my money." He answers: "Heaven and earth are mine beforehand; I need nothing; give your money to the poor, and I will count it as done to me." "I said: 'That I will gladly do, but I must give you something for yourself, else I will die of sorrow.'" Then the child answered, "Because you are so liberal to give, I will tell you what you shall give me: give me your sins, your evil conscience, and your condemnation." Well, what will you do with that? I ask the Savior. He answers, "I will lay it on my shoulders, and it shall be my greatest and most glorious work to bear thy sins, and have your chastisement resting on me, as the prophet Isaiah long ago has testified." Then I poor old man commenced to weep, feeling my heart broken and said: "Dear child, how hast thou moved my heart! Take, then, what is mine, and give me what is thine. Then I am free of my sins and sure to have eternal life."

Dear reader, do you know that Jesus wept over Jerusalem because they would not give him their sins to bear, and receive him as their Savior? And do you know whether you acted better toward him, or does he stand before you yet, weeping, pleading: "My son and my daughter, give me your heart,—that corrupt, evil, deceitful thing which none can heal?" If so, give it to him at once, and fear not to come to him, for even if your sins are as scarlet, he will make them white as snow, and if they are as numberless as the stars, he

will wash them all away. The only danger is to stay away; the only condemnation, to disbelieve; the only fearful vengeance to despise his grace and trample his precious blood under foot. I fear there are some who yet neglect to give Jesus all their sins and their whole heart; but think rather to climb to heaven on the ladder of their own works, and by obeying external commandments. Please remember he wants first of all your heart—he wants to give to you until his love constrains you to obedience in external action. Such actions done for the sake of gaining heaven and not flowing from love to Jesus profit nothing (See 1 Cor. 13.) But all such members will finally be swept into eternal perdition. What, then, will become of those who do what they do from corrupt motives for honor or gain among men? Judge ye!

I fear there are a great many among our Brethren's children who until this very minute have neglected to give Jesus their sins and folly, but run down the broad road, against better knowledge. Please let my voice, from across the Atlantic, cross your path, young man and young woman: why will you die? How can you refuse to give the Holy Child Jesus your sins, your evil conscience, your condemnation? Let me entreat you, give him his desire now.

In case those lines may find one who has disgraced Jesus, fallen deep into sin and now lives in despair and thinks there is no hope, but that he is lost forever, I would say, take courage. Go and tell Jesus; go and ask him if he who saith, "Him that cometh to me I will in no wise cast out," if he will cast you out. Go and show him your sins; perhaps they are too red to be made white. Be sure to hear your condemnation out of his mouth before you believe more on the devil than on him, before you hope more on your own feelings than on his promises; before you believe on frail humanity more than on the word of his power. And you will no sooner show him your bloody crimes, your evil lusts, and your blasphemous words than he will tell you: "Lo, I have born your grief and carried your sorrows. I was wounded for your transgressions and bruised for your iniquities. The chastisement of our peace was upon me, and with my stripes you are healed." Isa. 53. Wrap

yourself up in his wounds and all will be well. Believe his report, and you shall see it is true, even unto thee: "I, even I, am he that blotted out thy transgressions for mine own sake, and will not remember thine own sins." Isa. 43: 25. And it will resound with a heavenly echo in your ears: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee." Isa. 44: 22. And let even from this hour, your heart melt and your tears flow with joy while you say: "Je-
sus take what is mine, and give me what is thine; then I am free from my sins, and sure of eternal life."

The Brethren at Work

**A FEW REASONS WHY WE
SHOULD BELONG TO THE
BODY OF CHRIST.**

BY J. B. SHAEFFER.

THE first reason is, because there is not a single good point in all the orders, societies, organizations, moralists, and whatever else you may include, but that good characteristic is embodied in the perfect plan of salvation. There isn't anything but what has its good points; but Christianity embraces them all, and more, too. We will notice a few:

1. Temperance societies. These are doing a great and good work in many places, as far as drinking liquor is concerned, and they have their reward. But the Gospel reaches further; it says: "And every man that striveth for the mastery is temperate in all things." 1 Cor. 9: 12. Again, "Let your moderation be known unto all men." Phil. 4: 1. I once heard a man remark that he didn't want any one to talk temperance to him, and at the same time have a big pool of tobacco juice before him.

Some men get their lives insured in case of death. Their widow and family would not be thrown on the charities of the world, but could comfortably help themselves by so doing. Others will get their property insured in case of fire, lightning, or storm, so that they would have something to fall back on to replace the loss. The Psalmist David says: "I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." Ps. 37: 25. We may also find consolation in reading Ps. 145, 146, 147. Jesus also says: "Lo, I am with you al-

way." What better company could we wish for?

Others will join secret societies because they are bound together by oath to help each other in case of misfortune or sickness. Gather all their good qualities, and you can't be a Christian without them. Besides, we have a more powerful Master in heaven, who hath said: "I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper." Heb. 13: 5, 6.

Again, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If we do not these things, of helping one another in time of need, it is not likely that it will be said unto us, that "I was an hungered, and ye gave me meat." "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The moralist has a great many good points, yet he is no Christian, and could not be one without his morality. But his influence is ruining more souls than the drunken sot in the gutter. No decent man would want to be seen in company with a sot, drinking and reveling; but with a moralist and modern user of the cup he may even dare to partake, which may be the very means of bringing him to the final destruction of the soul.

The worldly associations only last through this life; but when we put on Christ and become heirs with him, it reaches to a home in heaven and to an everlasting eternity. Paul says to the Corinthians, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

For the Brethren at Work.

ONLY ONE DOT.

BUT it may mean much. God punctuates with precision. Not one jot or tittle will fail. Where He puts a period, it is damnation to substitute an interrogation. His comma is significant enough to divide between Heaven and Hell. The fight of centuries, and the wait of Eternity, hinges on the comma of Matt. 28: 19. One iota missed, God's meaning is destroyed and eternal confusion and horror may be the result.

In No. 35 B. AT W., 2nd page, 2nd column, first line, put a period after the word *Everything*.

C. H. BALSBAUGH.

For the Brethren at Work.

BLOOD OF CHRIST

BY JOHN KNISLEY.

ST. Matthew was martyred in a city in Ethiopia.

St. Mark was dragged through the streets of Alexandria in Egypt till he expired.

St. Luke was hanged on a tree till he was dead, in Greece.

St. John after having been put in a caldron of boiling oil at Rome and receiving no hurt, died a natural death at Ephesus in Africa.

St. Peter was crucified at Rome, and according to his request, with his head downwards, thinking himself unworthy to die in the posture his Lord had done.

St. James the great, was beheaded at Jerusalem.

St. James the less, was thrown from a pinnacle of the temple and beaten to death with clubs.

St. Philip was hanged against a pillar at Hierapolis, a city in Phrygia, till he expired.

St. Thomas was pierced through the body with a lance at Cororandel, in the East Indies.

St. Jude was shot to death with arrows.

St. Simon the zealot was crucified in Persia.

St. Matthias was first stoned and afterwards beheaded.

St. Barnabas was stoned to death by the Jews, at Salamis.

St. Paul the Great, teacher of the Gentiles, was beheaded at Rome by the tyrant Nero.

Such was the fate of the first preachers of the gospel of peace according to the best accounts we have of their end, and truly they were "sent forth as sheep among wolves." Matt. 10: 16. Nor is the world any more friendly to the true disciples of Christ in our day than it was in theirs. 2 Tim. 3: 12. Let us then take our Lord's advice, "love all men and fear none." Luke 13: 4, 5.

The chief reason why so many difficulties are found in the Word of God, is because the reader's heart is not right with God. For how can earthly minded men enter into the meaning of heavenly truths. 1 Cor. 2: 4, 15. May we all be faithful.

Plymouth, Ind.

For the Brethren at Work.

WE MUST LOVE.

BY SUE L. THOMASSEN.

By this shall all men know that ye are my disciples, if ye have love one to another. John 13:35.

It seems that our Savior, before He left His disciples, gave them a new commandment, that they should "love one another" as He had loved them. Though the moral law commanded them to love their neighbors as themselves, this was to be explained with a new clearness, enforced by new motives and obeyed in a new manner. Thus it might be called a new commandment. They were required to love each other for His sake, as bearing His image, and in imitation to His compassionate and generous love to them. This implied a regard for each other—interest, a sympathy in sorrow and in joy, in peace and in harmony, in kindness, in forbearance, in forgiveness and a special unremitted affection; in that Brethren in the same family and disciples of the same Lord, and this mutual love was appointed by him as the distinguishing mark of His disciple, by which all men might everywhere know them from all other persons, by having such love as would cause them to give up their own interest, ease, or pleasure, to promote the welfare of their Brethren in such a manner as was never known before. Had angry zeal for doctrines, forms, and minute exactness, been the sign to know the church we would not wonder if it did distract the church; I say, had these been the test of Christianity. But alas! the commandment to "love one another" as Christ loved us, by many, seems never to have been received, and but few seem to remember or understand how to practice it. Because iniquity abounds, the love of many waxes cold. If love would prompt all our actions toward each other, how much less talk and disturbance there would be.

Paul, in the third chapter of second Tim., said, "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truth-breakers, false-accusers incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The apostle fore saw, and gave warning to Timothy, that it would be extremely difficult for Christians to escape the contagion of bad examples, and for ministers to preach the unadulterated truth of the Gospel; that those who would retain their integrity, would be threatened or persecuted by their professed Brethren.

The love of Christ distinguished real Christians from the false, who are ready to violate promises, betray those who trusted them, falsely accuse others, and who are fierce and savage, their tempers are not loving; but despising good men; yet, along with these and other vices, they would retain a form of godliness, professing Christianity, attending on sacred ordinances, and pretending to be religious. Can any one think that crimes are less abominable in those who profess Christianity, than in the heathen. We think they will be more

terribly punished. Hypocrisy and superstition are infectious beyond other mental maladies—a wolf in sheep's clothing is the most dreadful to the flock.

We should all study to make ourselves acquainted with the Scriptures, the doctrine and example of the apostles and copy their manner of life.

If ye bite and devour one another, take heed that ye be not consumed one of another. Eph. 5: 15. We should follow after the fruit of the spirit, which is this: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, against such, there is no law; for they might be known by their fruits;—by their example and conduct. Vehement passions and habitual tempers are contrary to the mind of Christ; but the end shall be according to their works.

P. M. M. K.

For the Brethren at Work.

HEARKEN UNTO THE WORD OF ALMIGHTY GOD.

BY MARY C. NORMAN.

He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again. Prov. 19: 17.

BUT this I say, He that soweth sparingly, shall also reap sparingly, and he which soweth bountifully shall also reap bountifully. As it is written, "He hath dispersed abroad, he hath given to the poor: his righteousness remaineth forever." 2 Cor. 9: 6, 9.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness (Psa. 41: 1, 3). For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister (Heb. 4: 10). Then the disciples, every man according to his ability, determined to send relief unto the Brethren which dwelt in Judea (Acts 12: 29).

Certainly we have abundance of Scripture in defense of the duty which is bound upon God's children, in that they should minister unto the poor.

Brethren and sisters, we are sinning in the sight of God, when a call is made from our brethren and sisters who are in need of help, if we carelessly pass it by unnoticed. Let us then consult our own heart and conscience and give without murmuring; for God loveth a cheerful giver. We should not hesitate to do anything that God requires at our hand; since He spared not His only Son. What an unspeakable gift! It certainly calls for every exertion of praise and gratitude.

We hear a call from the dear Brethren of Peabody, Kan. Will you assist? Certainly we will, and do it cheerfully as unto the Lord. Again, when we hear the trials and afflictions that Bro. Hope has endured and is still enduring, all for Christ's sake, if we have no money to send to help spread and defend the Gospel, we feel like taking our flight, if it were possible, to Denmark, and help brother Hope defend the truth, and thus with him share the blessings of God. God in His good-

ness has blessed us with a small portion of this world's goods. Hence we shall give a part to Bro. Hope and in this way we can help brother Hope preach the Word in Denmark. God has blessed the work in Denmark by the hand of Bro. Hope, so that the faith and practice of the Brethren is beginning to be spread abroad in that country, reaching the ears of many who never before heard of Christ. This shows what a noble work, one who is full of zeal for God's cause, can do.

Surely God has verified His promise in Denmark, in that He would be with His servant. Certainly He has accompanied Bro. Hope; for no man could do the work that Bro. Hope has done, except God be with him.

We hope the Lord may open the hearts of our dear Brethren everywhere, that they may respond to the calls of the poor and needy. Dear brethren and sisters, we should do all in our power for the salvation of mankind, and not withhold the Gospel from any by neglecting our duty. May the Lord bless the dear members in the body of Christ and strengthen them to continue in the right.

DON'T DELAY.

THE great mischief of most persons is to procrastinate—put off.

It is not that they resolve to be damned, but that they resolve to be saved to-morrow. It is not that they reject God forever, but that they reject Christ to-day, and truly they might as well reject Him forever, as continue perpetually to reject Him "now." Sinner let me put this "now" before thee.

Thou must soon pass away and be forgotten, like the flowers that wither in Autumn, and the insects which flit through the Summer hours. "Now," then, is the time to prepare thyself to meet thy God.

"See to your business first, James," said a careful father—"get a good trade, and after that look to your religion." There spoke a fool, who knew not what infinite wisdom had commanded, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Wouldst thou give God the lag end of thy life? Take care lest thou have no old age at all; for many candles are blown out as soon as lit.

Wouldst thou, as a lamb, be Satan's? and when thou art withered and worn out, shall the lean skeleton of tottering weakness be brought and laid upon the altar? Be it not so; let thy flower be plucked in the bud and put into the hand of Jesus. God grant thee grace to seek Him in the days of thy youth; for the promise is, "They that seek me early shall find me."—Sel.

In these days of formalism and worldly-mindedness, pride and fashion, it is no wonder that skepticism is securing a strong hold in the minds of many professors. So long as we live in Christ and be in us by the power of the Holy Spirit, we are not troubled with doubts. They come when we disobey the Lord, and neglect to perform our Christian duties. When vital godliness ceases, then we naturally seek to gratify our sense; and an individual, or church, in that cold, formal condition will go for what is popular, fashionable, pleasing and entertaining, without regard to pleasing God.

Home and Family.

MARY A. NORMAN, LESEUR, MINN. — Editors.

THE LAW.

FOR sin shall not have dominion over you; for ye are not under the law; but under grace (Rom. 6: 14). We would conclude from the language of the apostle that sin once had dominion over God's people; but after that, grace comes. They were free from the law of sin and death. We think the apostle has made this subject so plain that none need to be in darkness concerning it. Again, "wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death; but now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7: 4, 5, 6.

We are not under the law, but under grace. We learn from God's Holy Word, that grace signifies the Gospel, and that grace is opposed to the Law; for the Law was given by Moses, but grace and truth came by Jesus Christ (St. John 1: 17). We may therefore call the Gospel grace. For proof we quote from 2 Cor. 6: 1. "We beseech you, that ye receive not the grace of God in vain; that is to say, ye may not receive the doctrine of the Gospel unprofitably. Paul taught and exhorted the people of Antioch, to continue in the grace of God (Acts 13: 43). Again, we learn that God gave testimony unto the word of his Grace (Acts 14: 3). Therefore we conclude that Gospel and grace are the same.

We are not under the Law but under grace. By the "Law" we do not understand the apostle to mean the ceremonial Law of Moses, so called, which was peculiar to the Jews, and to which the Roman Christians had never been subject; but the Law of the Ten Commandments, out of which the apostle himself learned the true nature of sin (Rom. 7: 7). This was the Law which the apostle says is holy, just, good, and spiritual, in which he delighted after the inward man (Rom. 7: 12). This holy Law of God was a system of just, but awful severity. It was given at Mount Sinai in so tremendous a manner that Moses himself was exceedingly terrified; but God had wise and holy designs in the establishment of it.

The Law entered, that the offence might abound; it was introduced among the Jews, not that they might be justified by it; but by discovering how far they fell short of the obedience it required, and how their native corruption was rather irritated than suppressed by its most holy precepts, and that they might be more deeply impressed with a sense of their abominable sins. Thus it became a school-master, to lead them to Christ, and to prepare the way for the Gospel.

Hence, believers in Christ are not under the Law. They are dead to the Law. They are

delivered from the Law. For Christ is the end of the Law for righteousness to every one that believeth (Rom. 10: 4). Again, "For what the Law could do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." Rom. 8: 3.

Jesus Christ has fulfilled all righteousness for His people, in that He kept the Law perfect, and is the end of the Law for righteousness to every one that believeth; being accounted righteous through faith in Christ, they are redeemed from the curse of the Law. Therefore there is no more condemnation to them, and the Gospel, which is the Law of the spirit of life in Christ, hath made them free from the law of sin and death (Rom. 8: 2).

Hence all that believe in Christ are justified from all things; from which ye could not be justified by the Law of Moses (Acts 23: 39); for the Law made nothing perfect; but the bringing in of a better hope, by which we draw nigh unto God (Heb. 7: 19).

Therefore we are not called to Mount Sinai to hear the terrible threatenings of the Law. For as much as ye are manifestly declared to be the epistles of Christ ministered by us—written not with ink; but with the spirit of the Living God—not in tables of stone; but in fleshy tables of the heart (2 Cor. 3: 3).

Hence we are come to Mount Zion, where free sovereign grace and mercy are published. The Gospel affords many advantages above the Law. The Law was given to that people under Christ, and it included the substance of all the holy precepts now contained in the Gospel of the grace of God, which are full-grown and appear in all the loveliness and beauty of holiness.

M. C. N.

GONE TO PREPARE.

JESUS, our great adorable head while here upon earth, made many promises to His apostles, which reach down through all ages. Hark! His sweet voice, "In my Father's house are many mansions, if it were not so, I would have told you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." St. John 14: 2, 3. Our blessed Redeemer resides in heaven, and that in behalf of His people, "that they may be with me," saith Jesus. "Where I am." What a glorious thought to contemplate that the Christian may dwell with Jesus. He has gone to His Father; for the disciples saw him ascend to heaven (Acts 1: 9). There he appears in the heavenly temple—the true sanctuary, as our High Priest, as our great Representative, to prepare a place for us, and at the appointed time, to receive us to himself and to present us faultless before the throne of His glory with exceeding joy.

Dear reader what actuated the Holy One of God to leave the glory He had with the Father before the world was, and come to the earth? He took not upon himself the nature of angels; but he took on Him the seed of Abraham and became subject unto death—even the death of the cross. We answer, love brought Him down from the throne of glory to poverty, to contempt, to the cross, to the grave.

Dear one, his people are his bride, yea, His

body, and He loves them more than any one loveth his own flesh. Nor has His love abated since His glorious exaltation. He is touched with the feeling of our infirmities and He will wipe away all tears from our eyes. Should not this tender love, shown to us, prompt us to a full surrender and obedience to all the requirements of the Gospel? Certainly it should. The yoke which others think hard, should become pleasant to the true believer, he should delight in it after the inward man. O what marvelous love the Savior has bestowed upon us! He therefore demands a return of affection to Him. Dear reader can you do anything for Him on earth? Surely you can. Therefore do it gladly. If you are called to suffer any thing for Him, bear it joyfully, and do not cleave to the earth too much; for your Savior has long wished for your company. Thus it remains for you to choose whether you will enjoy His company or not. Shut your eyes upon the fading glories of the world and open them upon the glory of the incarnate God—your beloved Savior above, who waits to receive you to himself, that where He is, you may be also, thus you will behold the glory of His holiness, meekness, humility, and self denial, which will cause you to study to be holy, and meek, and humble, and self-denying, like him. It is eternal life to know the only true God and Jesus Christ whom He hath sent. Hence the importance of the right knowledge of God. May divine grace fit and prepare us, that we may be with Him and behold His glory. Amen.

M. C. N.

AND in that day seven women shall take hold of one man, saying, we will wear our own apparel, only let us be called by thy name to take away our reproach (Isa. 4: 1). The above reminds us very much of the majority of professors now-a-days. They say, by their actions, "Lord we will eat our own bread and wear all the ugly fashions and changeable suits of apparel, only let us be called by thy name, that we may thereby cover our hypocrisy and idolatrous worship of the God of this world—fashion. Yea, Lord we very much desire to be called Christians." It is a positive fact that the holy name of Jesus is blasphemed from time to time by ungodly professors of religion who want to serve Baal under the name of Christ.

M. C. N.

WHEN Dr. Bliss announced to Mrs. Garfield that the President was dying and that nothing more could be done, for the moment she seemed crushed by the awful words, but rallying she stood up and said: "Gentlemen, you shall not give him up! He is not going to die. He is going to live. I feel it, I know it.—Go back to your post, and leave it not until every remedy is exhausted, until death itself has set its seal upon him, for I will not believe that he is dying. Go back and do what you can. You cannot do more, but don't you give up. I am his wife, and I say that we will not give up until the end itself is upon us." (N)

A MINISTER without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.

Brethren at Work.

PUBLISHED WEEKLY.

SEPTEMBER 27, 1881.

M. M. ESHELMAN,.....Editor.

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THE EDITORS will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and un courteous language, but present their views "with grace seasoned with salt."
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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

THE MINNESOTA FIELD.

CONFORMABLY to arrangement, Bro. D. M. Miller and the writer, left Lanark the 12th inst., for Minnesota to see how our brethren do. Now when we had passed through Iowa and a portion of Minnesota, we came to Ottawa, on the 14th day, and sought out our friend Clark who took us in and administered to our wants, then conveyed us to Sharon, the home of brother and sister Norman, and brother and sisters Bacon. For as yet the church in Sharon consists of Robt. Norman, Mary C. Norman, Henry Bacon, Lucy Bacon, Laura Bacon and her sister.

"Having had a perfect understanding of all things from the very first" introduction of the Gospel of Jesus by the Brethren in Sharon, and being an eye witness of the work, it becomes us to "set forth in order a declaration of those things" which have transpired in the vale of the Minnesota.

In December 1879, Bro. Miller and his brother in the Lord, after a series of meetings in the city of Ripon, Wis., took train for Le Sueur county, Minnesota, and in due time arrived in Sharon. Bro. Norman had induced the members of the Disciple or Christian church to open their house unto us. Here we assembled daily for one week and taught the people out of the Scriptures, alleging that Jesus should in all things, whatsoever he commanded, be obeyed. On Saturday evening as we were about making an announcement for meeting on the morrow, one Denton arose and declared that he intended to speak on the morrow, and overthrow what we had builded during the week. Being non-resistant in principle, we made known our willingness to depart unto the school-house hard by, where we would continue

to persuade both men and women; whereupon Denton beckoned to us declaring that we might remain on the morrow, and in the evening he would show that we were persuading men to obey God "contrary to the law."

We remained on the morrow and declared the counsel of God from Matt. 28: 19; and in the evening paid respectful attention to the disciple of Alexander Campbell, who declared with vehemence that we should go out of that region into a country where the Gospel had not yet been proclaimed, alleging that the Word of God had long time ago been preached in Sharon, and the regions round about.

And when we "would have entered in unto the people" to teach them the way of the Lord more perfectly, the "disciples" of Campbell "suffered" us not; so after a meeting in the school-house several miles from the meeting-house, we bade adieu to the brethren and sisters, and returned to Lanark, Ill.

In June 1880 we again visited the Lord's people in Sharon, and for a week in the grove near Bro. Norman's, made known the way of the Lord to the people. Once upon a beautiful night, after we had, by God's grace, declared the Word of the Lord, a young man named Thomas arose and made proclamation that he was ready to deny the truth of our preaching, saying that he represented no church, but represented himself only. To this we gave answer that we came not to debate, but to preach the Gospel; but that if we were forced to debate, it must be with a gentleman and a representative of some society. We further announced that we would continue to preach the Gospel, and at the close of our meetings, if the people thought a discussion should be held, we would then consider the matter, providing a representative man could be found on their part.

We continued to labor in the Lord, and many came out to hear, while others came declaring that we seemed to be sowers-forth of strange doctrines; and the chief man becoming alarmed, sought to dispute with us, following us to our abode. Here we disputed with one Bacon—a minister of the tribe of Advents. When we had finished disputing with him, we went to the water near by, and baptized sister Bacon who formerly was a member of the Advent society. At the waterside there were murmurers because one had turned to obey the things commanded by God; but the disciples of Jesus held their peace and went about their Father's business.

Last June, Bro. Miller and Bro. Ogg, of Fillmore county, Minn., went to Sharon, and in a tabernacle by the house of Bro. Bacon, declared the word of the Lord with power. But the opponents of Matt. 28: 19, John 13: 1-16, Rom. 16: 16, and Matt. 5: 34, and many other commands of the Gospel, were loud for debate,

saying that they desired Eshelman to come—that he was afraid to come again into the vale of the Minnesota.

Seeing that the army of Israel was thus defied, we gathered up the sword of the spirit, buckled on the armor of God, and went forth to meet the giants. The next day after we arrived at Bro. Norman's, Bro. N. went to the home of Elder F. M. Stewart, to notify him that we were again in Sharon, and that if he now desired to see us he should come forth. Bro. Norman drove twice eight miles through mud and rain to inform the Elder so that he should be without ex use. After some hesitation he came, and about five o'clock met us at Bro. N's. His daughter is the wife of Bro. Norman. Our readers know her as the editress of the "Homs and Family" Department of the BRETHREN AT WORK.

Elder Stewart opened the matter of debate, stating he had not sent us a challenge; but in this he was slightly mistaken as was shown him. He then requested us to write a proposition which we did. The following was presented.

The church of the Brethren in its teaching and practice exhibits the teaching and practice of Christ and the apostles.

M. M. Eshelman affirms,
F. M. Stewart denies.

The church of the Disciples in its teaching and practice exhibits the teaching and practice of Christ and the apostles.

F. M. Stewart affirms,
M. M. Eshelman denies.

These propositions the Elder rejected, saying he would discuss only trine immersion and the Lord's supper, assigning as a reason that he had not time to discuss more. We insisted on discussing the whole difference between the Disciples and the Brethren. This alone will give satisfaction, we think, to the people in that region. We do not desire to go over a part of the difference between us, and then perhaps be compelled to turn around and discuss the entire difference with some one else. We desire to end the controversy by the discussion of the whole *h'ad*, thus showing the people of Sharon what we teach and practice from A to Z. We are by no means anxious to enter into a public discussion, but after hearing so much about debate and cowardies in and around Sharon, we confess to surprise, when the Elder persisted in refusing to defend all the teaching and practice of his church.

We then offered the following:

The church with which I, M. M. Eshelman, am identified possesses Bible characteristics entitling it to be regarded as the church of Jesus Christ.

M. M. Eshelman affirms,
F. M. Stewart denies.

The church with which I, F. M. Stuart, am identified, possesses Bible characteristics entitling it to be regarded as the church of Jesus Christ.

F. M. Stuart affirms,
M. M. Eshelman denies.

This the Elder also rejected. Seeing that he steadfastly refused to defend the entire teaching and practice of his church, we declared the matter closed, the Elder to take the responsibility. He then desired time until Oct. 6th, at which time the Ministerial Association meets in Minneapolis. He promised to give us a definite answer after that time. We hope he will conclude to invite us to return to baptize him "into the name of the Father, and of the Son, and of the Holy Ghost."

The next morning he changed the first proposition so as to read "The Christian church, etc." We agreed to return any time between Oct. 15th and 30th, and discuss the first proposition as many days as he may appoint, on condition that he take half of the whole time in affirming the teaching and practice of his church. It was also understood that the time to be consumed, place, and the rules to govern the debate, should be arranged before our return so that there would be no delay upon arriving there. We would prefer holding the discussion in Le Sueur. The house in Sharon is small, and if the weather should be wet, the roads would be almost impassable. However, we will submit to the Brethren in Sharon, and if called to defend the truth, shall do what we can by God's grace.

The brethren and sisters in Sharon are passing through a severe conflict. Oppositions bordering on persecutions are theirs. On every side they are perplexed by the opposers of obedience to a whole Gospel. A few are almost persuaded to cast their lot with our people; and we hope many may yet see the beauty of full and complete obedience to the Gospel. We know that if they could but once enjoy John 13: 4, 16, Rom. 16: 16 and many other of the Lord's commands, they would wonder why they so long stood against these plain commands and pleasant duties. We have the most kindly feelings towards all who reside in and around Sharon. We could die for them if it would awaken them to righteousness. God help them to yield themselves servants of the Most High, and to learn the way of the Lord more perfectly.

THE NEEDS OF THE HOUR.

At no time in the history of our church has there been a greater necessity of humility and earnest prayer to God for a spirit of unity. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." This was the prayer of the Savior before he was taken from his disciples, well knowing the seed of discord that Satan would try to sow among them when he was gone. While He was in their midst He preserved unity. He restrained the impetuosity of Peter, rebuked the ambition of James and

John, and chided mildly the doubting Thomas. He made himself the central figure and drew all eyes on him. There was not then "one for Paul, another for Cephas, and another for Christ," but *all* were for Christ. There was but one purpose, and that was to serve their Master. This unity of purpose produced unity of feeling. It always has done this and will do so yet.

Two bitter enemies at court could lay aside all personal feeling—join hands on the meadow of Rutili, and resolve to stand shoulder to shoulder in the battle of liberty for Switzerland. Is there no cause on which we all could unite that would induce us to lay aside our personal preferences—our self-interests, every other consideration for that one great object that would draw us together as closely as the followers of Alexander the Great, and would make us as victorious as his legions? Yes, there is one grand cause around which we may all rally—the grandest cause ever supported on earth. A cause for which we may quit our tobacco forever, even in order that we may not offend some weak brother for whom Christ died. May we crucify our propensity for gay clothing, jewelry, and every other token of pride, and bring ourselves nearer on an equality and nearer to the God-man. May we cease to strive after filthy lucre, which will only consign us to the torment of Dives, from whose abode we may see across the gulf some happy Lazarus. May we quit our aspirations for positions of honor in the church, only to receive the greater condemnation. In short, we may sacrifice all in favor of the one great cause that will bind all our hearts in one. It is the cause of Christ, the Lamb that stands in the midst among the saints who sing their everlasting hallelujahs. Were we all to labor for greater holiness and a higher Christian life, pay more attention to "the weighty matters of the Law," instead of mint and cummin, we would be one in Christ Jesus, and his last prayer for his disciples would be realized by us.

S. Z. S.

HE IS DEAD.

THIS was the message that came over the wires immediately after 10: 35 P. M., Sept. 19th, when the President of the U. S., James Abram Garfield, had breathed his last. The sad news was immediately proclaimed by the tolling of the church bells in every city and hamlet in the country—the words passed from lip to lip, "He is dead." The highest in authority over fifty millions of people had at last succumbed to the fatal stroke of an assassin, after seven weeks of intense suffering and heroic endurance, and now the whole nation mourns for one in whom they discovered so many excellent qualities which fitted him for the position to which a people's partiality had called him.

He was born and cradled in poverty, and worked his way up to the highest position in the gift of the nation. Few men have filled this office, who were better qualified by learning and breadth of culture, as well as a keen natural insight into business. He gained the confidence of both political parties, and those who voted for his competitor, now shed tears of sorrow over his untimely death. The blow which struck him down has a deeper significance than simply the slaying of a human being. It is a blow at the life of a nation. It betrays the danger to which our chief rulers are exposed, and God only knows what other calamities may yet befall us. It becomes us therefore in a special manner to obey the Scriptural injunction to pray "for kings and rulers and all in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2: 2.

S. Z. S.

STEIN AND RAY DEBATE.

THIS is an extraordinary work, and possesses rich material for the Christian builder. The lines between the General Baptists and the Brethren or German Baptists are closely drawn, and the characteristics of each are brought out prominently. Church history and Christian theology, facts, times, and dates, are all brought together in an interesting manner. A small edition published. Order now if you want a copy. Printed on good white paper, and bound in neat durable bindings. Sent post-paid, cloth, \$2.00; leather, \$2.50. Send to Western Book Exchange, Mt. Morris, Ill., for terms to agents.

How is it considered, when teachers at the beginning of meeting exhort so long, and consume so much time with speaking before prayer? Considered that it would be more edifying to make the exhortation as brief as possible, since the apostle teaches that first of all supplications, prayer, intercessions, etc., be made. 1 Tim. 2: 1-4. Annual Meeting 1840, Art. 12. This is very good; now let the teachers practice accordingly. But here is another worth heeding, "Considered, that a due sense of order and propriety will teach us how to conduct our meetings so as to edify, and not weary, the congregation." Annual Meeting 1845, Art. 3, of special council in Indiana. We know that a due sense of order and propriety will teach us this; but how about such as shut up their ears and will not be taught? Shall they go on and weary the congregation? Reform, brethren, reform!

ANY one having No. 44 of the B. at W., of 1879 and Nos. 32 and 33 of 1880, will confer a favor by sending them to us, if he does not wish to preserve them. We need them to complete our files.

For the Brethren at Work.

VERILY NAY.

BY J. S. FLORY.

It has been said and still is being said that there are hundreds of "sisters" outside the church, simply because they were not allowed to wear a certain kind of head gear. I protest against such arguments being used; it is a shame that such things be said among us. I don't believe there ever was, or ever will, be a sister turned out of the church because of wearing of certain apparel; the real cause is pride in the heart, which is a damning sin. Pride kills humility, engenders self-will and unfits the character to belong to the church of the living God. Now when "by the fruits ye know them" and the ax is laid at the root of the tree, and the truth as it is in Jesus will not hold in subjection the carnality of the human heart, and by all the means in the power of God's Word and the church pride, and self-will cannot be destroyed, as dead branches they are cut off. Not because of the fruit only, but because of the in-dwelling sin, such sin that separates from God and necessarily separates from the church.

We need not look into the heart of a diseased tree to know the truth concerning it. We know from its appearance and the defective fruit it bears that there is something wrong, and if all our efforts to cure prove unavailing, we cut it down lest it contaminate the rest, or give the orchard an unsightly appearance.

The "sister" who sat in the assembly of A. M., with a forty-cent hat on, and then when an adverse decision was made to the wearing of hats, she proudly and in a defiant manner went down town and purchased one costing two dollars and fifty cents. If she were cut off, would it be for "simply" wearing a hat? Verily no! It would be because of her yet being in the "gall of bitterness and the bonds of iniquity." What advantage are such to the church? None, so long as such a spirit is manifest; but may God in his great mercy save them from the terrors of a just judgment that He shall render at that great day. To leave such rebellious characters alone to sleep in the arms of the world, with their heads pillowed on a membership in the church, will only add to their sorrow in a coming day.

Blessed is the brother or sister who can get the wayward member to see, from a sense of principle, the beauty of laying aside "every weight" and walking worthy of the vocation in which we are all called.

If only the hideousness of pride, self-will and all "that maketh a lie" in our baptismal covenant, were plainly brought to a sense of our understanding, and could we see the cloven foot in all these abominations (for it is there), how we would tremble to think we were so blinded. Oh! God give us all of that eye save that we may truly say: "I was blind, but now I see."

TO T. W. DRENNEN.

WILL you please explain yourself? I have before me a letter from your hand, in B. AT W., No. 24, page 380, in regard to the discussion between you and Eld. Fennimore, and in your letter the following appears:

"I wish to make a few corrections to your issue. It is stated by you, that the Adventists admitted that I could trace trine immersion within thirty-three years of the apostles; but right to the apostles. He supposes because the apostles practiced trine immersion they were in error. Well if the apostles were wrong, Christ must have been wrong, who gave the commission," etc.

You also claim a complete success; going on to give a few more of Mr. Fennimore's arguments, then close your letter with the following remarks:

"Here are a few of the god-dishonoring arguments and soul destroying dogmas he presented." To-day we have another letter before us which is published in the *Restitution*. Mr. Fennimore says you wrote it to him. It reads thus:

"COPY OF ELDER DRENNEN'S LETTER TO ELDER FENNIMORE.

AUG. 6th 1881.

Dear Brother:

Since my last combat, I have been investigating the doctrine you advocated, and now, like an honest man, must acknowledge that you are right, and if God spares my life, I will preach the same doctrine you teach; but I want to preach it where I condemned it. Now write just as soon as you get this and let me hear from you. Make an appointment for you and me at Argos, and let me know at what time you will be there and I will meet you, if the Lord will let me live to get there.

T. W. DRENNEN."

We think there is quite a contrast between these letters, and we would like an explanation. We are anxious to know whether Bro. Drennen wrote such a letter to Mr. Fennimore. We can scarcely believe that Bro. Drennen could so soon believe that the apostles were in error when they practiced trine immersion; nor do we yet believe that he is yet ready to preach that Christ, who gave the commission, was wrong; nor to advocate a doctrine which he thinks is God-dishonoring and soul-destroying. Mr. Fennimore boasting says, "If the German Baptists have any more preachers that they want converted to the truth, let them bring them out."

We will inform Mr. Fennimore that we do not think that we have many preachers who wish to become converted to a doctrine whose advocates are so hard pressed as to charge the apostles with being in an error, or as Mr. Reed, one of their chief men, was driven to the conclusion, no doubt, after noticing the argument *pro* and *con* on the subject of trine immersion, that according to the teachings of the Bible, their doctrine must crumble. This was a little more than the man was willing to bear.

Let the reader imagine the agony the man must have been in by the course he pursued. When writing on the subject of baptizing in the name; it would seem, that he got discouraged with all the arguments that he and others could advance, and as the last resort, boldly claims that Mat. 28:19 is spurious. This is just enough to show to the world the fallacy, the weakness of a doctrine that demands such embarrassing arguments to sustain it.

May God bless our faithful Brethren for the honor they have ever manifested for Him in so nobly defending his Holy Word; who have never taken authority to set aside a part of God's Word as some others do. We are well acquainted with some of these who do, and they are as liberal with us. They have told us that they did not think that the Lord would reject us on account of being baptized by trine immersion; neither have we any fears that the good Lord will reject us for doing according to His bidding. They say we are only "over-doing" the matter a little. Now in all candor let me ask, does it not look more like over-doing the matter, and that not a little, to claim that the apostles were in error, or as Mr. Reed tries to impeach Matthew as a true witness of Jesus? I would be slow to tell them that the Lord would not reject them for such conduct.

Then let me kindly say to Mr. Fennimore, "Physician heal thyself," and thy brother Reed; persuade him to believe the whole Gospel; then if you have more time, make all the improvements on the German Baptist preachers you possibly can, and I am sure we will not fall out with you.

Now in conclusion let me say, the reason of our writing is because some of our Advent friends are boasting that they have got one of our most able men, and after comparing the two letters, we confess we fail to see the ability; and if Mr. Drennen is one of our most able men, he must have been misrepresented, or something is wrong somewhere. We feel no disposition to give up the "old ship," notwithstanding great men should leap out into darkness and popularity. May God grant us grace to stand firmly, though the storm of opposition rage on every hand. Brethren let us ever bear in mind that it is the truth that always was and always will be evil spoken of, and trine immersion gets a due share. They bear us witness that we have learned of Jesus. Now we hope that Mr. Drennen will answer soon.

A. ROOT.

Orange, Kan.

A PURE life is a gem from heaven. Through this gem the sunlight of God reaches ears and hearts, and makes its power felt wherever Christians live. Christians are to hold forth the light to a lost and benighted world. Through the consecrated hearts and lives of Christians God moves upon those who are without hope in the world. The unsearchable wisdom of Christ, and life everlasting come to the children of men through instrumentalities of God's own choosing. Happy is the man who is able to interpret the human heart and the will of God, and to so adjust himself to living forces that he may grow in the knowledge and the riches of Christ.

Our Bible Class.

J. S. MOHLER, - - - - - EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one please explain 1 Cor. 14: 33? Why are women to keep silence in the church? Shall they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Bro. David Moore wants to know whether there is more scripture for an organ in a family than to dance.

Will some one please give the Scripture where it is said that man has an IMMORTAL soul, or it is said man has any immortality before the resurrection? A. H. CUSHING.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

What are the seven spirits of God? C. D. H.

Please explain Matt 24: 40, 41. It reads, "There shall be two in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, the other left." LUDIA ZARNER.

QUERY ANSWERED.

Will some one explain the last part of the 6th verse of the 8th chapter of John: "But Jesus stooped down and with his finger wrote on the ground," etc. How could he write on the ground, when he was in the temple? A SISTER.

THE question arises whether the term *ground* really means literal earth, or whether it simply means the floor of the temple. Again, we are not sure that the floor of the temple in the days of Christ was the same material as of the one built by Solomon; as the one built by Solomon had been destroyed. The probabilities are that there was a vast difference.

Again, it seems clear from various readings of the Gospel, that there was a particular room in the temple in which the people would meet to receive instruction out of the Law. In this room or place Christ was teaching when they brought unto Him the woman taken in adultery. It seems plain that the floor of that place was of such a character that a person could write upon it; either in the fine dust, or otherwise.

The object of the writing was, doubtless, to make the impression on the minds of those who tempted Christ, that a record was being made out in reference to their own cases of wickedness; and feeling the lashings of a guilty conscience, one by one, they sneaked out, before the record could be read. J. S. M.

HOW THE BIBLE GOES OUT.

MANY suppose that Bibles in the languages of the several countries are given away in large numbers. This is not so. They are, as a rule, sold. The prices are generally the low rates that are fixed at the Bible House. To give them away has proved to be a useless expense. If they are sold only, they will pass into the hands of persons who prize them. When one, who is truly poor, comes and desires the

book, it is either given freely, or put at a nominal price.

The London Bible readers combine sales and reading. The book is sold to the poor at low rates on time, a penny a week, or as much per month, and, if need be, the seller comes around at stated times to read. In China a man precedes the seller, calling the attention of the passersby, in the narrow streets and he sells a few ard passes on.

In a few minutes he is followed by another who sells also, and many more buy. He is followed by a man carrying hundreds of copies.—Discussion, crowding, calling out the nature of the book, and the low price all conspire to help the sales.

In Spanish America the book is so well known that it meets a ready sale, and the same is true in most countries in Europe. The price coming back helps the Bible Society to increase its work so that about seven books are issued every minute of the day.

This great society not only makes these books but bears the expense of getting them into the hands of the readers. The sales pay for the books or they pay for the distribution, but they do not do both.

If each book, as finished should drop into the hands of a reader, it would take thousands of years to supply the world with the Bible by the American Bible Society at present rates.

It is a noble charity, but it's work should at once, be made a hundred times as effective. Its only source of income is from bequests and annual gifts.

FUEL FOR THE FINAL FLAMES.

A BLACKSMITH in Titusville, Pa., spading in his garden in the month of June of the present year, noticed that little parts of crude petroleum formed in the cavities made by the spade. He dug a pit four feet deep, and dipped out five barrels of oil of excellent quality. He has put down other pits and dug a trench around his garden, and his grounds are yielding one hundred barrels a day.

The same process was speedily followed in adjoining gardens and yards, with the same result in almost every instance. There is no diminution of the supply, and all the property along Oil Creek, between Washington and Franklin streets has been leased for the purpose of being developed on a large scale.

How has it come about that oil, usually found only by boring to a great depth, is now found on the surface? On this point the *Journal of Science*, of August, 1881, says:

There are many theories in regard to this unheard of presence of petroleum in large quantities so near the surface. One is, that the oil is the leakage of tanks and pipe lines, which has sunk into the earth, until it reached the gravely deposit, in which it is now found in pools. Another is that this deposit has been forced up from the true petroleum sand stratum by some unknown agency, and caught and retained in the stratum where it now lies."

The theory, last stated would seem to be the

correct one; and we would add to this a query: Why is it that petroleum and other inflammable substances, the discovery of which in any considerable quantities is a comparatively recent event, are being thus forced to the surface by some "unknown agency?"

The writer quoted above, that this is an unheard-of thing. Is it not that the Lord is preparing the fuel for the burning day, when he shall be revealed in flaming fire? The prophet speaks of a time, when the dust shall become brimstone, and the stream burning pitch.

To the people who lived when the prophet wrote, it was, no doubt a wonderful mystery, how this could be. To us it is not. A land, petroleum-soaked, and streams bearing upon their surface the inflammable liquid, would, if ignited, present to the eye of the beholder, a literal fulfillment of the prophet's words.

Is not this "unknown agency," then, simply some force used by divine providence to bring to a proper position, by forcing it to the surface, that combustible material which is to act its part in the fiery ordeal before us?

How vast a quantity of this there may be, or over how large a part of the earth's surface distributed, we know not. It doubtless exists, where now least suspected. And if it is to be one of the agencies employed in the work referred to, it will be found where its presence is needed, and that, too, in suitable quantities.—*Review and Herald*.

THE INFIDEL SILENCED.

A CERTAIN infidel, who was a blacksmith, was in the habit when a Christian man came to his shop, of asking some one of the workmen if he had ever heard about Bro. Scand So, and what they had done? Then he would begin and tell what some Christian had done and say: "That is one of your fine Christians we hear so much about."

While the infidel was trying himself one day, an old deacon entered the shop and after listening a while, asked, "Did you ever read the story about the rich man and Lazarus?"

"Yes, many a time; what of it?"

"Well, do you remember about the dogs, how they came and licked the sores of poor Lazarus?"

"Yes, and what of that?"

"Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christian's sores."

The blacksmith had no more to say!

NOTICE.

LA DUE, Mo., Sept. 6, 1881.

To the Readers of the B. at W.:

THIS CERTIFIES, that a number of queries have been answered by me and others, and have been sent up to B. at W. for publication, but from some cause they failed to reach the office, hence are lost. We make this statement that our correspondents may know why their queries and answers have not been published. J. S. MOHLER.

Correspondence.

Committee Work.

We, your committee, have conferred with the District Meeting of Northern Kansas, Nebraska, and Colorado in re-districting the State. The result is, the State of Kansas is now divided into three separate districts as follows: The south line of Franklin county, thence west through the State, dividing the Southern District from the North eastern and North-western districts. The line dividing North-western from North-eastern District is the Western line of Dickinson county, thence north. The North-western District includes Colorado. Those churches where the lines run through should fall where the main body of the church is, if convenient. . . . If the work is satisfactory, the churches composing the three different districts will represent at their separate districts, next District Meeting, to-wit: Southern Kansas in Cana Church, North-eastern in Valley Falls church, North western in Solomon Valley church. The churches falling to North-eastern District are satisfied as to the above work.

DANIEL BARNHART, } Com.
JOSEPH MICHAEL, }

Centropolis Mo.

On a Mission.

According to the wishes of the Missionary Committee of Northern Illinois, I started for the Southern mission field, where C. S. Holsinger is laboring in the Master's cause. Arrived at Sparland, Marshall Co., at 4 P. M. We met by brother Holsinger, and was conveyed to his house. Found the family all usually well.

Had a night meeting at the Breese school-house. Next day, (the 6th) met with the dear brethren in council. Here I also met Jas. R. Gish from Roanoke, Ill. Was very glad to meet him and his companion. The church was well represented. The meeting was opened in the usual manner, after which the deacons reported their visit. After disposing of the visit, we took the voice of the church for a deacon. The lot fell on brother William Buck. Next, we took the voice of the church to advance brother Holsinger to the full ministry, which was unanimous, after which they were both installed.

On the whole, we had a pleasant meeting. The council being on Tuesday, we held meeting during the week; part of the time at different places, until Saturday at 4 o'clock, when the members met at Richard Township hall, which is a fair-sized room for meeting purposes, to celebrate the ordinances. We had good attendance and excellent order.

Three made the good confession and were baptized, and one applicant, and a number almost persuaded.

On Sunday, at 4 P. M., brother Holsinger and myself attended a funeral at the Richard school-house. At night, had meeting at the Brick town school-house. Brother Gish had meeting in the town hall.

On Monday night, all met at the town hall, at which time we bade farewell to the dear

brethren and sisters, leaving brother Gish to continue the meeting.

About forty members communed. Love and good feeling seemed to prevail generally.

Bro. C. S. is doing as well as we can expect under the circumstances, and by the help of the Lord and proper management, the mission cannot help but be a success. I would say to my co-laborers, don't forget brother Holsinger. He would be glad at any time to see some of the ministers come to his assistance. His address is Henry, Marshall Co., Ill.

This sketch is intended more especially for Northern Illinois, under whose care they are, so that they can see a little how things are moving.

EDMUND FORNEY.

Polo, Ill., Sept. 14.

Our Journey.

Mother and myself, accompanied by brother Samuel Forney and wife, started for brother Eli Rothrock's, near Davenport. Crossed the great Platte river, then went across the sand ridges to Janiata, where we formed the acquaintance of Brother David Bechtelheimer and son and daughter. From there we started en route for Hastings, where we remained all night at brother Josiah Asbenfelters' and family. They are keeping a boarding-house. Some members living at Hastings.

Next morning, (Sept. 1st) started for Davenport. Took refreshments at Reuben Slaver's, then completed our journey, and reached Bro. Eli Rothrock's at 5:30 P. M., where we spent the evening very pleasantly, in conversing on various subjects.

The next day we took a view of the great scope of beautiful land round and about brother Rothrock's. It seems to be very good soil. In the evening we went to brother Samuel Trimmer's, and remained all night.

Sept. 3rd was the day appointed for the Love-feast near brother Rothrock's house, to be held in a tent—nice and convenient for all to be seated. Meeting commenced at 10 A. M., by singing and prayer. Brother Samuel Forney preached from 1 Pet. 1, and gave us good counsel; after which Bro. John Snowberger preached a very interesting sermon from Heb. 4: 10, 11, 12. Closed morning services by singing and prayer. After dinner, the Bethel church held a choice for a minister. The lot fell on brother Eli Rothrock. He was then installed according to order, after which a hymn was sung, and brother Joseph Brubaker spoke from 1 Pet. 1. Then closed, and prepared for the supper. We believe that Christ could not have risen from supper to wash his disciples' feet if he would not have had any; hence the Brethren had supper on the tables. They came around the tables to do as Christ commanded. Everything passed off pleasantly and in order.

Sunday Sept. 4th, came together again to hear more from the Word of God. Brother John Snowberger and Henry Brubaker preached.

At 4 P. M., went to the Shepherd school-house, where brother Henry Brubaker preached from James 5: 14, 15, 20. After meeting went to uncle John Lambert's, and next day went to Abraham Horner's. In the evening went to the Lahman school-house, where the

Brethren had meeting. Brother Samuel Forney preached an interesting sermon from the 2nd chapter of Hebrews. On account of the rain, the meeting was not very largely attended.

After meeting went to Bro. Rothrock's, and stayed all night. During the night brethren Samuel Forney and Rothrock became very sick, and were sick all next day; so we left Bro. Samuel and wife at brother Rothrock's, and after visiting brother Samuel Trimmer's, next day we returned to brother Rothrock's, and after bidding them adieu, we started for home. Found all well, for which we ought to feel thankful to God who kept us all our journey through.

MICHAEL F. SNAVELY.

In the Church or Out of the Church.—Which?

The above is the caption of an article in the *Progressive Christian* of Sept. 2nd, 1881, written by S. H. B.

Brother B. labored hard to show that H. R. Holsinger is still in the church of the German Baptist Brethren. I will answer the above by quoting from the same issue of the *Progressive Christian* under the heading:

"AN ECCLESIASTICAL COURT-MARTIAL."

This article is taken from the *Somerset Democrat*, and endorsed by the *Progressive Christian*. I quote from first page: "They dis-fellowshipped a man," etc. (Italics mine). Again, page 4, same paper: "In the evening (Aug. 10) services were held in the Disciple church, and elder Stephan Hildebrand expounded the Scriptures to a densely-packed house. After services, it was announced that the arbitration of the committee had severed all connection between this congregation and the German Baptist or Dunkard church, and at their council meeting it had organized itself into the 'Brethren's church.'"

Again, "Thus elder Hildebrand preached the first sermon to an independent *Progressive Brethren* congregation, a fact to which he will point with a just pride, when the germ which was planted in Berlin on the 10th day of Aug., 1881, shall have matured into a mighty tree," etc.

Again: "Organizing a denomination which will grow in numbers * * * until the *Progressive Brethren* church will have drawn to its bosom all that contains the germ of life in their bosom, and the 'Old Order' is numbered among the things that were."

The above shows where to find H. R. Holsinger and those who departed with him,—in a new denomination, organized in the town of Berlin, State of Pennsylvania, Aug. 10, 1881, with the denominational name, "Brethren Church." Further called, the "Independent *Progressive* congregation."

The above should settle the agitation of this question "among the Brethren," and show whether H. R. Holsinger "is in the church or out of it."

JOHN WISE.

From Samuel S. Hummer.—The Mill Creek church, Adams Co., Ill., is said to be one of the oldest established churches in Illinois, and I think don't receive the attention in regard to her spiritual wants as it should, by the traveling ministers, as they travel from East

to West. We would be glad to have brethren stop off with us when they can make it convenient to do so. We are situated on the main line of railroad running east and west—Wabash and Chicago, Burlington & Quincy. . . . Brethren willing to labor for us a few days will stop off either at Camp Point, or at Coatsburg or Quincy. By dropping a card to the writer, brethren will be brought and taken to the railroad. Would be very glad if brethren when on a traveling tour would give us a call and preach for us a few days. We have only one resident minister in our church, (Wm. R. Lierly) a very efficient and zealous worker in the Master's cause. But his field of labor is too large to do justice to all. . . . Our elder is Daniel Vaniman; but he living in Macoupin county, can seldom be with us, and is so much engaged in his ministerial duties that his stay with us is necessarily short. I think we need ministerial assistance very much. The members of our church are mostly in a lethargic state, and we need a thorough awakening activity. May we pay more attention to the welfare of our soul's salvation and the assembling of ourselves together at the house of the Lord. May we pay more attention to our spiritual wants and less to secular affairs, that we may grow and prosper in grace and favor of the Lord.—*Adams Co., Ill., Sept. 12.*

From D. E. Brubaker.—The Love-feast held in the Des Moines Valley church yesterday and to-day was an occasion of much enjoyment to the Lord's children who partook of its blessed influences. Quite a good representation of the ministry, and a very fair attendance of spectators, who were very attentive to the Word preached, and the most refined behavior from all. . . . Our esteemed and worthy brother S. M. Goughnour was advanced to the full ministry. At the close of our services it could be read on the countenances of many:

"We're loth to leave the place
Where Christ reveals his smiling face."
Peoria City, Ia., Sept. 11th.

From J. W. Southwood.—The quarterly council meeting of the Antioch church came off last Saturday at Dora. Among other things, there was an earnest effort made to induce the church to become more spiritual. . . . Meeting lasted a good while, but to us was very interesting, so much so that we went home feeling well over the day's work. May the Lord bless us as well as all others, and help us to become more spiritual and less carnal, so we may be ready at all times to change worlds, —to change time for a blissful eternity.—*Monument City, Ind., Sept. 13, 1881.*

From H. Engel.—Our Annual council came off on the first of this month, and all passed off in love and harmony, and after the meeting closed, four dear souls were added to the church by baptism and to walk in newness of life. We trust their names have been written in the Lamb's Book of Life, and may they continue faithful until death. . . . Our Communion meeting at the Meadow Branch meeting-house will be on the first of October, and at Sam's Creek on the 14th of October.—*Pipe Creek Church, Md., Sept. 16.*

From David Bowman.—Our meetings are among the things of the past. Brethren S. B. Mohler and A. Hutchinson were with us and preached seven sermons and attended our church meeting. Everything passed off pleasantly. Had one of the best meetings in the history of Morgan Co. That is the expression of Brethren and friends. One soul made the good confession, and many more are near the kingdom. We hope to reap the fruits of these meetings in the near future. Our Love feast was one of those soul-refreshing seasons. Our new house was full and overflowing; could not near all get in. Good order and solemnity seemed to prevail in the whole house. We will look back to it as one of the happiest seasons in the history of our life. . . . Our new church will be known as Prairie View church. Any brethren coming West we would be glad to have stop with us. By giving notice to the writer or John Ramer, or P. C. Lehman, they will be met at Tipton on the M. P. R. R., and those on the O. V. & S. R. R. at Jover Pond, and you are within one and one-half miles of my house.—*St. Martins, Mo., Sept. 16.*

From J. R. Keller.—I attended a Love-feast in the White Cloud church Sept. 3rd and 4th. Had a pleasant Feast indeed. Ministers present, eight. The meeting continued until the evening of the 7th. The result was, one restored. . . . Also on the 8th attended a Feast at Whitesville, Andrew county, where we met many dear brethren and sister, who, with us, found it pleasant to wait upon the Lord. Two young persons were received by baptism. District Meeting next day. A full report by clerk.—*Mound City, Mo., Sept. 12.*

From Geo. Long.—On the 1st ult. we left home to attend the Love-feast in Emmert county. Had good meeting and good order. . . . On Sunday the church held a choice for a speaker and two deacons. The lot fell on Samuel Weimer for speaker, and Benjamin Lyon and James Hendershott, deacons. . . . Twenty-seven members communed. . . . Health good among them, and season favorable and pleasant. Bro. Benjamin Sholtz, from Hills Dale county, Mich., was with us at the meeting. . . . We have good health.—*Lowell, Mich., Sept. 13.*

From A. J. Correll.—We held our annual visiting meeting on the 3rd inst. All passed off peaceably. Four were received in the church (Mountain Valley church) by baptism. . . . We have had one of the driest Summers here I have seen for many years, and still remains dry. Fruit is tolerable plenty. . . . Our Love-feast will be on the 1st of October, at 2 o'clock.—*Romeo, Green Co., Tenn., Sept. 10.*

From S. T. Bosserman.—On the 25th of Aug., a committee of brethren met at the house of Bro. H. Willard, Fostoria, O., to make the necessary arrangements to hold a Sunday-school meeting in North-western Ohio. After a season of devotion, asking Almighty God to direct us in the work, brother S. A. Walker was chosen Chairman, and S. T. Bosserman, Secretary. The plan for holding the meeting was then discussed and adopted, program adopted, workers selected, and agreed to

hold said meeting some time this Fall, provided a place could be granted, and sufficient encouragement to go on with the work. Later, a place has been granted to hold the meeting; but as we have a little opposition at present, the committee has concluded to postpone the work until another season, hoping in the meantime all the workers will endeavor by their love and kindness and Christian courtesy, to overcome all opposition that we may finally work together harmoniously in the grand cause of Sunday-school work.

S. LOOSE,
L. H. DICKEY,
S. T. BOSSERMAN, } Committee.

From H. H. Strickler.—The second council meeting of Loraine was held at the house of H. W. Strickler, Aug. 27th, 1881. F. Nehrer, (minister), of Concord church, John Wolf (deacon) of Mill Creek church, and elder H. W. Strickler were present. After singing hymn No. 293 and prayer, the 3rd chapter of 1 John was read and reviewed, after which the following business was transacted:

Query 1. Are the brethren and sisters of Loraine church in love and union?—Answer: Yes.

Here brother B. H. Strickler offered his letter of membership dated April 3rd, 1881, Silver Creek church, Ogle Co., Ill., endorsed by a number of ministers and deacons and signed by clerk of the same. He was unanimously received by all the members present.

2. Will we have a Love-feast this Fall?—Answer: Yes.

3. At what time and place?—Answer: At our new meeting-house in Loraine, Oct. 15th, at 2 P. M.

4. Will we, the Brethren, dedicate our chapel to the Lord? If so, when?—Ans: Yes; on the 16th of Oct., at 11 A. M.

5. Will we send a delegate to District Meeting this Fall?—Ans: Yes; and Lewis Pitman is hereby appointed delegate, and H. W. Strickler, substitute.

It was then moved and seconded that B. H. Strickler prepare and send the proceedings to the BRETHREN AT WORK, together with a notice of Love-feast and dedication of our new chapel, with invitation to adjoining elders to assist, and all who wish to enjoy a feast in the Lord. Come, brethren and sisters, and help.—*Loraine, Ill.*

From Lottie Ketting.—The B. AT W makes its weekly appearance, and is much appreciated. Am much pleased with sister Norman's article entitled, "All for Christ," also F. E. Teague's, "In Union There Is Strength." They are true and noble as the truth itself, and are in harmony with the Gospel order. . . . I am the author of "God's Thunder" that appeared in No. 29 B. AT W. Some of the brethren think I did wrong by not giving my name, hence I say I alone am responsible for what appeared in the same.—*Maria, Pa.*

Notice.

All corrections for minister's lists for next issue of *Advocate and Register* must now be sent in. Deaths, elections, and removals should be noted. Every minister should see that his name and address are correct. Send corrections by postal card at once.

H. J. KURTZ.

Covington, Ohio, Sept. 18.

Health and Temperance.

S. T. BOSSICHMAN,

EDITOR.

All communications for this department should be addressed to S. T. Bossichman, Dunkirk, Hardin Co., Ohio.

PERSONAL ADORNMENT.

THERE is now and perhaps ever has been more attention given to personal adornment than anything else. By some it has been reduced to a fine art and exquisite taste; by others, but to secure frivolous admiration, while in another case all tends to carelessness and neglect, unfitting themselves for the association of others.

The taste for dress has grown to a great extent frivolous and sinful. But while this is true, the same taste for handsome houses, gardens, yards or farms also has grown, and many cultivate by and make this their idol as well as others do their dress, and as such all might be condemned. Vanity in anything is wrong, and is no characteristic of gold or holy principles. Our dress, therefore, should be placed or based on the line of healthfulness and comfort, convenience and good taste.

Our personal adornment may beautify the soul as well as the body, which adornment advances the healthful interests of both. Personal dress exclusive of that which the Scripture or law of heaven condemns, is, and will be, healthful to the soul. That which is based upon the laws governing life and health is healthful to the body. Therefore strict adherence to both renders our dress healthful, tidy, comfortable, and in a line recognized by the laws of heaven and earth.

Imitative fashion and overmuch attention given to dress to please the desire of the eye or the gaze of society is sinful. 1. Because it robs the individual of higher emotions and he cannot attain to that meekness and quietness characteristic of purity and holiness. The finer senses of the soul become less susceptible and the individual scarce only in the region of carnality, or is compelled to the adherence of the whims of the pride of life. 2. Because it is unhealthful to the body. Frivolous fashion, to please the eye or to caper to the whims of others, in warm weather will dress its victim to excess regardless of its hurtful influences; while in cold weather she denies the comfort of heavy wardrobe, so necessary to the protection to health.

Dress for the health of the body should be on the line of simplicity, neatness and comfort, and that the dress might be an ornament by the possessor, and not the possessor an ornament in the house or society by the dress.

The following confession of a lady writer expresses much thought worthy of imitation: "You may be well dressed without great expense. The entire costume of the best dressed lady we ever saw did not cost twenty-five dollars—she wore her own hair—she had not a puff, a frill, a bit of ribbon, or lace, a jewel or ornament of any kind about her, except a moss rose at her throat where her dainty little collar was fastened. Perhaps it is only fair to say that she was beautiful, and that we may have looked at her more than at her clothes." Be-

that as it may, from that day to this we have studied sin plicity in dress, and we think it did us much good."

HOW MILK SHOULD BE TAKEN.

MILK is a food that should not be taken in copious draughts like beer, or other fluids, which differ from it chemically. If we consider the use of milk in infancy, the physiological digestion, that is of it, we find that the sucking babe imbibes little by little the natural food provided for it. Each small mouthful is secured by it, and slowly presented to the gastric mucous surface for the primal digestive stages. It is thus regularly and gradually reduced to curd, and the stomach is not oppressed with a lump of half coagulated milk. The same principle should be regarded in the case of the adult. Milk should be slowly taken in mouthfuls, at short intervals, and thus it is rightly dealt with by the gastric juice. If milk be taken after other food, it is almost sure to burden the stomach, and to cause discomfort and prolonged indigestion, and this for the obvious reason that there is insufficient digestive agency to dispose of it. And the better the quality of the milk, the more severe the discomfort will be under these conditions.

Milk is so efficiently used in making simple puddings of such farinaceous foods as rice, tapioca, and sago. Distaste for these are engendered very often, I believe, because the milk is stinted in making them, or poor, skimmed milk is used. Abundance of new milk should be employed, and more milk, or cream, should be added when they are taken. In Scottish households this matter is well understood, and a distinct pudding-plate, like a small soup plate, is used for this course. The dry masses commonly served as milky puddings in England are exactly fitted to create disgust for what should be a most excellent and delicious part of a wholesome dinner for both children and adults.—*Popular Science Monthly.*

FRUIT AS A MEDICINE.

THE importance to health of eating plenty of fresh, ripe fruit can not be too strongly urged. Not only imported tropical products, but the fruits of our own latitude and climate. Not green or rotten fruit.

All the patent pills and half the physicians' prescriptions for average human indisposition are for a simple purpose—to drain the system of dead and injurious matter. Headache, dullness, sluggishness, fever, and two-thirds of the symptoms which precede some form or other of disease have their origin in impure human drainage. With a very large proportion of people a certain consumption of ripe fruit will regulate this economy. It is better than any pill, for the action so induced is regular and constant in proportion to the supply. At best, the action of any drug is spasmodic. It is only a choice between two evils.

Fruit is not only for food but medicine also, recommended by the palate. It nourishes and cleanses. Yet thousands of people live on year after year, whose daily experience is that of "not feeling well," whose sole trouble is more or less constipation. The burden of their di-

ets is meat, salt and fresh, bread and potatoes. Thus they go on perpetuating their misery, and ignorant of the simple remedy within their reach. Or to effect the necessary action they use citrate pills, aperients, and occasionally, when an extra stoppage, with all its disagreeable symptoms occurs, a dose of salts and senna, rhubarb, or "blue mass." Of course a long neglect of the clogged up system renders such remedies imperatively necessary.

The range of fruit is large. Apples, pears, peaches, berries of various sorts, prunes; and all of these are dried for Winter consumption. Cut loose from doses, doctors, citrates and pills. Study the working of your own system. No doctor can do this for you. It is your own house, and you should best know how to take care of it. Don't despise allusion to these plain, homely facts. Your strength of body and mind, your cheerfulness of temper, and clearness of head, your skill in doing business, driving bargains and making money, all depend very much on keeping the drainage of the system in as perfect a condition as possible.

Napoleon attributed the loss of his first battle to a clogged stomach. Many a man has failed at the trying hour because his blood was charged with impurities. When blood is one-third dead matter, the man or woman is also one-third dead. Moral courage, confidence, decision, wit, presence of mind, good address, powerful magnetic influence, and the right word and action at the right time and place, depend for their force, vigor and presence very much on proper bodily conditions.—*Sel.*

MANY a girl is careless as to how much money a young man spends for her. Three and five dollars for a horse and carriage he can poorly afford perhaps, yet she will go with him week after week, with no particular interest in him, unmindful apparently, whether he earns the money or takes it from his employer's drawer. He makes her expensive presents. He takes her to a concert, in going to which usually, save for her pride and his gallantry, a horse-car ride for ten cents would be far wiser than a carriage ride for several dollars. A young man respects a young woman all the more who is careful of the way in which he spends his money, and will not permit too much to be used for her. A thoughtful and well-bred girl will be wise about these matters.

WHEN Hagar was quite disconsolate with fatigue of body and distress of mind, there was a fountain by her, though she knew it not. So the weeping believer has relief at hand, which he cannot see. God's Word, God's Spirit, and God's ministers are the angels that direct and lead his afflicted people to the Fountain opened.

IN Connecticut a bill has just passed both houses declaring cider an intoxicating beverage, to be subject to the same restrictions in its sale as apply to other intoxicating liquors.

QUEEN Victoria is reported to have declined the gift of an elegant barrel of "Victoria Whiskey" from a Kentucky distiller. Her good sense gave the associations an unpleasant flavor.

tidings from the field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Oak Park, Madison Co., Va.

We have had beautiful rains during the past week, for which we thank the Giver. We have Sunday school under the trees in the grove at our new church, while it is being plastered. Have prayer meeting semi monthly. Our band of believers is small, yet if they exemplify in their lives what they profess with their lips, many more will come.

S. O. LARKINS.

Washington, Iowa, Sept. 1881.

Had church meeting yesterday, and the very best of feelings were manifested. One dear sister was restored to the fold. May the God of all grace enable her to prove faithful and be a shining light in the church.

ABRAHAM WOLF.

Panora, Iowa, Sept. 13, 1881.

Love-feast over. Attended very largely, but order good under the circumstances. One received by baptism. Bro. Flora (recently of Colo.), and ministers from Harlan and Panther Creek churches did the preaching. God bless them and keep us faithful.

J. D. HAUGTELL.

La Due, Mo., Sept. 17, 1881.

Ministers and members traveling west through these parts, are invited to stop off at La Due, a station on the Mo. K. & T. R. R., about 45 miles south-west of Sedalia, and be with us at our feast, Oct. 20th in Mineral Creek church, Johnson Co., Mo. This county joins Henry county on the North. Their Love-feast immediately to follow the District Meeting.

J. S. MOELLER.

Waraw, Ind., Sept. 16, 1881.

Our Harvest meeting passed off last Saturday and Sunday. We had some very able speaking by Bro. Jesse Calvert, which made impressions upon the mind of friend and foe. The pure teachings of Christ—the truth, could not be denied, as it was laid forth in plain facts. During the meeting we were made to feel glad that three more souls were willing to confess their Savior, and practically exhibit their faith.

N. B. HEILER.

Greenland, Wis., Sept. 19, 1881.

In No. 35 of B. at W., page 549, in conclusion of my article is the word "divided" which, according to my MS., should have been "derided."—The Brethren of the Greenland congregation have two large and commodious meeting-houses, nearly completed; one at Knobley, the other at Luney's Creek. Love-feast at the former, Oct. 6th and 7th, at the latter, November 5th and 6th. Since Aug. 1st the county has suffered greatly from drought, but now, thank the Lord, we are again blessed with refreshing showers.

WM. M. LYON.

Olathe, Kan., Sept. 17, 1881.

The church assembled in council to transact some business in the house of the Lord. Elders Jesse Studebaker and James Hickey were present, and fully organized our church by ordaining Isaac Studebaker to the eldership. A choice was held for one deacon. The lot fell on Bro. Jacob Vaniman.

ISAAC H. CRIST.

Matrimonial.

MILLER-NORRIS—Sept. 15, 1881, by Eld. D. P. Saylor, at the house of the bride's mother, near Ludjesburg, Frederick Co., Md., Eld. R. H. Miller of Ashland, Ohio, and sister Emma Norris, of Frederick Co., Md.

DUNAHOE-GOODNOW.—At the residence of P. Goodnow, in Cambridge, Iowa, by the under-

signed, Sept. 14, 1881, Mr. Wm. S. Dunahoe and Luiza C. Goodnow.

RAY-GOODNOW.—At the same time and place Mr. L. A. Ray and Miss Mary C. Goodnow. The young ladies being twins, and the only girls in the family, it will bring a shadow over the household, when they take their departure.

D. E. BRUBAKER.

NORRIS-BROUGH.—In Est Brainerd, Md., Sept. 13, at residence of bride's parents, by the undersigned, Edward O. Norris, of Maryland, to sister Nannie L. Brough, of near New Chester, Adams Co., Pa.

PETER B. KAUFFMAN.

Fallen Asleep.

Blasphemy is the deed which kills the Lord.—Rev. 14. 13.

PLATE.—At Mt. Morris, Ill., Sept. 10, 1881, Clinton M. son of Bro. Lewis A. and sister Laura A. Plate, aged 5 years. Sermon at Silver Creek meeting-house by Bro. W. C. Teeter, assisted by E. Newcomer, from 2nd Kings 4: 26.

Clinton was an unusually intelligent boy and the only child of fond parents. His departure leaves the home very desolate, and the stroke falls with great severity on our dear brother and sister. We cannot always see the object of our Heavenly Father, but we are told we must walk by faith and not by sight, and when we remember the faith of Abraham when he laid his son upon the altar, believing that the Lord would restore him from the dead, so we believe the Lord will restore the son to the everlasting joy of the parents. They have our heart-felt sympathy.

S. Z. SHARP.

CREIGER.—In the Dry Creek church, Linn Co., Iowa, Sept. 18, 1881. Bro. Solomon Creiger, aged 64 years, 3 months and 1 day.

Deceased was a member of the church for 35 years, a mute. He lived a devoted and faithful Christian life, and expressed a desire to go home.

IZER.—In the Dry Creek church, Linn Co., Iowa, Sept. 10, 1881, Susannah M. Izer, aged 21 years, 6 months and 2 days.

THOS. G. SNYDER.

BRUBAKER.—Aug. 24, 1881, in Washington church, Kansas, sister Elizabeth Brubaker, wife of Elder Peter Brubaker, aged 63 years, 10 months and 10 days.

DANIEL BARNHART.

BEAGLE.—In Houtstown, Hancock Co., Ohio, on the 5th inst., Minnie Gertrude, daughter of Bro. Thomas and — Beagle, aged 1 year, 4 months and 6 days.

S. T. BOSSEMAN.

YARGER.—At Whitneyville, Cass Co., Iowa, Sept. 8th, Sarah Alice Yarger, daughter of D. S. and A. Yarger, aged 8 years, 11 months and 10 days.

B. S. SPRAGUE.

DITCH.—In the Nettle Creek church, near Hagerstown, Ind., May 4, Bro. Ditch, aged 30 years, 10 months and 28 days. Funeral services by Bro. Daniel and Jacob Bowman.

ALEXANDER DITCH.

OVERLEES.—In the Elkhardt congregation, Ind., Sept. 6, 1881, sister Maggie Overlees, aged 22 years, 9 months and 8 days.

McCOLLOUGH.—Same congregation, Sept. 6, 1881, of old age, friend Andrew McCollough, aged 78 years, 2 months and 19 days.

DAVID H. JONES.

BENDER.—Aug. 12, 1881, in English Prairie congregation, La Grange Co., Ind., sister Catharine E. Bender, wife of A. Bender, aged 40 years, 1 month and 20 days.

Deceased was born in Franklin Co., Pa. Funeral services by Bro. F. Long from Rev. 14: 13.

N. H. SHUTT.

Announcements.

LOVE-FEAST NOTICES.

Oct. 4 and 5, at 2 P. M., Franklin Grove, Lee co., Ill.
Oct. 4 and 5 at 1 P. M., Wadman's Grove, Ill.

Oct. 5, Santafee church Miami county, Ind.; 6 miles south of Peru; 2 miles east of Bunkerhill.

Oct. 6 at 4 P. M., Fairview church, Appanoose co., Iowa.

Oct. 6, at 2 P. M., Howard church, Howard Co., Ind. Those coming by R. R. stop off at Kokomo.

Oct. 6 at 4 P. M., Pleasant Grove church, near Lawrence, Douglas co., Kansas.

Oct. 6 and 7, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Oct. 6 at 10 A. M., Logan church, Logan co., O.

Oct. 6, at 10 A. M., Springfield church, Summit co., Ohio, near Mogadore.

Oct. 6 and 7, at 4 P. M., St. John Keokuk church, Ia.

Oct. 6 at 10 A. M., Washington church, 3 miles east of Warsaw, Ind.

Oct. 6 at 1 P. M., Limestone church, (Tonia) Jewell co., Kan.

Oct. 7 at 4 P. M., Macoupin Creek church, Montgomery co., Ill., in new church, six miles south-east of Girard.

Oct. 7, at 10 A. M., at Panther Creek, Woodford co., Ill.

Oct. 7 at 10 A. M., Nettle Creek church, Wayne co., Ind., near Hagerstown.

Oct. 7 at 2 P. M., at Corvershannoe meeting-house near Greendale, Pa.

Oct. 7 and 8, Dallas Centre, Dallas co., Iowa.

Oct. 8 at 10 A. M., Hudson, Ill.

Oct. 8 at 5 P. M., Portage church, St. Joseph co., Ind.

Oct. 8, at 3 P. M., at Bro. Philip Snively's, 1 and one half miles east of Dorchester, Saline Co., Neb. Those coming by R. R., should stop off at Dorchester.

Oct. 8 and 9, at Tencat, Hampshire Co., W. Va. Oct. 8 and 9 at 10 A. M., Spring Run, Fulton co., Ill., at meeting-house, 6 miles east of Prairie City.

Oct. 8 and 9, Dry Creek, Linn co., Iowa.

Oct. 8 and 9, Falls City church, Neb.

Oct. 8, at 10 A. M., Okaw church, near La Platte, Ill.

Oct. 8 at 2 P. M., Beatrice church, Gage co., Neb., 8 miles south-east of Beatrice.

Oct. 8, at 2 P. M., Wichita church, Sedgewick Co., Kan.

Oct. 8 at 10 o'clock, Somerset district, Wabash Co., Ind.

Oct. 8 and 9 at 11 A. M., Fairview, George's Creek, Fayette co., Pa.

Oct. 8, at 2 P. M., Smith Fork church, Clinton co., Mo.

Oct. 8 and 9 at 11 A. M., three miles east of South English, K. okuk co., Iowa.

Oct. 8 and 9, at Fall River church, near Fredonia, Wilson co., Kan.

Oct. 8, Poplar Ridge church, Defiance co., O.

Oct. 8, at 10 A. M., Rome church, Wyandot Co., O., 6½ miles north-west of Carey.

Oct. 10, West Otter Creek church, Macoupin co., Ill.

Oct. 11 at 10 A. M., Spring Creek church, Ind.

Oct. 11, at 2 P. M., Antioch, Ind.

Oct. 11, at P. M., Shannon, Ill., to continue next day.

Oct. 11 and 12 at 1 P. M., Lost Creek, Juniata co., Pa.

Oct. 12 at 10 A. M., Four-Mile congregation, at White Water meeting-house, three miles north-east of Connersville, Fayette co., Ind.

Oct. 12 and 13, three miles north-east of Grenola, Elk Co., Kan.

Oct. 12 and 13 at 10 A. M., Prairie Creek church, Wells co., Ind.

Oct. 13, at 2 P. M., Bethel church, Montgomery co., Ind.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.—Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Oct. 4, 1881.

No. 38.

Editorial Items.

LET your forbearance be known to all men.

CHOLERA has broken out among the pilgrims at Mecca in Arabia.

SNOW fell to the depth of four inches in Carroll Co., Ia., Sept. 16th.

THAT heart must needs be wicked that will not treat even an enemy fairly.

BRO. D. L. WILLIAMS of Missouri continues to open up new fields and establish churches.

WE go to press a little earlier than usual in order to attend the Love-feast at Lanskirk.

THE process on at Garfield's funeral was ten miles in length. 200,000 people were present.

CONTRIBUTORS for Danish Mission quite liberal. God be praised for the work in Denmark.

ADDRESS of Thurston Miller changed from Oakwood, Indiana, to Warren Centre, same State.

FRANK EBY who attended Mt. Morris College during the first year is now in Ashland College.

THIS week we began the publication of a series of interesting letters of foreign travel, by a lady.

IF you have not a very good reason for doing a thing, then you have already one for leaving it undone.

EIGHTY girls between the ages of thirteen and six teen were baptized in the Monroe, Iowa, church the 25th ult.

ONE hundred and forty students now here. About half are members of the church and children of Brethren.

SAMUEL WEIMER chosen speaker and James Henderson and Benjamin Lyons elected deacons in Hillsdale, Mich.

A PLOT to assassinate President Arthur has been discovered. The police have taken measures to protect the President.

ON the 10th ult., Daniel B. Heiny was chosen to serve in the office of deacon in the Wedding Water church, Neb.

THE gunpowder struggle between the government and the Apache Indians is ended. Many lives lost, and nobody made better.

YOU can have bundles of BRETHREN AT WORK for free distribution to aid ministers or churches in their work. Order now.

PERHAPS you can find some new readers for the B. AT W. Only twenty-five cents to Jan. 1, '82. Stamps received for subscription.

WE are glad to hear that brother A. S. Leer's eyesight is improving. Bro. Abram is a "faithful minister and servant in the Lord."

FROM various churches comes the cheering news of conversions by baptism. Quite a number of zealous, wide-awake workers are out telling the old, old story of Jesus crucified; and some gladly hear the Word and obey.

BRO. JAMES EVANS is preparing a number of articles on first principles for the readers of the B. AT W. The Lord bless him in his labor of love.

THE excursion to the Dry Creek, Linn county, Iowa, Love-feast, will leave Lanskirk Oct. 7th at 3 P. M. instead of Oct. 6th. Fare \$4.45 round trip.

ELD. A. Walker who debated with Bro. R. H. Miller, recently held a four days' debate at Whitesville, Indiana, with S. P. Carlton, a Universalist.

IF you have envy in your heart, be assured unless you destroy it with the blood of Christ, it will come out, though it be ever so hideous and deformed.

ON the 6th of Sept., all over New England the atmosphere had a yellow tint, so that the green grass looked bleached, and yellow houses seemed white.

A TERRIBLE earthquake visited Abruzzo, Italy, recently. Over 1,000 houses were rendered uninhabitable. Four-fifths of the population have no shelter.

BROTHER MOORE writes: "I am now arranging to furnish one article each week for the B. AT W. I do not like to act the 'drones' while my name is on the paper."

THE Eagle Creek church held its first meeting in the new house in Dunkirk, Ohio, Oct. 2nd. Bro. R. H. Miller was present, and declared the word of the Lord to the people.

IN escorting a lady, young man, is it gentlemanly to be puffing smoke through a cigar into your mouth and blowing it out to taint the pure air which she should breathe?

NOTWITHSTANDING the "Temperance Department" is given up to correspondence this week, considerable news must go over to next week. Must boil down,—shorten and flavor.

LET every good and faithful minister prepare to spend much of the Winter preaching the Gospel. Do not let the enemy occupy the field; it is too rich to give over to the destroyer of souls.

ON the Kien of Charity, Ingram Cobbins in his Domestic Hills says of Rom. 16: 18: "This mode of salvation is well known in the East, and in other countries, and is used among men."

THE Gospel Messenger published by J. H. Swihart at Bourbon, Ind., in the interest of the "Congregational Brethren" is on our table. It is a neat monthly, breathing peace to all and slaughter to none.

WE were mistaken in saying the Home Mirror would be published in Huntingdon, Pa. Brother Frye says it will continue in the West, and will soon appear in an improved manner. We make this correction cheerfully.

IN our last issue, brother John Wise gave some extracts from Somerset county Democrat in reference to H. R. Holsinger's position before the Brotherhood. Whilst the Democrat would seem to treat the matter, as given by Bro. Wise, in justice to H. R. Holsinger, we state that he claims to be a member of the church and declares that he and those at Berlin have not effected a new organization. It should be our aim to treat all fairly; and though we be ever so careful such mistakes will occur. But when they do occur, we should most cheerfully correct them.

BRETHREN Wise and Rupert have gone to Canada to preach the Gospel of Jesus Christ. They expect to remain several months. Their address is New Dundee, Ontario, Canada, care Wendell Hollman. They arrived there the 24th ult.

A FEW weeks ago we gave notice that those who wished suits after the Brethren's fashion could get them of G. W. Lawrence & Co., North Manchester, Ind., for \$8.00 and \$9.50. We should have said coats for that price instead of suits.

ON the night of the 26th ult. the Disciple Society at this place dipped an individual, not into the name of the Father, nor of the Son, nor of the Holy Ghost, but into Amen. Concerning such baptism neither Christ nor the apostles gave commendment.

BRO. D. F. PRICE returned from Wisconsin the 30th ult. Held two council meetings while there, and one Love-feast. Brother Michael Henderson was chosen to the ministry, brother C. H. Heitner to the deaconship, and brother C. Brown was advanced in the ministry.

THERE is jealousy between the Catholics and Protestants over the Yorktown celebration Oct. 19th. Both want the uppermost seat. The Catholics, it seems, have secured the lead, and some of the Baptists suggest that they take revenge by erecting a monumental church in New Orleans—the very heart of Catholicism.

PROF. KING did not sail far in his balloon. He went up from Minneapolis, sailed across the Mississippi River, and came down eight miles from the place of starting. Cause, insufficient wind. He waited a few days, when a high wind compelled him to take down his balloon, and abandon his contemplated trip across the country.

THE Love-feast at Pine Creek, Ill., was very enjoyable. There was one baptized after the forenoon services. In the afternoon brother Albert Tins was installed into the office of deacon, having been chosen a few months ago. An election was then held for a minister, and the church chose Albert Tins; thus the same individual was twice installed on the same day.

THE grief of the nation is everywhere manifest, and the evidences of mourning are in all places visible. Garfield was a great man, but Jesus Christ is greater. If the nation could feel for Jesus as it does for its lamented President, inestimable would be the blessings and great the results. It is to be hoped that even President Garfield's death will turn many to Christ.

WHEN Bro. Metzger first began meetings in St. Louis, he went to the meetings held by the "Salvation Army," and as they gave opportunity to any one to speak ten minutes, Bro. Metzger embraced every such opportunity, and the result is, quite an ingathering in that city. So did our Saviour. He went among the erring, the Pharisees and Sadducees, and preached to them Jesus. He did not wait until they called him to preach.

INTELLIGENCE received from the Warner's Observatory, Rochester, N. Y., announces the discovery of a new comet located in the constellation of Virgo. It is a striking coincidence that this new and bright comet appeared at the same hour President Garfield was breathing his last. It was first seen by E. E. Barnard in Nashville, Tenn., who has made claim through Prof. Swift for the Warner prize of \$200 in gold. This makes the fifth comet seen since May first, and of this number four have appeared from almost the same spot in the heavens.

Religious Essays.

For the Brethren at Work.

THE BEAUTIFUL LAND.

There's a beautiful land by the spoiler untrod,
Unpolluted by sorrow or care;
It is lighted alone by the presence of God,
Whose throne and whose temple are there;
Its crystalline streams with a murmurous flow,
Meander through valleys of green, [glow;
And its mountains of Jasper are bright in the
Of a splendor no mortal hath seen.

And throughs of glad singers with jubilant
breath,

Make the air with their melodies rife;
And one known on earth as the angel of death,
Shines here as an angel of life!
And infinite tenderness beams from his eyes,
On his brow is an infinite calm,
And his voice as it thrills thro' the depth of
the skies
Is as sweet as the seraphim's psalm.

Through the amaranth groves of a beautiful
land,

Walk the souls who were faithful in this,
And their foreheads by the birth of the zephyrs
are fanned

That evermore murmur of bliss;
They taste the rich fruitage that hangs from
the trees

And breathe the sweet odor of flowers,
More fragrant than ever were kissed by the
breaze,

In Araby's loveliest bowers.

Old prophets, whose words were a spirit of
flame,

Blazing out o'er the darkness of time,
And martyrs whose courage no torture could
tame,

Nor turn from their purpose sublime;
And saints and confessors, a numberless throng,
Who were loyal to truth and to right,
And left as they walked thro' the darkness of
wrong

Their foot-prints encircled with light.

And the dear little children who went to their
rest,

Ere their lives had been sullied by sin,
While the angel of morning still tarried a
guest,

Their spirit's pure temple within—
All are there, all as there—in the beautiful
land

The land by the spoiler untrod.
And their foreheads by the breath of the breezes
are fanned

That blow from the gardens of God.

My soul hath looked in thro' the gateway of
dreams,

On the city all paved with gold,
And heard the sweet flow of its murmurous
streams.

As through the green valleys they rolled;
And though it still waits on this desolate
strand,

A pilgrim and stranger on earth,
Yet it knew, in that glimpse of that beautiful
land,

That it gazed on the home of its birth.

—Selected by B. Seibert.

For the Brethren at Work.

ABOUT MYSELF.

BY C. H. BALSRAUGH.

To Bro. D. S. Clark, of Wisconsin:—

AUTO BIOGRAPHY has ever been
unpleasant to me, but I am pressed
by so many inquiries from loving
hearts that once in a while I venture to
inflict on the public a bulletin of my
personal conditions.

It would be a long and tedious history
to recount the course and characteristics
of my invalidism. It runs parallel
with my being, and I have no doubt
had its root in ante-natal causes. My
nerves have ever been very weak, tend-
ing to development of derangement in
every part of the system. My spinal
marrow is very sensitive, and this origi-
nates and perpetrates suffering in all
the viscera. My brain has from my
childhood been disproportionate in cal-
ibre and activity, thus keeping my
muscular capability at a low standard.
I have been a student from my earliest
recollections, and perpetually made
heavy drafts on my nervous system by
close, mental application. I must be
mounting and digging and exploring in
the realm of thought, books or no
books. Nature is so full of lessons, and
the Bible so full of parables taken from
nature, that I cannot arrest mental
activity if I would. This drains my
vital force so that I have none left for
other forms of labor. My mother not
only fostered my hunger for knowledge,
but imbued my embryonic life with her
intense longings to interpret the mind
of God in nature and revelation. Nine
days' schooling in her childhood was
the sum of her scholasticism. She was
especially anxious to be able to write,
and dyed the warp and woof of my be-
ing with this predominant desire, so
that figuratively speaking, I was born
with a pen in my hand, and my life
must necessarily be given to this inborn
impulsion. Writing is as natural to me
as breathing. My brain-generations
must come to birth in this form.

My hereditary nervous tension con-
sumes all the oil of life, and keeps me
an invalid and a sufferer. My pains
extend from scalp to toe, and are often
agonizing. But thought goes on. In
my dreams I fellowship prophets and
apostles and philosophers of former
centuries, and hear utterances of high-
est wisdom, which I would fain recall

in my waking hours for the inspiration
of others.

I have been partially voiceless for
seventeen years. I have used slate
and pencil most of that time. Occa-
sionally I can whisper, or talk in a
strained undertone, but the effort is so
painful that I must soon desist. I am
much of my time in utter isolation, pre-
paring my own food, and eating it in
the solitude of Cherih, my better three-
fourths being meanwhile in light ser-
vice abroad for our mutual benefit.

I have a small annuity which partly
covers the wants of my suffering condi-
tion, and what I need more the Lord
never fails to supply. I never accept
charity in the common sense of that
term. The life of Christ teaches me
the utility and philosophy of fasting.
There are many ways to fast. I have
ampler fare and raiment than John the
Baptist, and greater conveniences than
the Son of God in His earth life. When
I yearn for more, the Cross makes me
rich by contemplation of the infeshed
Jehovah, and the antepast of the great
consummation. If those who are nour-
ished and strengthened by my pen-
ministry, will supply me with the
means to continue my voiceless apostle-
ship, and an occasional tit bit of phos-
phate as fuel to keep my mental fire
afame, I am content.

Suffering is bitter but salutary. Pain
is a blessing beyond our power to com-
pute. Christ Himself was "made per-
fect through suffering." "He learned
obedience by the things which He suf-
fered." This is a truth which may well
hush all murmurings. There is a height
and depth in it beyond our scale and
plummet. But it brings us this conso-
lation, that Christ's humanity was like
our own, and his discipline by it, and
attainment in it, are our ideal and inspi-
ration. The end pays, and overpays a
millionfold, for all the agony of the
preparatory state. "Out of great tribu-
lation" they come up in white flowing
robes into the beatific perfection. With
God, pain spells love. Let us spell it
so, too, and then it will terminate in
rapture which will never be broken.
May great grace be upon "the Israel
of God."

ANY system of religion which does
not break the power of sin, is a lie. If
it does not expel selfishness and lust, and
if it does not beget love to God and
man, joy, peace, and all the fruits of
the spirit, it is false and worthless.

For the Brethren at Work.

GOSPEL VS. MINUTES.

BY D. P. SAYLOR.

THERE are some among us who are clamoring, "Give us the Gospel, and not the Minutes for our rule of faith and practice in all things." Be-ware of them; they generally are ignorant of the Gospel, and know but little whereof they clamor. Who has ever thought of being governed by the Minutes of Annual Meeting in the work of salvation? Repentance, faith, and baptism for remission of sins, are so clearly defined in the Scriptures as the first principles in the doctrine of Christ, that none but an infidel doubts. Neither has Annual Meeting ever been asked for counsel in reference to it. It is on church government only that A. M. is asked for counsel, and for this she never volunteers her counsel; neither does she send committees not asked for. Churches who preach the Gospel and observe the rule and order of the general Brotherhood, don't send queries to, nor ask committees from A. M. It is from churches in which there are men "speaking lies in hypocrisy" that the trouble comes. These preachers cause confusion and trouble in the churches by preaching and advocating departures from the simple and time-honored rule and order of the church held and observed since her organization in America. And when the church in General Council decides to maintain the rule and order of the ancient church, these disturbers of her peace clamor, "Tradition! Tradition!!"

I said these generally were ignorant of the Gospel. An instance or two will prove the fact. It has ever been the order of the church to receive members into her fellowship through her private councils. Recently these "Gospelers" conveyed the thought that this order was tradition, and by the Gospel it should be done in the public meeting, asking all present (saint and sinner) whether they had any objections to those before them to be baptized; claiming for authority the words of Peter in Acts 10:47. And one of these advocates actually publicly declared in A. M. that he had acted the hypocrite for twenty five years by complying with the order of the church, against this plain Scripture example. But when the Brethren showed that in the

assembly referred to none but Brethren, and those who had received the Holy Ghost, were present, their ignorance of the Scriptures was manifest. But to cover their defeat they said: "We have other Scriptures to sustain us in our views. Jesus said, 'In secret have I done nothing.'" Too ignorant of the Scriptures to know that he had done all his praying in secret and the presence of his disciples only. This in secret was the hobby urged as authority for a public church meeting in the Berlin church recently. But when the Brethren brought it to the reading test it read: "In secret have I said nothing," the champion advocate had to acknowledge, "I stand corrected." These clamor, "Give us the Gospel," when in reality it is a sealed book to them.

When in Ohio recently, I was accosted by two of these and charged with being a "Yearly Meeting man." I said: "And what are you?" "We are Gospel men." "Well, upon what part of the Gospel did you hold your schismatic meeting on the 24th of August?" "On the whole Gospel," was the reply. "On what part of the Gospel, then, did you pass your secession resolutions?" "On the whole Gospel," was the silly reply.

"These," Peter says, "are unlearned and unstable, wrest as they do also the other Scriptures, unto their own destruction." 2 Pet. 3:16. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. Thus from the beginning to the close of the Gospel dispensation are the Scriptures in constant fulfillment.

For the Brethren at Work.

CONVERTED TO WHAT?

BY J. S. FLOYD.

YES, that is the question, and who shall decide it? Decide it for yourself and marvel not if others see fit to decide it also. You decide it from the convictions of your conscience; others from a manifestation of the spirit within you, as made apparent by the fruits. In both cases the truth must be the governing principle or criterion by which righteous judgment is rendered.

Conversion is the result of believing something we have heard and accepted unto obedience thereto in carrying it

out in our lives. Let's see; a man comes along and preaches in part the truth as it is in Jesus, and a part he leaves unpreached; you believe the part he preaches and to that you become converted and that you do or maintain; but to the other you were never converted, then you see the great trouble is in not having been converted to the whole truth. Have you not often heard it said, "this or that is not essential to salvation," or "you need not be so precise in your Christian duty in this or that respect," or "the cross of Christ is not what some would make you believe it is," or "that the non-conforming principles of the Gospel do not apply to our every-day life—it does not refer to the 'outer man,' but only to the spiritual life." "You believe such a wresting of the Scriptures because it is congenial to human nature; and so converted so the creature will act?" Oh! vain man or vain woman, knowest thou not that it is the principle *within* that is the controlling element in your whole lives? *As the inner life is converted, so the outer will conform.* This is a law unalterable, for it is so ordained of God. How in the name of common sense and in the name of all that is true, can a person be truly converted to the whole truth and nothing but the truth, and then not "do the truth?" It is the principle that underlies the truth that springs up within the heart of a truly converted man or woman and impels them gladly to take up the cross and to see the consistency of non-conformity to the world, and will fashion their lives in accordance with the recognized principles of the church; they being the principles of the Gospel.

If from a sense of principle we see the propriety of order in the church, what a lovely thing it is to be in order! If you have been converted to the self-denying, self-abasing, world-hating, flesh-despising principles of the Gospel, it follows as true as like begets like, that you will be as obedient as a child, oppose nothing that is in harmony with the principles of the Gospel, but in love will use your influence to maintain order, love, and a oneness in the church fraternity. When all are converted to the same rule of divine truth, then all will be of the same mind. There being an expression of the mind of Christ in the order and government of the

church and all are converted to that, it is evident there will be unity, sameness, and consistency throughout; just what the church demands, and what every child of God earnestly desires and will labor for.

For the Brethren at Work.

TAKE WARNING.

BY CYRUS BUCHER.

As all temptations and devices to lead the soul from the narrow path of duty have a start, and sometimes localities are cursed with an evil before others are aware of it, it is therefore good policy on the part of the Brethren to try to beat the enemy before he is inside the portals of the church. I will, therefore, living in a locality as I do, cursed with life insurance, warn the Brethren who are yet free from it, to leave it to world where it belongs.

It was started here as the U. B. Aid Society by the United Brethren about ten years ago. And it has grown to such dimensions that we have fifteen or twenty insurance companies in our town of about 9,000 inhabitants; not only life, but marriage and birth insurance companies. As my letter would get too long to state some of the plans taken to make money, I will only state that one man, Jos. Raher, was insured by rather poor people, and as he lived too long that they could not raise the money to hold their policies, they laid a conspiracy and killed him. They were found out, and five men were hung here in Lebanon. Yet the thing afterwards started afresh, and people near the grave are insured. False returns are made as to their health, and they are styled as "Graveyard Insurance Cos." But this is not all the evil done. People are taken in by the agents, and after they pay up their policies awhile and their "man" does not die, they forfeit their policies, and the little money they had had is gone to the company, of course.

Our schools have to be filled mostly with female teachers. Our male teachers have left for the insurance business; for, be it known, they make money; that is, the companies do. They live in the best houses, eat of the best the market affords, support gold-headed canes, etc.

The law is either not enforced or there is as yet none in existence to stop the evil. I hear that in our neighbor-

State, Maryland, they are working against the evil; for it has already gone over the State line and seems to sweep the country like the late fires, making the poor still poorer, and the idlers and drones rich.

We had only a few cases to deal with in the church, for we worked against it from the beginning, and as the Brethren at present see the evil effects they take warning by the failures of others. I would therefore say to those localities and churches where the thing is new, avoid it from the beginning, and save trouble to yourselves and the church. A word to the wise is sufficient.

Shilville, Pa.

For the Brethren at Work.

WORLDLY LOVE.

BY FRISCILLA E. GARREN.

'Set your affections on things above, not on the earth.'—Col. 3: 2.

IN our journey through life we have many conflicts, hence we should set our affections on things above. World-love opposes us perseveringly, in our religious experience, in our self-denying duties, and in our sufferings. In searching the Scriptures, we find that God's enemies are those who mind earthly things, (we do not wish to join them) that the love of the world is hatred to God. "Love not the world, neither the things that are in the world." "If any man love the world, the Love of the Father is not in him." 1 John 2: 15.

We are naturally so strongly wedded to earthly objects, that to us the separation is almost impossible. Though we are convinced that the things of the earth are unsatisfying, yet we pursue them eagerly. Instead of seeking for the pearl of great price, we seek for worldly riches and worldly honor. Whilst we are enjoying all the necessary comforts of life, why do we labor so hard in storing away earthly treasures for the future? For many years we may toil and labor in order to gain a little of this world's goods; but how soon they may be destroyed! We see no pleasure in this. All the joys and pleasures this world can afford are of short duration. Whatever engagements we may make, for work or pleasure, they are all liable to be canceled at any moment by the Commander.

If we take this life for what it is worth, and if we use all its opportuni-

ties in preparing for another and better life, when the end comes we can welcome it with joy. How important it is that we should be making plans for the future; for the fact is, life is rapidly passing away. Man cometh forth as a flower, and is cut down. Many who started with us on the journey have long since fallen, and many are falling every day, and we, like they, are liable to pass away any moment.

The Divine Word, from the first to the last page, would teach us not to extend our greatest efforts, or fix our fondest expectations upon worldly possessions that so soon glide from our grasp and fade away. Seek not the riches of this world, for they bring sorrow, trouble, and often destruction; but ever seek the riches of Christ—riches that are full of joy and peace.

Mt. Solway, Va.

For the Brethren at Work.

WITHOUT SHEDDING OF BLOOD IS NO REMISSION.—Hcb. 9: 22

BY J. H. MILLER.

MOSES informs us it is the blood that maketh atonement for the soul. God has so arranged it, and nicely too, that from the creation of the world, nothing short of bloody sacrifice would reconcile man to God.

After the transgression by our ancestors, they hid themselves because of shame. They saw their sinful condition, and sewed fig leaves together, and made themselves aprons. These would not fully answer the purpose, for they would soon wear out; so the Lord God made coats of skins and clothed them. This could only be done by the shedding of blood.

Next in order, two of Adam's sons offered sacrifices unto the Lord. Cain brought of the fruit of the earth, Abel of the firstlings of the flock. The Lord had respect for Abel's offering, but not for Cain's. Why? Because Cain's offering had no blood in it. "Without shedding of blood is no remission."

After the deluge, Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. It is said, "The Lord smelled a sweet savor," and that offering was accepted because there was blood shed.

About the first miracle that Moses performed was that of turning water to blood, which meant death. Ex. 7: 20.

The first miracle our Savior performed was turning water to wine, which meant life. John 2: 9.

All the blood shed under the law was typical of the blood that was shed by the Savior for our sins, and that will save us, if we make the proper application. It was the blood on the side posts and lintels that saved the children of Israel from the destroyer. Ex. 12: 22-23. That would not suit our Christian women now. They would like to wash and cleanse their houses from such a stain; but the Lord had spoken it, and in that Word was power. Wherever the blood was not found, the first-born was found dead.

The blood, when properly applied, will strengthen us so we can perform the ordinances of God more fully.

Moses was to take blood and put it on the tip of the right ear of Aaron, and on the thumb of the right hand, and upon the great toe of the right foot. All these are typical of our present salvation.

The Savior, in addressing the people would frequently remark, "He that hath ears to hear let him hear." Matt. 11: 15. If we apply the blood to our ears, we will hear the Savior in all things and do them. "He that heareth these sayings of mine, and doeth them, is likened unto a wise man." Apply the blood the Savior shed for all mankind, and we will hear the Gospel all alike, and practice all the same way.

Brethren, a little blood upon our right thumb would greatly assist us in writing for our periodicals. If the blood of Christ were ever upon our right thumb, the pen would never be made to say: "Burn the Minutes; away with your Old O. derivatives." And worse than all, a brother once said, "Every time the Brethren meet in Annual Council to do business I can hear the Golden Calf howl." Oh what folly.

It is also very necessary to have some of the precious blood of Christ upon our great toe. The Gospel is a lamp to our feet and a light to our pathway. And more, we should have our feet shod with the preparation of the Gospel of peace.

The Savior, after his resurrection, spake to his disciples and said, "Behold my hands and my feet." The rugged spikes were driven through them, and blood oozed out, and with an eye of faith we can see them; and that will

keep us walking with God, as Enoch did. If we walk in the light as he is in the light we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin.

For the Brethren at Work.

ETERNAL LIFE.

BY S. C. MILLER.

THE human family loves life. Men often spend great sums of money for the preservation of their lives. De Leon crossed the mighty deep in search of a fabled fountain in which one might bathe and be restored to youth again. Had he discovered the supposed fountain, how many millions from all parts of the earth, would have come to bathe in its waters.

Would such have been the case, the thousands of vessels that are now sailing the sea could not have accommodated them. All the railroads now in existence would not have been sufficient unless they would not have believed the report. But De Leon was compelled to return an old man still, having found no trace of the coveted fountain.

There is a fountain opened in the house of David that can wash the disease of sin and all uncleanness away. That fountain was foretold by the holy prophets. It was hoped for for many generations. That fountain was opened when Jesus was led as a lamb dumb to the slaughter; He was crucified to take away the sins of the world, and filled that fountain with his own precious blood.

If we allow ourselves to be plunged in that fountain it will give us life indeed. Not restore to youth again as we experience youth in this world to go over the trials and vexations of life again. It gives eternal life beyond this 'vale of tears,' not where all is vanity and vexation of spirit.

True life is sweet in this world, especially when we are surrounded with friends and those we love; but how many disappointments meet us at every turn of life. How often are our friends taken from us! How often must parents bid adieu to their children, children their parents, brothers, sisters, and sisters, brothers! How often we must go to the house of mourning and see a loved child of some parents, or some husband or wife, father or mother, son or daughter, brother or sister, taken

away by the pale messenger of death, and their bodies conveyed to their last resting place.

Thus we are made to experience suffering and sorrow all around us, so that but for the hope of the Christian, who would want to live? Yea, who would want to dare to die? But those who have been bathed in that fountain filled with blood can look forward to a time when friends shall meet again, when we shall see death no more, neither sorrow nor crying, for God shall wipe away all tears from our eyes. There will be no need of doctors there, using all the skill they can command by years of hard study, to administer medicines, trying to keep soul and body together. There will be no need to travel hundreds of miles to find a climate, if possible, to restore health.

There will be the Tree of Life, the fruit of which gives life, and the leaves are for the healing of the nations. There is the River of Life, whose water when we drink we shall thirst no more. Why will men refuse to come to the Fountain of Life and live forever? It is not far off. We do not have to go up to Jerusalem, take a pilgrimage to Mecca, nor cross the wide ocean in search of it.

We must "seek the kingdom of God and his righteousness;" forsake unrighteousness and bathe our souls in the "blood of Christ," which "cleanseth us from all sins."

"Let me die the death of the righteous, and let my last end be like his," for he has eternal life in the glorious heaven of rest.

CONSCIENCE.

THE testimony of a good conscience will make the comforts of heaven descend upon man's weary head like a refreshing dew or shower upon a parched land. It will give him lively earnest, and secret anticipations of approaching joy; it will bid his soul go out of the body undauntedly and lift up his head with confidence before saints and angels. The comfort which it conveys is greater than the capacities of mortality can appreciate, weighty and unspeakable, and not to be understood till it is felt.—Sel.

There never did, and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.

For the Brethren at Work.

OUR FEELINGS.

BY FLORA E. TREAGUE.

"I BELIEVE it is just as a person feels about it, whether baptism is necessary or not," was the remark made by a very dear friend of mine, a short time since, after I had pointed out to her the hallowed spot of my baptism. Our situation at the time prevented our entering into a discussion; but I shall take this plan of answering her and others who allow their feelings to be their guide.

I presume that there are no readers of the B. AT W., but those who believe in the inspiration of the Holy Scriptures. If so, then they should also believe in its commands. Every person who accepts of the gospel, will also accept of the fact, that no one arrived at the years of understanding, can come to Christ without repentance.

We are all ready and willing to believe that; but when we read a little farther, we are told we must be baptized. Now comes the difficult point in which we want to let our feelings be our guide. If one part of the command is essential to our soul's salvation, why in the name of reason is not the other when it is given by Christ and his apostles? Do we suppose they would command us as some parents often do—an unreasonable command which they do not expect to have obeyed. The Scriptures were not given in that way.

"Repent and be baptized every one of you for the remission of your sins," Acts 2:38, means just what it says, no more, no less. For instance, to illustrate more forcibly our argument, we will suppose a case.

A father, upon leaving home for the day, says to his son, "Willie, about nine o'clock you must water the horses, and then lead them to pasture." Now as it is rather warm, and some of Willie's playmates have called for a little game, he concludes he will use his own feelings in the case, and not attend to any of it until his playmates leave. About eleven o'clock he is free, and he then proceeds to his work with rather a guilty feeling, and waters the four animals which he has left suffer so long. This has taken him quite a while and dinner is ready, so Willie again concludes that he would use his own feelings in regard to the latter part of his command, and eat his dinner first. By and by he is ready and on the way to do his bidding, probably having been strongly urged to do so by his loving mother who acts as a mediator for him, as some dear friends often do for us when they urge us to come to Christ; when, whom should he see but his own father who has unexpectedly arrived home at an earlier hour, and he meets him with about the same feeling as those of us will have when we meet our heavenly Father, with his commands equally as well obeyed. How many of you would not punish a child for such a disobedient act, and how many of you dare to, when you are disobeying your Father equally as bad? Our feelings lead us to imagine that baptism is a most disagreeable rite to be performed, particularly so in Winter. Some of you have had those ideas instilled in your minds in the home circle by your dearest earthly friends, who will be called to render an account for thus tamper-

ing with God's laws. Go into the coldest and most chilling waters, my dear friends, with faith and love to your Maker strong enough to keep you from being chilled, and you will arise to walk in newness of life with a similar feeling to that of Jesus when he came up out of the waters to hear the blessed words, "This is my beloved Son, in whom I am well pleased." How few, indeed I know of none, have suffered physically by being baptized, and how many have and are suffering mentally by not. But few persons can feel their conscience clear who say they do not believe in baptism, and who have not had this rite attended to, when a minister introduces it into his sermon, or when they witness the performance of baptism. If it is not essential it will do us no harm, but if it is, and we have not attended to it, what will we offer to our Maker when he calls us at judgment? Will we say, "we did not feel it necessary to obey that part of your command, we thought repentance and faith alone sufficient?" now does that sound? We who have attended to it at least stand one chance more to gain the heavenly kingdom—a place of rest, which no exertion will be too arduous to perform—than those who have not.

In conclusion, my dear friends, let me warn, and beg of you, not to trust your feelings alone. Study God's Word, obey his commandments, they are easy for those who are willing to act obediently, and risk naught that will deprive you from God's presence.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER I.

ON the continent at last! It is an agreeable, yet painful sense of novelty, to stand, for the first time, in the midst of a people whose manners and language are different from your own. As our steamer swept up to its pier in Antwerp, the first that struck us unpleasantly was the degrading employment of women. There were some fifteen or twenty of them, barefoot, with a petticoat and chemise, the sleeves rolled above the elbow, a handkerchief tied over the head, with heavy brooms, sweeping the wharfs. After landing, and on our way to the hotel, we saw a woman and a boy drawing a cart filled with vegetables. Speaking of it afterwards, one of the party said they saw a woman and a donkey drawing a cart together, whereupon another facetiously remarked that we need not come to Europe to see that, for they had often seen a woman yoked to a donkey in America. These novel sights struck us rather unpleasantly at first, but we soon became accustomed to them, and gave ourselves up to sight-seeing. We found the city situated on the right bank of the river Scheldt, forty-five miles from its mouth. It is an old city, with its quaint old houses, six or seven stories high, tapering up to a point, with the tracery which characterized the buildings erected in Flanders by the Spaniards. The women in this part of the city are seen invariably knitting, and always without any covering upon the head other than their luxuriant hair. Servant girls here, as well as in

Scotland and England, when in-doors, wear dainty little caps on their heads as a badge of their calling. We also saw in this part of the city, women and children with sabots, or wooden shoes, making a great clattering on the pavement when walking or running. In the new part of the city are fine boulevards, squares and promenades, and here the French language is spoken, while in the old part is spoken the Flemish dialect. After lunch we went to the Cathedral, where are some of the finest and best of Rubens' works. The "Descent from the Cross," which is considered the best, presents Joseph and Nicodemus removing the body of Christ from the cross, while the three Marys are near, assisting with all the care and tenderness imaginable, for fear the dead Saviour might still have the power to feel. The suffering Mary, kneeling and looking up at her Redeemer with tears of love and sorrow, is one of the most magnificent conceptions of female loveliness, and the figure of Christ is one of the finest figures that could be invented, the attitude being one of the most difficult to execute. The hanging of the head on his shoulder, and the falling of the body on one side, gave it such an appearance of death, or rather the heaviness of death, that nothing could exceed it. The "Elevation of the Cross" is fine, but does not strike the beholder with that feeling of awe as does the Descent. The "Crucifixion" is fine also, but none had the power to draw us, as the Descent. We lingered until the doors were about closed, and giving it one last lingering look departed.

Our next visit was to the Museum, where are found some of the choicest works of Van-dyke, Teniers and others. The master-piece of Vanddyke, in this collection, is the "Crucifixion," and the artist chose the time when the executioner is plunging his spear into the Saviour's side; at the same time, one of the soldiers is breaking the legs of one of the malefactors. In his writings, he has torn one of his feet from the cross, and the expression of his face is terrible to behold. The attitude of the other, as he looks upon the dying Saviour, is full of repentance, though in the agonies of death.

The churches and museums are filled with paintings of the old Flemish school, and almost all of them are from scenes of the crucifixion, death and resurrection of Christ.

How little we know of what is going on in the minds of others. Often when we have given up the hope of their conversion in despair, and look upon them as hopeless cases, the Lord has still gracious purposes respecting them, and in his own way brings them to himself.

WE should carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of his people forever.

WEAR your watch in a private pocket, and don't endeavor to show it unless asked what time it is.

To teach early is to engrave on marble; to teach late is to write on sand.

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN. - EDITRESS

LOVE.

MANY waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. (Sol. 8: 7). We have often dwelt upon this grand subject in time past. However, we do not get weary in talking and meditating upon the one grand cause that brought our loving Savior to earth to die, even the death of the cross, for a wicked and disobedient generation.

O! may every soul that has the right use of its reasoning powers consider that weighty saying of our Lord, "God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." How imperishable is this love! Many waters cannot quench it, neither can the floods drown it.

Dear Christian brethren and sisters, it is this love that will entrust us to do the will of our heavenly Father. For, says Jesus, "If ye love me keep my commandments."

When we have the love of God our Savior shed abroad in our hearts, it cannot help but kindle a flame of grateful affection towards God and towards one another. The exercise of love is of great importance in true religion; so much so that Paul pronounced man to be accursed when destitute of it (1 Cor. 16: 22). How deep the Savior wanted to impress upon the minds of his followers the great importance of love to Him, when he thrice repeated to his servant Peter the pathetic question, "Lovest thou me?" Who can answer with Peter, from the heart, "Thou that knowest all things, knowest that I love thee." It cannot be improper for each one to ask himself the question, "Do I really love Jesus?" Dear reader, send this question home to your heart; for if you do love Jesus, you will accept him as your teacher, obey him in all things that he hath required at your hands; and thus your happiness will consist in being like Jesus.

There is nothing that will cement friendship so much as similarity of disposition; hence, to enjoy communion with our Redeemer, we must be like him, and thus we become like Jesus, the more we can say "Father, not my will, but thy will be done; hence the will of God seems pleasant to us. The yoke which others account heavy, is light to us, and we think none of his commandments grievous ones.

Oh, how little practical religion we see among nominal Christians and unstable professors. There is a notorious want of mutual affection, they do not possess that love which should characterize them as followers of Christ. But, says one, you have no right to judge. Ah! it is written, "By their fruits ye shall know them;" such adorn their mortal bodies with all the ungodly fashions and superfluities of the day, and go to church and they sit like others who diligently listen to the Word; but they do not listen, their thoughts are other-

wise employed. Their eyes are surveying the congregation, observing who they are, and how they are dressed. Hence they go to church to see and be seen, and to take so much notice of the apparel of their neighbors, as probably it is he new or peculiar, that it becomes a fruitless topic of discourse at home or in company. Oh! it may be said, and well said too, "this people's heart is waxed gross, and their ears are dull of hearing." It is truly affecting to think how entirely the most precious truths of God are lost upon such people. Such persons are wilfully ignorant, they shut their ears against the whole truth, they have just a part of the Gospel, and that is all they want. Should they take the whole Gospel, it would demand that they abandon the fashions of the day, and thus come down on a level with the people of God. But no! it will not do to accept the whole gospel; for if we do, we will be compelled to dissolve partnership with the world in all its pleasures, pomp and display; hence we will be cast out by the world, and thus be disowned.

It can be seen at a glance that those who will not receive, neither listen, or hearken to the whole Gospel, do not want to turn their backs upon the world and give it up, thus they want to carry religion in one hand and the ungodly fashions and worldly pleasures in the other. Certainly such are trying to do what the apostle has said is impossible—to serve two masters—God and mammon.

We sometimes think that even the sins of Sodom are committed in this country; yes, it may be said of people who call themselves Christians, who even get insulted if others do not call them the same, "that Sodom hath not done as thou hast done;" for greater are thy privileges than Sodom ever possessed, and thy sins are more aggravating than theirs. Thus you may fear a just punishment; for God is now, and always was, the hater of sin, and though a punishment like Sodom's may not be inflicted upon you in this world, yet He, who is to be our Judge, hath said, and he says it to us as much as to the Jews, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for those who will not hear the whole Gospel and with a proud heart reject its evidences and neglect its salvation.

Fair reader, you are possibly deceiving yourself if you persist in sin and still claim to know Christ; for the apostle John tells us, that he who saith, "I know Him, and keepeth not his commandments, is a liar, and the truth is not in him;" 1 John 2: 4. On the contrary, he who truly knows God, will love, serve and obey him, thus the love of God will prompt you to act by the power of his spirit which is given unto us.

Oh! for a heart in thought renewed,
And filled with love divine,
Perfect and right and pure and good,
A copy, Lord, of thine.

M. C. N.

THERE is no use of regretting the past except so far as to profit by its experience in the future; while half the evils a gloomy-minded person is always predicting, never happen.

Not to know where to find an article is as bad as to not have it.

REAL HOMES

WILL it not be well for parents to reconsider thoughtfully the question of home-making? Do your children love their home? Do they prize it? Is it the "dearest spot on earth," or a mere boarding house? If there is a fault whose is it? If a lack, who is to blame?

Home-making, be it remembered, is a work in which all have a part. Fathers may not shirk their duty by saying that it is "woman's business." Neither can it be done without forethought, direction, and effort. Oftentimes it involves the sacrifice of selfish comforts and pleasures. The happy tumult of the youngsters' play may disturb your after-dinner doze. A "children's hour" in the early evening, given up to games and entertainments, in which you are their companions and leaders, may not be so agreeable as to spend the time at play, the club, or in neighborhood gossip. But you are under bonds, morally, to give yourselves to your family as the need requires. If you do no more than to "raise" your children, you have before God, no right to have any.

Make your house a real home—cheerful, bright, beautiful in spirit, happy in all its expressions,—and you will be a good deal better fitted to begin enjoying heaven at once, when you get there.—*Golden Rule.*

KEEPING THE PEACE BY FIRE.

HERE is a domestic story with a moral, which is told by Curtis Andrews, an octogenarian living in Carolina county, Maryland. His wife is nearly the same age, and they had lived together for sixty years. Their life has been plain and laborious, but their faces wear a look of smiling content that draws kindly feeling toward them. When asked the secret of his happiness, Andrews replied: "Well, sir, I have always noticed that there is more trouble between man and wife over making the fire in the morning than anything else. If they can get along smoothly about that, everything else is smooth. My wife and I went to house-keeping together in our log-cabin fifty years ago. We've only got one fireplace, and that's a big one. When we moved in I said to her, 'Sally, I'll make the fire and I'll tend to it.' I made that fire, and it has been burning ever since. For fifty years I've covered that fire before going to bed, and I've fixed it up in the morning. I've never had any matches in the house, and there are never any sulphur smells in the household.

While that fire burns, sir, there is peace in Curtis Andrews' home."

BORROWING TROUBLE.

BORROWING money is a bad habit; but borrowing trouble is no better. Some people are always borrowing trouble, and in this way making not only themselves but every one around them uncomfortable. They have contracted the habit of taking a discouraging look at everything. What time they do not spend in lamenting over the unalterable past they devote to the prognostication of evils to come.

Brethren at Work.

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Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

ERRETT'S DEFENSE OF ALEXANDER CAMPBELL.

ELSEWHERE in this issue we give Mr. Errett's reply to our criticism of Alexander Campbell's position on trine immersion, notwithstanding Mr. Errett had no hope that we would do so. This shows how easily it is for Mr. Errett to lose his hope. Mr. Errett complains because we did not publish his article of June 25th. Before he lodges his good-natured perisidage against us he should scan the horizon and firmament of his actions and see that no cobwebs of injustice are hanging there. What did he do with our article of May 16th? Did he publish it? Or did he give only such portions of it to his readers as suited his purposes? Was that garbling? We are not complaining because in his wisdom he did not publish every line of it; but we only wish to remind him that there are glass sides to his house, and he should be careful about throwing stones. We want our readers to see his best efforts in behalf of Mr. Campbell, so we cheerfully give space to his reply.

Our first attempt shall be to show how highly Mr. Campbell esteemed history, hence we quote from his seventeenth address:

"History is a very authoritative commentator on language, as well as on men and manners. It sometimes enters into the philosophy and philology of language, and decides the proper interpretation of words, by showing, in matters of fact details, how these words were understood in days of yore. The historians tell us what the ancients did under the name baptism. They record certain acts and then call them by the word. They are, then, stronger proof, to the great mass of society, than dictionaries, grammars, classics, translators, or anything in the form of mere language. History is the favorite, the growing favorite in all departments of philosophy."

Mr. Campbell admired history. He says "the historians tell us what the ancients did

under the name baptism." On this subject history is an "authoritative commentator." Not only an "authoritative commentator," but "a very authoritative commentator." This is strong. It is as true as it is strong. We accept it most cheerfully because of its truth and strength. Here is a rich cluster of trine-immersion grapes plucked from Mr. Campbell's vineyard; and we transfer the cluster, leaves and all, to Mr. Errett, with the hope that by the using thereof his eyes may be opened. Mr. Campbell found the vine bearing this precious fruit in trine immersion lands. It was highly esteemed by the great reformer. Here is the cluster. In his eleventh address as recorded on page 174 of his debate: we read:

"A triple immersion was first used and continued for a long time: this was to signify either the three days that our Savior lay in the grave, or the three persons in the Trinity. But it was afterwards laid aside, because the Arians used it; it was thought proper to plunge but once."

This is a part of the rich cluster—the historical evidence used by Mr. Campbell to refute sprinkling and pouring. You now see who first "logged" in trine immersion. This testimony the readers will observe is found in Mr. Campbell's eleventh address on page 174. On page 177 Mr. Rice in his eleventh address, being on the negative, said:

"Will the gentlemen, then agree to practice the trine immersion of Tertullian, with the accompanying ceremonies? No—he must not out of two immersions, he sign of the cross, and divers other things then practiced * * * He cuts it down, till it suits him. Very well: let me have the same principle. Let us cut off a little more; and it will suit me, and in doing so, I will only act upon the principle which he adopts—I follow his example."

Mr. Campbell had quoted from history in support of triple or trine immersion, and Mr. Rice answers, that according to Mr. Campbell's principle of cutting off two immersions he will cut off a little more and adopt sprinkling. There can be no mistaking Mr. Campbell in this. He makes as his own the words, "a triple immersion was first used," but "afterwards laid aside because the Arians used it." Wonderful reason! Will Mr. Errett lay aside prayer because the heathen pray? Why not? for in so doing he would "act upon the principle which he adopts."

The fact is Mr. Campbell found himself in a dilemma when Mr. Rice pressed him closely concerning plain testimony in favor of trine immersion, and to parry the blow he exclaimed, "What have we to do with such eccentricities?" He would not deny that trine immersion was the primitive practice; neither would he admit it, for his prejudices kept him from it. The same subject came up in his seventeenth address, and he attempted to turn the force of the testimony aside by saying; "Tertullian denies that three immersions (not one immersion) had an ancient origin." Truth might have been subverted if Mr. Campbell

had given book and page concerning this Tertullian denial. Perhaps Mr. Errett will give it. We shall see.

As further proof that Mr. Campbell believed in trine immersion, and believing it, would likely express what is set down to him concerning "all the historians," we bring out a few of the witnesses he uses in his "Christian Baptism." The first person we introduce from Mr. Campbell's company of witnesses is,

Basil A. D. 360. "By three immersions, the great mystery of baptism is accomplished."

Basil was a good witness for Mr. Campbell against sprinkling and pouring. We now introduce another witness quoted and used by Mr. Campbell, Ambrose, A. D. 374:

"Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, 'I do believe,' and wast dipped, that is buried. Thou wast asked again, Dost thou believe on our Lord Jesus Christ and his crucifixion? Thou saidst, 'I believe,' and wast dipped again, and so wast buried with Christ. Thou wast interrogated the third time, Dost thou believe in the Holy Spirit? Thou answeredst, 'I believe,' and wast dipped a third time."

Still another witness from Mr. Campbell's list, Mr. Reeves:

"The ancients carefully observed trine immersion, in so much, that by the 'Canons Apostolical,' either Bishop or Presbyter who baptized without it, was deposed from the ministry."

Mr. Reeve's testimony is excellent when used against a Presbyterian, but amounts to nothing in the hands of the Brethren! How is this Mr. Errett? But here comes another of Mr. Campbell's witnesses, George Waddington:

"The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."

Others might be given, but we deem these sufficient to show that Mr. Campbell still had, in 1853 when his Christian Baptism was published, the idea of trine immersion. Three years after this work was issued, and twelve years after his debate with Mr. Rice, he denied what is found on page 258 of his debate. Was it an afterthought? What must we think of men who thus shift the truth so ruthlessly about? Does it savor of honesty? Is it just? Is it honorable? Can the world be persuaded thus to embrace the truth? Can primitive Christianity in all of its brilliancy find its way into the heart amidst such higgling?

Mr. Campbell did not say that trine immersion is not Christian baptism. He could not find one ancient Greek scholar who wrote on Matt. 28: 19 that says it meant single immersion. These he was willing to quote in favor of immersion when disputing with an advocate of sprinkling and pouring. If they proved immersion they proved trine immersion no less.

It took Mr. Campbell twelve years after his debate with Mr. Rice to ascertain that he did not say that,

"Not only Mosheim, Neander, but all the historians, as well as Professor Stuart, trace trine immersion to the times of the apostles."

Is it not a fact that he made no public reference to this until the advocates of trine immersion pressed him and his followers? Is it not a fact that he used trine immersion testimony to prove immersion? Is it not a fact that this testimony was regarded as substantial until Mr Rice turned it against him? Is it not a fact that when turned against him he sought to evade its force by saying:

"The gentleman tells you of the trine immersion of Tertullian, and of their baptizing persons, not only once into the names of the Divinity, but also undressed! And what have we to do with these eccentricities? It only makes the argument stronger, for, if they thus submitted to three immersions instead of one, how strong their faith in immersion! The gospel commands one immersion, but, it seems, they got to three."

We have done Mr. Campbell no injustice! He made his own record, and we have presented that record. It will not do for Mr. Errett to raise the cry "garbled!" "untruth!" If Mr. Campbell was at war with his practice, that is no fault of God, Christ, the Holy Spirit, the church or the Bible!

Mr. Errett says: "This is not the first time that Mr. Rice has attempted to break the force of Mr. Campbell's historical argument in favor of immersion by thrusting in *trine* immersion. We have shown that Mr. Campbell thrust it in, in his eleventh address, and that Mr. Rice replied in his next speech. We have gone into the merits of the case and find Mr. Campbell guilty of the truth when he said "all the historians trace trine immersion to the times of the apostles." We have shown that he used trine immersion testimony in his debate. We have shown that he used it nine years after his debate as proof against sprinkling and pouring. We have shown that he believed strongly in history. We have shown that if trine immersion testimony is acceptable evidence against sprinkling, it is equally strong against single immersion. We have shown that he made no public denial of his utterance in question until twelve years after the debate. We have shown that what he said about "all the historians" on page 252 is not "at war" with all he said in his Christian Baptism. Having shown these things, it will appear that Mr. Errett is himself in error and does Mr. Campbell gross "injustice," holding him up, we fear, as an "equivocator." Why did he not bring out this testimony used by Mr. Campbell? Did he "purposely" exclude it? "He that doeth truth cometh to the light."

GITTEAU sets up the plea of insanity. His brother-in-law, Mr. Scoville of Chicago, will be his attorney. It is not yet announced when his trial will begin.

HELL

Will you please define the word "hell" as found in the Common Version of the New Testament? Has it but one meaning? or two or three? HENRY BRIDGES, City City, Ind.

THE Hebrew for hell is *sheol*, the Greek *hades*.

The Hebrews used it in the sense of the grave. Gen. 37: 35, Ps. 55: 15. Jonah cried out of the belly of hell. Jonah 2: 2. In Ps. 139: 8, the word *hell*, we think, means the grave. In Matt. 5: 29 we understand it to mean a place of punishment—a place where there will be grief, sorrow, despair, vexation and gnashing of teeth. The same of Matt. 10: 28. In Matt. 16: 18 "gates of hell," or hell's gates, has reference to power of Satan, the word *hell* having reference to the under-world. Job 38: 17, Isa. 38: 10.

In Acts 2: 31 it means *grave*. Christ was not left in the grave. The word *soul* in this verse, is not in the original. In Rev. 20: 13 it means *grave* also. Death and the grave gave up the dead.

Turning to Luke 16: 23, we read of the rich man lifting up his eyes in hell. Here we think it means a place of the dead—the undiscovered country.

From these Scriptures, we understand *hell* to mean the grave (Acts 2: 31); the under-world (Luke 16: 23); the place of punishment (Matt. 10: 28, 2 Pet. 2: 4). God help every man to escape "the damnation of hell!"

VISIT TO MINNESOTA.

NOTHING unusual transpired on our way to Minnesota. We arrived in Le Sueur county the 14th, and found all the members well. The country had been visited by rains for several weeks previous to our arrival. The roads were in such a condition that it was almost impossible to get about, and the rain continuing to fall, we thought it best to make no attempt to hold meetings, so came South to Fillmore county on the 17th. On Sunday the 18th, we twice tried to point sinners to the Lamb of God. The members of the Root River church have a good meeting-house, and seem to be active in the work of the Lord. Bro. Joseph Ogg is the Elder in charge, and has as helpers Bro. Sadler, Drury and Broadwater.

The Bible-school holds its session every Sunday, and old and young assemble to read and study the Word of the Lord.

On Monday the 19th, Bro. D. M. Miller left for Preston in the same county to hold forth the truth to the people of that town, and the writer was conveyed to Limes Springs, Ia., where he addressed the people in the evening in the M. E. church. While here Bro. John Sadler took us in and lodged us. God will repay him manifold. We hope to hear good

news of Bro. Miller's labors in Preston. He will labor there one week, then hold a series of meetings in the Brethren's house near brother Ogg's. The Love-feast will be held Oct. 1st.

BRO. Miller will return the first week in October. He is mighty in the Scriptures, and shuns not to declare all of it. Patch work is none of his. God has enriched him with a sound mind, and a willing heart to labor to persuade souls to accept and obey the truth. To him with pleasure we say, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."—Col. 4: 17. Idle tongues will wag against you, and the more you pull down Satan's stronghold, the more his "angels" will gnash their teeth on you.

On every hand were signs of the people's grief because of the death of the President. Such universal sorrow was never before felt in this land, and it is to be hoped that the lesson may be appropriated by the nation, and that all the people may feel that the Lord is God, and that he will lead the nations in peace that follow his peaceful ways.

Bro. J. W. Stein, one of the editors of the BRETHREN AT WORK, promised to write for that paper from Europe and Asia, but so far very little has been heard from him since he left last Spring. Where is he?—Brethren's Advocate.

BROTHER Stein is not one of the editors of the BRETHREN AT WORK. His name was taken out because he requested us to do so before he left for Europe. In fact he asked nearly one year ago to be excused from writing for the paper on account of his health and the many duties connected with the school. In answer to the question, "Where is he?" we would say, that is just what we would like to know. We fear something has happened to him. Now please do not say we said something has befallen him; for this is only our opinion. God grant that he may yet be alive! His last letter was dated July 1st; since then nothing has been heard of him. Steps have been taken to ascertain his whereabouts, and so soon as we shall receive any news directly or indirectly concerning him, we shall lay it before our readers. We hope he is yet alive and well, but his silence is extremely painful to all of us. Each day we eagerly scan our mail matter hoping to receive something from his hand. We feel the disappointment keenly, and realize that our readers are perhaps no less anxious than we are. We hope our fears of the result of an overworked constitution may prove groundless; but it is certain Bro. Stein has done too much mental labor the past few years. We shall gladly suffer our disappointment in not receiving news from him, if he returns in good health and renewed energy to labor in the Master's vineyard.

THE disturbance in Ireland continues.

From the Christian Standard.

ALEXANDER CAMPBELL AND TRINE-IMMERSION.

IN the *Standard* of June 17, we gave some statements from M. M. Eshelman, in the *BRETHREN AT WORK*, charging Alexander Campbell with testifying, in his debate with N. L. Rice, that "not only Mosheim, Neander, but all the historians, as well as Prof. Stuart, trace trine-immersion to the times of the apostles." Supposing Mr. Eshelman to be honest in his statement, we were at pains to give the evidence that he was mistaken.

1 He does not allow his readers to see a single line of what we wrote. Our entire article is carefully excluded. If he has "no desire to place A. Campbell in a false light, or to cast a single stain upon his fair name," why did he not allow his readers to see what was said, an said respectfully, in his defense. "He that doth doth truth cometh to the light." There is always just ground for suspicion of unfairness and injustice when an editor dare not let his readers see what is said in reply to his charges.

2 Although he has no desire to "cast a single stain upon the fair name" of Alexander Campbell, yet rather than acknowledge himself mistaken, he in effect charges Mr. Campbell with deliberate falsehood! Because Mr. Campbell did not deny a false charge until he learned of it, or correct an error until he learned of its existence, *therefore* his denial of the charge when brought to his attention authorizes the conclusion that he told a deliberate lie—since the matter to which it referred was some twelve years old. And this against a man whose whole life was characterized by truth and righteousness! This, too, merely for the sake of building an argument on an assertion which Mr. Campbell declares he never made! Had Mr. Campbell been a man of bad reputation for truth and honesty, such a suspicion might be warranted, especially if there were other evidences to prove his assertion; but when a man through a long life, with multitudes of keen-eyed opponents to watch him, has established a cloudless reputation as a truth-loving, God-fearing man, common justice, to say nothing of Christian charity, forbids that he shall be held up as a deliberate liar, or a guilty equivocator in a case which can be readily explained by what is known to be a very common occurrence—a typographical error.

3. The quotation made from N. L. Rice, as proof that Mr. Campbell used the phrase "trine immersion," proves directly the contrary; and Mr. Eshelman has carefully excluded the first sentence of the paragraph, which clearly shows this. Let the reader turn back and read the quotation from Mr. Rice, as Mr. Eshelman gives it, and then read the paragraph in full as given below, especially the first sentence, we have italicized. Mr. Rice said (Debate, p. 266):

Stuart, the gentleman tells us, admits that the Oriental church has practiced immersion from the beginning. It is true, Stuart admits that from an early period the

Oriental church practiced *trine-immersion*, as the Greek church still does; but he does not admit that such was the apostolic practice.

Here it will be seen that Mr. Rice does not quote Mr. Campbell as saying that Prof. Stuart, or any one else, admitted that *trine immersion* could be traced to the days of the apostles. He quotes Mr. Campbell as seeking to prove from Prof. Stuart that "the Oriental church has practiced *immersion* from the beginning." It is evident, from Mr. Rice, that Mr. Campbell had said nothing about *trine immersion*; and Mr. Eshelman is so well aware of this that he *purposely* excluded Mr. Rice's statement of Mr. Campbell's argument, and deceives his readers by a garbled extract, leaving them to conclude that Mr. Rice is replying to what Mr. Campbell said about *trine-immersion*, when in fact, he is simply replying to what Mr. Campbell said about *immersion*.

And Mr. Eshelman does injustice to Mr. Rice as well as to Mr. Campbell. He charges Mr. Campbell with saying that *trine-immersion* could be traced to the times of the apostles, and then says that Mr. Rice "confirms" this statement. This is not true. What Mr. Rice says is, that Stuart admits "that from an early period the Oriental Church practiced *trine-immersion*." He does not say "to the times of the apostles." On the contrary, he says that Stuart "does not admit that such was the apostolic practice."

There are two grave offenses against truth on the part of Mr. Eshelman; (1) in garbling Mr. Rice's language in such a way as to exclude his testimony as to what Mr. Campbell had said about immersion without the *trine*; (2) in misrepresenting Mr. Rice's statement of Stuart's position.

Mr. Eshelman asks with an apparent air of triumph, if Mr. Campbell did not say *trine-immersion*, why did Mr. Rice say "it is true?" If he had not garbled Mr. Rice's statement, his readers could readily have answered his question without help from us. Mr. Campbell quoted Stuart and others as tracing *immersion* back to the apostles. Mr. Rice replies, "As far as Stuart's evidence is concerned, it does not help you, for it is *trine-immersion* that he testifies to, and not the single immersion that you contend for." This, so far from proving that Mr. Campbell had said anything about *trine-immersion*, looks right the other way, for it is Mr. Rice, and not Mr. Campbell, that lugs at *trine-immersion* and does it as an offset to what Mr. Campbell had said about immersion simply.

This was not the first time that Mr. Rice had attempted to break the force of Mr. Campbell's historical argument in favor of immersion by thrusting in *trine-immersion*. On page 254, Mr. Campbell says, in reply to him:

The gentleman tells us of the *trine-immersion* of Tertullian, and of their baptizing persons, not only once into each of the names of the Divinity, but also undressed; and what have we to do with these eccentricities? It only makes the argument stronger, for, if they thus submitted to three immersions, instead of one, how strong

their faith in immersion! The Gospel commands one immersion; but, it seems, they got to three.

And page 258—the very page on which it is claimed that Mr. Campbell committed himself in favor of *trine immersion*—he says:

To resume the argument from history, the gentleman will have Tertullian to be a sort of contemporary with the origin of immersion, *Trine-immersion* he ought to have said; for *trine immersion* and *katabasis* as a favorite word with one or two Greek fathers, were indeed contemporaries; but Tertullian denies that three immersions (not one immersion) had an ancient origin.

Yet in the face of these declarations Mr. Eshelman would have us believe that Mr. Campbell stultified himself by stating, almost in the same breath, that "all the historians traced *trine-immersion* to the times of the apostles,"—a statement untrue in itself, at war with all Mr. Campbell had previously said, and which, when his attention was called to it, he denied having ever made.

The simple fact is, that "*trine*," in the passage referred to, is a typographical error, which was corrected when discovered, while the first edition was going through the press. The German Baptists are hard up for evidence, when they are driven to rely upon such evidence as this.

We would not devote so much space to this were it not that some of our brethren, who have not the means of correct information, are annoyed by the confident and persistent assertions of *trine-immersionists* as to what Mr. Campbell said. But we have not the least idea that Mr. Eshelman will allow his readers to see what we say on the question.

SEEKING HONOR one of another is ruinous in its tendencies. Some colleges in America secure the title "D. D.," for their instructors by exchange; others give it to a minister who is pastor of a rich congregation in order to secure funds. These things degrade and paralyze. We raise our voice against such corrupt practices. Why should there be "Doct'rs of Divinity?" Divinity needs no doctoring; but the men who assume such titles need *healing*. Their hearts are badly diseased; and the word and grace of God is needed to cleanse them.

BRO ADDISON HARPER writes: "I expect to be out at sea in November for twelve months if spared so long. My wife desires to spend a year at least in Virginia. Good feeling in the Church." By this we understand brother Harper intends to spend some time in the Lord's vineyard. God bless him whose praise is among the churches of God!

The following is taken from the *Sullivan County Record* published at Jeffersonville, New York:

THE BRETHREN AT WORK is the title of a weekly paper published at Mt. Morris, Ill., which reached our desk this week. "Set for the defence of the Gospel!" is its motto, and I think it a good work of its kind. Subscription \$1.50 per year.

He who works and waits, wins.

Our Bible Class.

J. S. MOHLER.

EDITOR

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one please explain 1 Cor. 14: 34, 35? Why are women to keep silence in the church? Shall they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Bro. David Moore wants to know whether there is more Scripture for an organ in a family than to dance.

Will some one please give the Scripture where it is said that man has an immortal soul, or it is said man has any immortality before the resurrection?

If man has got immortality, why is he exhorted to seek for it? Rom. 2: 7. A. H. CUMING.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

What are the seven spirits of God? C. D. H.

Please explain Matt 24: 40, 41. It reads, "There shall be two in the field; the one shall be sleeping and the other left. Two women shall be grinding at the mill; the one shall be taken, the other left." LYDIA ZARNER.

Will some one explain the last part of the 6th verse of the 8th chapter of John? "But Jesus stooped down and with his finger wrote on the ground," etc. How could he write on the ground, when he was in the temple? A SISTER.

QUERY ANSWERED.

Why did Simon want the honor as mentioned in those verses—to gain honor, fame, money, or what? PETER BROWN.

THE verses referred to, read: "And when Simon saw that through laying on of the Apostle's hands the Holy Ghost was given, he offered money, saying, 'Give me also this power, that on whosoever I lay hands he may receive the Holy Ghost.'"

The point in the query is, what was the motive that prompted Simon to make this request?

The means through which Simon sought to obtain the power of conferring the Holy Ghost, were very reprehensible; hence the reproof of Peter,—"Thy money perish with thee. * * *

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

The motives that prompted Simon to make the request he did, were, doubtless, fame and money.

For we read in the same chapter that he had bewitched the people of Samaria through sorcery, giving out that he was some great one. As long as he was successful in his witchcraft, his fame was great, and, doubtless, he accumulated money in this way. But when the Samaritans had received the Gospel, and saw miracles performed by the apostles and the Holy Ghost imparted, Simon felt that his day had come to an end, his fame was eclipsed by others, and that his source of revenue would fail, and the best he could do was to unite with the believers and by this means he might be able to confer the Holy Ghost on others, he might also have a source of money opened up to him again. These flattering prospects, no doubt, tempted him to offer money, that he might procure the power of conferring the Holy Ghost. J. S. M.

For the Brethren at Work.

CAIN'S WIFE.

IN Sister Mary C. Norman's letter to the B. at W., No. 35, Page 555, she says, "If Cain's wife was not the daughter of Adam, then she must have belonged to another race of which the Bible gives no account."

I am of that opinion that there was another race of people before Adam. (Adam was the first man that there was any law given to.)

1st. From the fact that Cain says, "and it shall come to pass, that every one that findeth me, shall slay me." Who was there to slay him? Cain knowing now that he had to leave his father's premises and go to another country, and there knew his wife, who could he have been so apprehensive of, that would slay him if there were no other races of people existing at that time.

2nd. From the fact, (25th verse) "and Adam knew his wife again; and she bore a son and called his name Seth." "For God," said she, "hath appointed me another seed, instead of Abel, whom Cain slew."

This is the third son born to Adam and Eve. This being the truth according to Bible authority, the question is, if there were no other people besides Adam's family, who were they that he thought would slay him? S. S. GARMAN.

Dartington, Mo.

REMARKS.

In consequence of the narrative of the creation, and transgression, being so very brief, we may be led into error.

We are not sure that Cain immediately went into the land of Nod after receiving his sentence. Neither are we sure that he took unto him a wife in that country, but he knew her there. Neither is it at all clear that he knew her immediately after getting there. All these events are grouped together in a few words, yet hundreds of years may have elapsed in their fulfillment.

When Adam begat Seth, he was 130 years old. Cain and Abel were begotten previously. Adam may have been 100 years old, or more when he begat his first born. Adam lived after he begat Seth 800 years, and begat sons and daughters. If Adam had begotten a son or a daughter, every four years he would have begotten 200 children after Seth. And inasmuch as men did not take to themselves wives then till they were nearly 100 years old, or more, by that time some of Adam's daughters, born immediately after Seth, would have been marriageable. For the space between the killing of Abel, and the birth of Seth may not have been over a few years, and after the birth of Seth, the birth of sons and daughters followed. Suppose Cain to have been 50 years old when he slew his brother, and to have waited 100 years more before he took him a wife (which he might have done as some waited 160 years,) by that time some of Adam's first daughters might have been nearly 100 years old, and from these Cain could easily have selected a wife even after he had gone to the Land of Nod.

Permission to return for that purpose would have been granted him.

The existence of another race of people co-existent with the Adamic race is hardly sustained by the Bible. J. S. M.

For the Brethren at Work.

A CRITICISM.

THE writer on the Sabbath question, page 539, present vol. B at W., allows 365 days and 6 hours for a year, but does not a year consist of 365 days, 5 hours, 48 minutes and 48 seconds? Then 5884 years reduces to days and divided by 7 leaves a remainder of one, which indicates, if it indicates anything, that the year 1880 went out one day after the Sabbath, and as it went out on Friday, the day before, or Thursday would have been the Sabbath.

SAMUEL SALA.

Wakarusa, Ind.

WANTED—A MINISTER.

MY DEAR —, * * * O! by the way, if you learn of any one with energy, fearful interest in the conversion of souls, attractive in preaching, great-hearted, unselfish, merry, in fact, holy,—let me know. Paul was much the kind of man we need. We want a man who knows all about the enemy—has some capacity for working miracles, is ready to be stoned, can teach women, interest children, make princes tremble, confound the Jews, convert kings, pick up sticks, earn his own living, go through fire and water for good of others with no expectation that they will interest themselves in him—and in general lead a forlorn hope of despondent followers.

Selected by J. S. Mohler.

LEAVE consequences to God but do right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, "I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness." Finally, "be just, and fear not;" "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.

NOAH'S Ark was 81,662 tons burden, This equals the tonnage of about 81 first-rate ships of war. It was 547 feet long, 81 feet broad, and 54 feet high, making 2,750,782 solid feet.

He who employs not his time profitably, will one day come to want.

Correspondence.

Extract from a Private Letter.

From a letter written to us by our dear sister in the flesh, Lydia J. Miller, we glean the following:

"To-day, Sept. 25th, eight tender young plants came out on the Lord's side and were buried with Christ in holy baptism, and arose, I trust, 'to walk in newness of life.' Among the number were our dear sisters in the flesh, Emma and Barbara. * * * * May they be found faithful in doing their duty; and may they set a good example before their young associates, for it might be the means of bringing them to the church also. There are others, I think, 'almost persuaded' to come, too; and I think, if we can judge from actions, there are several more of our young friends who will come before long. They are deeply moved to-day; it seemed as though they could scarcely refrain. I never witnessed such an impressive and touching scene before. Every one seemed so solemn and a great many wept. It seemed as though the sermon to-day, together with the events, was enough to soften the hardest of hearts.

Do you, friendly, young reader, view the scene where eight young souls, from thirteen to sixteen years of age, are covenanting with their Master to do his bidding, and yet resist? Let us entreat you to do likewise; give yourself unto the Lord as a living sacrifice and you can rejoice in the hope of unfading happiness with y^r unspeakable and full of glory and finally realize the full fruition of the exceedingly great and precious promises of the Lord unto the faithful.

ISAAC H. MILLER.

Mt. Morris, Ill.

From C. Hope.—Have moved to Copenhagen. Mary is still poorly and no girl to help in housework. Baptized two at Fredericksbaven just before I left. Three members there now and others almost persuaded. Use our private house there now in which to hold meetings. Attending council meeting at Hjørring Aug. 21st. Some proposed to build at that place, but a large majority to build at Sindal if ground can be had. Bro. C. C. Ekliden was given the contract to build, and the cost will be about \$900. Cannot get it ready before next June. Only \$600 on hand, so we could not go on if we were ready with ground and material. I need a hall here in which to hold meetings.—Copenhagen, Sept. 1st, '81.

From Landon West.—The Love-feast in the Brush Creek church was held Aug. 27th and 28th at the Strait Creek meeting-house. One baptized. A large assembly. Brethren Mallow, Moomaw, from Ross and Fayette Co., were in attendance; also brother Dietrich, from Highland Co. Had preaching at two points,—in the church and in the grove; both before and in the afternoon. A very pleasant and good meeting. The Love-feast at Fairview, Fayette Co., was Sept. 3rd and 4th. A pleasant meeting, though not so large in attendance. Also at Hollowtown, Sept. 10th, with a very large attendance and good feeling. It is going

on yet, (the 14th) with three baptized, seven applicants, and one to be restored. Brethren John Mohler, Joseph Pringle, of Clermont Co., and Quinter, Calvert, and ourself were in attendance.

[This should have appeared sooner; but was unavoidably delayed. Glad to hear that the word of the Lord is being glorified.—Ed.]

From D. F. Eby.—Many of my dear friends and brethren asked me to write them after we got settled in our new home. To write to each one that feels an interest in my welfare, both spiritual and temporal, and out of love asked me to write, would take much time; hence I write to all of them through the BRETHREN AT WORK. . . . We found this county nearly destitute. There is not more than enough wheat in this county need'd for bread and seed. Corn is a total failure, although the acreage was large, which goes to show that the farmers have been accustomed to get corn, or else they would not have planted so many acres. Oats and hay good, but the acreage too small. Had the yield been a hundredfold, it would not be a supply. The farmers in this country have put their whole attention to wheat and corn, and these two cereals have now failed; the wheat crop by an unusual hard winter, the fly in the Spring; and the drouth at chinch bug ruined the corn. I have no doubt had it not been for the chinch bug there would be a reasonable crop of corn, notwithstanding the drouth. This ground will stand drouth above my expectations. Cucumber and melon vines kept green and bearing a tasteless fruit during all this drouth, which lasted from the 24th of June to the 31st of August. Then we had a soaking rain, and two good rains since. . . . Look upon this country as being in its infancy; although it is an old settled country. The land is naturally good, but much abused. The fault is not in the land that there is lack of grain here. I know some farmers that have enough to carry them through nicely. . . . I will not go into detail about my home. The land is here, and the improvements as bad as they can be. No house fit to live in. I am now engaged in building fences. . . . Fruit in this country is very scarce. There was a good show for apples and pears, but the most dropped off during the drouth. . . . Good farms can be bought very low; and no man need be afraid to invest in land at such prices as it can be had now. I will not give the reason why land can be bought so cheap, as this letter may come under the eyes of people that are not interested in buying farms, but would rather sell. (I will answer questions privately). . . . The climate is good. Such a drouth has never been known before, or no failure of crops since the year 1854. Health good. . . . Have no organized church here; and the want of it does almost cause us to repeat of coming here. Hop^e that a church may be built up here in the near future. There are ten or twelve members in the county, but we are living twelve miles apart, and seldom get to see each other. We hope the Brethren will not forget us, but come and hold meetings for us during the Winter. We are not able to say we will bear your expenses. We have enough to do to carry us through this Winter, but if the Lord will bless us with good crops by

another year we may be able to do better. The Brethren here tell me that Bro. Metzger, from Cerro Gordo, said he would come. Thank you, brother; we shall give you a call before long,—as soon as we can give you lodging. We are building, in a manner, a new house. Our roof is very poor. It is hard work for us to keep our goods dry in time of rain. When night comes we sleep as best we can. We expect to have good house-room in a few weeks. . . . There are many questions sent us in regard to the mineral waters. They are very efficacious; they have restored some to health, and it is claimed that they will cure any case of dyspepsia, no matter how obstinate or of how long standing. I have been told people that have been doctoring for years to no purpose, and after drinking the mineral water from three to six months they get perfectly well.—Mt. Vernon, Ill., Sept. 11th.

[This letter was addressed to the editor personally, and he being absent, it was delayed.—Ed.]

From Daniel Vaniman.—To the Brethren who have written to Eld. A. S. Lver, of Morrisville, Ill., for his help at Communion, etc., as well as to his large circle of intimate friends I will say, our esteemed brother has for weeks been under severe affliction, being neither able to read nor write on account of his sore eyes. For some time he has been under the treatment of an experienced oculist in Decatur, Ill. From direct intelligence received Sept. 21st I learned that he is now improving, his suffering being less intense, and strong hopes are now entertained that both his eyes may be saved. He says, "Some time ago I entertained fond anticipations of meeting the Brethren of Southern Illinois in district council Oct. 7th, but Providence rules otherwise." Desires the prayers of the saints in his behalf. Virden, Ill., Sept. 23rd.

From D. M. Miller.—Am still alive and well. At times lonesome. Preston is full of religion—brimful and running over; Masons and Odd Fellows predominate. Poor attendance; attention good. Had three meetings in town; one here where I am now writing, at Brother Jonas Maest's. Will preach here again this evening. Have an invitation to visit a family to-day. Some good can be done here. Work is slow, but the "continual dropping of water will wear away a stone." Stony hearts may be melted. To-morrow we will go to Bro. Oggs'. I think I shall not leave Minnesota until the Love-feast is over. . . . There is one here that will unite with the church, perhaps before I leave. . . . The death of the President and caucus preparing for State Convention have occupied the time of the people so much in Preston that religious services were all secondary matters. Wonder how such people will feel when the Lord will come to wind up politics and place the humble followers of Jesus to reign over the cities, who formerly considered them as fools. They may, to their sorrow, discover that the political boat was a failure to insure permanent happiness. I would rather crawl on hands and feet to serve my Master and enjoy the true riches than to enjoy those pleasures, so-called, by worldlings.

and nominal Christians, and at last have no part with Jesus.—*Preston, Minn., Sept. 23rd.*

From D. L. Williams.—Just home from Clear Creek Love-feast. First Communion meeting held there. No ministers from abroad. Large audiences, and good interest. Meeting held under arbor at brother John Odgden's. On Sunday a man came forward and said: "You have converted one Campbellite to-day, and I want to journey with you to the Father's home." Two young sisters also came and gave their hearts to the Lord. Prospects excellent for building up a large church there. Others near the fold of Christ. We first preached there last January, at which time eight were baptized. There are now twenty members. If any want good homes, go to that country. Already the members talk of erecting a meeting-house.

On my way home stopped with G. W. Miller, son of D. F. Miller of Polo, Ill. Had an interesting talk with him. He thinks Saline county hard to excel. Mild climate, healthful good water, timber, fine soil—all combine to make it desirable. Promised to have meeting there soon. Expect to begin a series of meetings at Walnut Grove, first Sunday in November. This is a new point also.—*Brownsville, Mo., Sept. 20th.*

From John Wise—I, in company with Bro. David Rapel of Ind., arrived here on the 24th inst. Held meeting yesterday, and will continue of evenings until Thursday evening. Then we go to Toronto. We are prospecting; we do not know what the result of our mission may be, but we hope for good. The people are very kind. We are among the River Brethren, Mononites, and others.... Health is good. Thank God.—*New Dundee, Ontario, Canada, Sept. 26th.*

From E. R. Stifer.—My last was written about July 4th, at my cousin's, (E. Brumbaugh) whose wife died last March. Remained there until July 14th, when we visited friends and relatives. Traveled by private conveyance in Stark, Portage, Summit, and Columbia counties. Find the relatives well gifted with hospitality. Have attended services at the East Nimsbillion, Lake, (a part of E. N.) Springfield, and Sandy churches. The former is under the eldership of my uncle and aged brother, Henry Brumbaugh. Here is where our beloved brother J. J. Hoover is in the ministry, and the only one of four who speaks in the English. Am sorry they have not yet succeeded in establishing a Sunday-school at this place. But there are earnest workers only waiting for the privilege of organizing. Pride does not enter the church through the Sunday-school, but through the parents at home. The matter was discussed at their last church meeting.... At Springfield Aug. 21st, a sister was baptized, and a brother and sister were received by certificate. Thus the good work goes on. Attended services here seven times. Spent a happy time with our cousin and brother Henry Snyder and family, who live two miles west of Kent, Portage Co. They are somewhat isolated from the Brethren, but are faithful members. Trust the Brethren will not neglect to make that a point for

preaching.... At Kent visited the glass works, where they manufacture window glass. The labor is principally performed by men from Belgium. There are extensive car shops at Kent. The N. Y., P. & O., and Connotton Valley railroads pass through this place, and they are busily engaged in building the Pittsburg, Tonington, and Chicago R. R. Ohio is being well supplied with railroad facilities. Visited Akron, the county seat of Summit Co. This is the most business place we have visited in Ohio. Here they have several large cotton mills, one of which we visited. They also make farina, which is a delicious food. It is made from the best of white wheat.... The city is lighted by electric lights. At Middlebury visited the large pottery where they manufacture what we term Liverpool ware. The town is in close proximity to Akron. Tile is also manufactured here. Have visited a number of potteries where they make stoneware, churns, fruit jars, etc. Mogadore, a small town in Portage county, is quite a place for potteries. Also visited Congress lake, the great Summer resort we spoke of formerly. It is a beautiful body of water, about ten miles long and about a mile wide. It is a point on the Connotton Valley R. R., some miles from Canton. Here the R. R. Co. has erected a depot three hundred feet long. Also other buildings resting over the edge of the lake. Here they have excursions, picnics, etc. It is a great place for fishing. But there is a sadness connected with this beautiful place. They run their regular excursion trains on Sunday also; and sadder still, they sell intoxicating liquors quite extensively, so that many a young man is induced to turn aside from the path of duty. Many, for the first time take the vile stuff that ruins the soul and body. A dear mother but a short time ago wept to me that a near and dear son had been led astray here. All sorts of enticing game are played there. How much I wished that it could be as in the time of Christ, that the Gospel might be preached on these beautiful shores. Visited Tricher's lake, another great place for fishing. This lake is being decreased in size. From it the city of Akron is partly supplied with water. Springfield lake is near Akron. They also get a supply of water for the city.... Visited the interesting home and family of brother Jacob Mishler of Springfield congregation, and Librarian of Ashland College. Learned that he set the stakes for the College. Among others, met his daughter who is a lovely girl; but, dear Lizzie, do not forget the "one thing needful".... On account of the busy time at Ashland, did not visit the library at Ashland College.... We feel under many obligations to our friends for so kindly taking us around.... Thirteen years ago, I had a pleasant visit here, but find that some have gone to the spiritual world since then. At Salford, Portage Co., visited the grave of a dear cousin who suffered severely for eight months with cancer and she died.—*Marlboro, Stark Co., Ohio, Sept. 13th.*

From D. S. Clark.—Saw remarks on nameless tract. Sorry such tracts are circulated, for they lead down instead of up. The editor might have said we know the church of Christ will never conform to the wicked practice of the world. Have no fears for the church,

for God will take care of it. Let us beware how we attack the church—the Brotherhood of God. The church may be smaller than we wish, nevertheless the gates of hell shall not overthrow it.—*Hudson, Wis.*

From D. P. Saylor.—Whereas the report of the proceedings of the committee to the Stillwater, Ohio, church as published by Samuel Kinsay in the *Vindicator* No. 9, Vol. 12, page 266, may produce a wrong impression, the report itself should be published. He says: "The committee retired to write out their report. They soon returned and had nothing more to ask of us. Brother Saylor said he himself had written sharper letters than ours was." He says, "Three articles were referred to as having been objectionable. Two of them were from the pen of D. B. Mentzer in 1880, and one from our own pen—in answer to a query on Protracted Meetings, in No. 2, page 57 of the present volume." These letters were published; first letter in Vol. 11, No. 10, page 314; second letter in Vol. 11, No. 11, page 340; third an answer to a brother on Protracted Meetings in Vol. 12, No. 2, page 57 in the *Vindicator*. The untruthfulness of these letters was stated and proved by testimony. These letters the committee carefully considered, and report as follows: "And we decide that brother Samuel Kinsay did wrong in publishing said letters. But as he has made apologies for publishing said letters, as will be seen in Vol. 11, No. 12, page 58 and Vol. 12 No. 2, page 58, the committee believe brother Kinsay was imposed upon by said correspondent; and because of the very humble confession he made and forgiveness asked for before the committee and the church, we accept it, and impose no further penalty upon him in the matter, more than we advise him to be more cautious and careful in the future. And in regard to the editorial in reply to 'a brother' on Protracted Meetings in Vol. 12, No. 2, page 57, we find no objections to, and therefore dismiss it, and acquit brother Kinsay." It was in reference to this editorial that I said I had written sharper articles on similar subjects.... Submitted to church and unanimously accepted. (Signed by the committee.)

From Martin Neher.—Still dry and warm. Had a shower of rain last Saturday morning; it refreshes things a little so people could no longer sicken, but too dry for wheat to come up; still may not fail.... Health is good. Have not much church news to send you. Are trying to do the best we can.—*Monmouth, Kan., Sept. 21.*

From J. L. Brown.—There were about seventy-five members and seven ministers at the Love-feast at Bro. Wolfe's Brethren there from all parts of the State. Only met once a year. Meeting one week. Much love and union, and good order. The Brethren gave all to eat during the meeting. Brother Wolfe, though a twenty-two years old, and afflicted, came forth from his bed on crutches, and exhorted all. Thanks to the beloved for their kindness to us.—*Glencoe, Cal., Sept. 18th.*

Who can tell the power of kindness in forming character and inspiring life.

From E. Fansler. — Our *Love-feast* at Mound church, Crescent Hill, Mo., is past. Had a good meeting, and good order. About sixty members communed; some from other churches were with us. This church numbers thirty-four members. Ministers present from abroad were, A. Hutchison, from Centerville, Mo., S. S. Mohler, J. S. Mohler, S. Click, and David Williams, from Saline Co., Mo. They preached the Word with power, for which we may thank God and take courage.... An election was held for a deacon; the lot fell on brother Simon Fansler, a talented young brother. May the Lord bless him in the work that is before him. God bless our little church. — *Adrian, Bates Co., Mo., Sept. 11.*

From Daniel Cline. — On the morning of the 1st of Sept., Bro. David Bowman and I left home en route for the Pulaski Brethren, known as the Dixon church, a distance of seventy or eighty miles. We reached brother Simmons on the evening of the 2nd. He is an earnest worker in the cause of the Master. On the morning of the 3rd, in company with brother Simmons and wife, we started for brother Stumps', where the council meeting was to be held; a distance of fourteen miles. We went there feeling somewhat despondent, but am happy to say we had one of the best council meetings I ever attended. Each brother and sister seemed to say, "Old things have passed away and all things have become new." While visiting the church I was forcibly struck with two little brethren, which I must not fail to notice in this letter. They came in with their mother to be visited. She introduced them as brethren. We received them with the salutation and proceeded with the visit. They answered the questions with promptness and surprise. One is eleven years old and the other thirteen, and have belonged to the church three years, making them at the time of their baptism eight and eleven years respectively. They both took courage to ask brother Lair to baptize them. Now my friends, if you chance to see this, think of these young brethren that started out in the service of God at the age of eight and ten years.... After the close of our church meeting, we repaired to the riverside, where prayer was wont to be made. A prominent young sister was buried with Christ in baptism to walk in newness of life. We then returned to the public school-house for public worship.... Sunday morning, met for public worship in the grove at brother Stumps'. The meeting was tolerably well attended. Two more made application for baptism. After having taken some refreshments, we again repaired to the riverside to administer the ordinance of baptism. Solemnity gave evidence there are others near the kingdom; besides this, I heard others say they had their mind made up.... We then returned to brother Stumps', and observed the ordinances as directed in the 13th chapter of John, which was enjoyed to the fullest extent by the brethren and sisters. There are now twenty-two members that compose the Dixon church, one speaker in the second degree, and two deacons; but scattered over a territory of twenty or thirty miles. It has some substantial and very prominent members.... You Eastern brethren living in large congregations know but lit-

tle about the various oppositions isolated members have to meet with; but I think they are only calculated to prompt us to be more watchful and prompt in discharging our duty toward our God; for he has said that he would not suffer us to be tempted above that we are able to bear. This, then, is encouraging to our minds. I sometimes think isolated members are standing as the lonely oak on the plains exposed to the cold and wintry blasts of time; though the storms may rage, the winds may howl, yet they stand firm.... On Monday morning, having completed the work, we took leave of the brethren and set our faces homeward. — *Excelsior, Mo., Sept. 9.*

From Cyrus Bucher. — We have not many glad tidings of great joy to bring which are not already known to the followers of the Lamb. The church enjoys peace and union, consequently it has power. We have not much trouble with the different nicknames used; such as "Old Order," "Conservative," and "Progressionist," for we are all in one. We try to do our duty as well as we can. We try to stay in the old order; are conservative in judgment to all, and progressive to the grave and to our eternal destiny, whether for good or evil. A solemn thought! No time to wrangle and strive. Time is short and eternity has no end. Let us try to do our duty, "For in the grave there is no repentance," and we are brethren if "we love one another".... We started a Sunday or Bible school, and are trying to raise our children in the nurture and admonition of the Lord. There were about five hundred verses committed the third Sunday. This shows that the children's thoughts are in the good work. If we can fill their young minds with Christ and his teachings there is not much place left for the foolishness of sin to enter. We have meeting in our church at eight different places. Our church embraces an area of about 100 square miles. There is still room along the borders to increase. Few actual calls but no place to preach. This, however, may be remedied in time and an opening gained. — *Reistville, Pa.*

From F. C. Meyers. — I have received the following from brethren to pay rent for the hall to hold meetings in: Daniel Vaniman, \$16.75; Daniel Gibson, \$3.70; S. S. Mohler, \$1.00; J. Metzger, \$11.50; C. C. Gibson, \$.50; James Wirt, \$.75; total amount, \$37.20. — *St. Louis, Mo.*

Voice of the People.

[We present the views of those of our readers who have thus far spoken on the one-paper project. We shall give these from time to time, and we trust those who write upon the subject will do so with moderation. — *Ed.*]

LETTER NO. I.

The subject of consolidating our church papers being now before the Brotherhood, I will give my views on that subject. It has long since been my mind that we should have but one paper, and that to be under the control and supervision of Annual Meeting, and such paper to fearlessly contend for the principles and doctrines of the church, and work for the

building up of the cause of Christ and glory and honor of G. d. Such a paper would be a power for good. I firmly believe our papers are the cause of much of the trouble now existing in the Brotherhood. Questions of minor importance were agitated through the papers till finally a disunion of sentiment was created and a separation of the church has taken place, and we, here in the Miami Valley, perhaps, feel the effects more than any other part of the Brotherhood. Here hundreds are expelled because they will no longer hear the church. We therefore would urge a consolidation of our papers that peace, union, harmony, and the integrity of the church might be maintained.

The B. at W. suggests Chicago as a fine point to locate the publishing-house. While that may be a good point, I think Dayton, Ohio, would offer superior inducements. It is a central point, ten railroads verging from there; while paper is manufactured in and about the city, and would not need be shipped, while rent would certainly be cheaper than Chicago. Then, too, there is a church located in the city and no minister residing there. Most of our editors being ministers, there would be a field open for them. Hoping some plans may be matured, and a consolidation speedily effected, I leave the subject for the present. — *S. Bock.*

Miamiburg, Ohio.

LETTER NO. II.

I have been a subscriber to the B. at W. ever since its start, and I think there never has been a mistake of a cent on your part, although I sometimes may have failed to come to time. You talk of consolidation. My notion of that is that one paper always swallows up the other, then the man that has the most money brings the other to terms to suit him. I think that the B. at W. is the best paper published in the Brotherhood; therefore can stand on its own merits by keeping the old landmarks. For this reason I am opposed to consolidation. — *S. S. CRESWELL.*

Onburg, Pa.

LETTER NO. III.

I feel to say more of the idea of consolidation. Think it would be a grand move in the right direction. Hope it will receive general and prompt attention, and that it may be fully arranged and presented to next Annual Meeting for her approval.

STEPHEN JOHNSON.

Garrison, Iowa.

LETTER NO. IV.

I must believe that the B. at W. is, by far, the best paper published in the Brotherhood. It seems to me that it gets better almost every week. May God help you to keep it so.

I believe it would be a good plan to have the papers consolidated; but I am not in favor of it, because I believe that the paper they established would not be any better than the B. at W. I don't believe a much better one could be published.

May God bless us and save us all.

J. M. N.

Roanoke, Ind.

It is no great thing to be humble when you are brought low; but to be humble when you are praised is a great and rare attainment.

Gidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Cerro Gordo, Ill., Sept. 28, 1881.

I spent the greater part of this month in St. Louis. Nine more came out on the Lord's side. Left the 23rd. Found all well; thank the Lord.—Bro. A. S. Leier, from Morrisonville, came to my house last Saturday evening and preached to a large congregation in Cerro Gordo on Sunday, followed by our dear Bro. D. B. Gibson.

JOHN METZGER.

Stanton, Iowa, Sept. 25, 1881.

This is the branch of the church broken up by the removal of the Maple Grove Colony, now in Kansas. Some talk of Bro. Isaac Barto moving in here. Hope he will and revive the church here once more. Very lonesome; no preaching. Small grain very light. Corn half crop. Had 6 inches of snow the 16th of present month.

GEO. WORKMAN.

Panora, Iowa, Sept. 25, 1881.

The construction train on the railroad about 15 miles north of Panora, ran off the track at 8:30 A. M., killed three hands, and wounded seventeen more, besides two passengers who are not expected to live. One is Jacob M. Deardorff, son of Bro. Ephraim Deardorff of Gettysburg, Pa. He just started home to commence his school in Pa., in two weeks. This is the saddest day Panora ever had.

J. D. HAUGHTLIN.

Locks, Ind., Sept. 26, 1881.

Two received by baptism since my last. Made our annual visit last week. Reported the same, at our council last Saturday. All business disposed of satisfactorily, so that we anticipate a feast of love on the 4th of October. Weather pleasant and roads good at present. Seeding nearly done and doing well. General health middling good, although death is still among us, claiming its victims, both old and young; reminding us almost daily, of what will be our lot some day. J. R. M.

To the Collectors of the Orphan's Home:—

Have all receipts for Money that you sent to the Treasurer, at District Meeting, or forward to me at Astoria, Fulton Co., Ill., as far as canvassed. Don't neglect this, as we want to settle.

JAS. R. GISH.

Milford, Ind., Sept. 25, 1881.

Much rejoicing amongst the saints. One more young sister has united with the church. Attended a funeral to-day. A young man in the prime of life was called down on a sick-bed, and in one week breathed his last. A pitiful thought. Just before he expired, he called for the ministers to baptize him,—but too late; he became delirious, and soon passed away.

I. H. MILLER.

St. Louis, Mo., Sept. 22, 1881.

Likely a little news from St. Louis would be interesting to your many readers. Bro. D. Vaniman came here the 15th. Next day one was baptized and the 16th one more. The evening of that day had a Communion meeting. Many came up and said, this was the best meeting they ever attended, because it all was done according to the Scriptures and the example of Christ. The 20th, Bro. Vaniman left. Yesterday two more were baptized, and one more to-day. JOHN METZGER.

Panora, Iowa, Sept. 26, 1881.

Just returned from Love-feast in Carroll Co., Iowa. Small attendance, but everything was very quiet, reminding us of that large upper room.—Brethren traveling over the C. & N.-W. R. R. stop off at Maple River Junction and inform D. W. Shirk.—Connell meeting to-day. Bro. Geo. Boots,

of Dale City installed as deacon of Coon River church. Weather fair; no frost yet. Snow on the 16th four inches deep, in Carroll county, this State.

J. D. HAUGHTLIN.

Mulberry Grove, Sept. 25, 1881.

Elder John Wise started for Canada the 15th.—He intends to stay about three months and preach for the people there. His wife is visiting friends in Pa. J. P. Lilligh and Henry Lilligh are the delegates to the District-Meeting from this church. We intend holding a series of meetings this Fall, and hope the Lord will revive his work here.

Matrimonial.

SNYDER—CHILDS.—At the residence of Bro. H. R. Taylor, Sept. 18, 1881, by Bro. S. P. Miller. Bro. J. S. Snyder of Poweshiek Co., Iowa, and sister Jennie Childs, of Wayne Co., Ohio.

JESTINA MILLER.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

GLOTFELTY.—Sept. 19, 1881, Willis Gloftelty, son of Bro. Michael (deceased) and sister Anna Gloftelty.

CYRUS WALLICK.

SHOEMAKER.—On Sept. 14, 1881, in the Smith Fork congregation, Clinton Co., Mo., sister H. Lulu, daughter of Bro. Joseph and sister Margaret Shoemaker, aged 19 years, 6 months and 20 days. Funeral services by Bro. D. B. Gibson, who arrived just top late among his old friends to see sister Lulu alive.

This dear young sister was baptized Aug. 15, 1876 at the age of sixteen; and notwithstanding her surroundings of everything, wealth, luxury and giddy and fashionable society, that naturally leads one from God, her life was such as to show that she never forgot her Master, and that she was not ashamed to be found an humble but earnest worker in his vineyard.

When the news came to my school room that sister Lulu was dead; and when I had announced the sad fact to the pupils with whom she had so long associated, the gloom, the death-like silence, the warm tear, and the heart rending sobs, were but a feeble representation of esteem in which she was held by her associates.

E. A. ORR.

PLANK.—At Pretty Prairie, La Grange Co., Ind., Sept. 8th, 1881, Christian Plank, aged 87 years, and 10 months.

He was the father of 12 children, 39 grandchildren and 117 great grandchildren; whole number, 219.

SHOTTS.—July 6th, 1881, Jesse Shotts, son of Bro. H. and sister Maria Shotts, aged 21 years, 7 months and 20 days.

McKENZIE.—In La Grange Co., Ind., Sept. 8, 1881, Mary Ellen McKenzie, aged 9 years, 6 months and 18 days.

KEEFER.—In La Grange Co., Ind., Sept. 13, 1881, Grace Etta Keefe, aged 16 days.

KEIM.—Sept. 15, 1881, in La Grange Co., Ind., Martha Anna, daughter of Bro. Alexander and sister Eliza Keim, aged 29 years, 9 months and 5 days.

COCHENSPEAKER.—In Branch Co., Mich., Sept. 16, 1881, Henry Cochenspeaker, aged 32 years, 5 months and 21 days.

Disease, enlargement of the spleen. An examination after death showed that the spleen weighed eight pounds.

N. H. SAUTT.

Announcements.

LOVE-FAEST NOTES.

Oct. 8 at 10 A. M., Hudson, Ill.

Oct. 8 at 5 P. M., Portage church, St. Joseph co., Ind.

Oct. 8, at 3 P. M., at Bro. Philip Snavely's, 1 and one half miles east of Dorchester, Saline Co., Neb. Those coming by R. R. should stop off at Dorchester.

Oct. 8 and 9, at Tearcoat, Hampshire Co., W. Va. Oct. 8 and 9 at 10 A. M., Spring Run, Fulton co., Ill., at meeting house, 6 miles east of Prairie City.

Oct. 8 and 9, Dry Creek, Linn co., Iowa.

Oct. 8 and 9, Falls City church, Neb. Oct. 8, at 10 A. M., Okaw church, near La Platte Ill.

Oct. 8 at 2 P. M., Beatrice church, Gage co., Neb., 8 miles south-east of Beatrice.

Oct. 8, at 2 P. M., Wichita church, Sedgewick Co., Kan.

Oct. 8 at 10 o'clock, Somerset district, Wabash Co., Ind.

Oct. 8 and 9, at 11 A. M., Fairview, George's Creek, Fayette co., Pa.

Oct. 8, at 2 P. M., Smith Fork church, Clinton co., Mo.

Oct. 8 and 9, at 11 A. M., three miles east of South England, Kewokuk co., Iowa.

Oct. 8 and 9, at Fall River church, near Fredonia, Wilson co., Kan.

Oct. 8, Poplar Ridge church, Defiance co., O.

Oct. 8, at 10 A. M., Rome church, Wyandot Co., O., 5 1/2 miles north-west of Carey.

Oct. 10, West Otter Spring church, Macoupin co., Ill.

Oct. 11 at 10 A. M. Spring Creek church, Ind.

Oct. 11, at 2 P. M., Antioch, Ind.

Oct. 11, at 1 P. M., Shannon, Ill., to continue next day.

Oct. 11 and 12 at 1 P. M., Lost Creek, Juniata co., Pa.

Oct. 12 at 10 A. M., Four Mile congregation, at White Water meeting-house, three miles north-east of Connersville, Fayette co., Ind.

Oct. 12 and 13, three miles north-east of Grenola, Elk Co., Kan.

Oct. 12 and 13 at 10 A. M., Prairie Creek church, Wells co., Ind.

Oct. 21, Mineral Creek church, Johnson Co., Mo.

Oct. 13, at 2 P. M., Stethal church, Montgomery co., Ind.

Oct. 13 at 10 A. M., Beaverdam, Kosciusko co., Ind.

Oct. 14, Black River church, Van Buren co., Mich.

Oct. 15, at 10 A. M., Green Spring church, at Sugar Grove meeting-house, 1 1/2 miles from Watson station, O.

Oct. 15, Grand River church, Mich.

Oct. 15, Ninesonah church, Nickerson co., Kansas. Preaching at 10, 2 and 4 o'clock.

Oct. 22, at 10 A. M., Eagle Creek church, Hancock co., Ohio.

Oct. 29, at 4 P. M., Swan Creek church, Fulton co., Ohio.

Oct. 29 and 30, Concord church, Adams co., Ill., 6 miles south of Clayton.

Oct. 29 and 30, Osawie church, Jefferson co., Kas.

Oct. 29 and 30, Beaver Run, Mine at co., W. Va. Nov. 5, Millmine church, Platt co., I.

Oct. 29 and 30, at 4 P. M., Salem, Marion co., Ill. Nov. 1 and 2, Mill Creek church, near Liberty, Ill.

Nov. 5, at 2 P. M., at Farragut, Fremont Co., Ia.

Nov. 5 and 6, at 2 P. M., Big Creek congregation, Richland Co., Ill. Conveyance at Parkersburg, by informing J. M. Foreay.

DISTRICT-MEETINGS.

Nov. 4, 5 and 6, in Knob Creek church, Tenn.

Oct. 30, Southern Missouri, in Mineral Creek church, Jackson co., 12 miles south of Wartburg, Mo.

BRETHREN AT WORK.

45 50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt Morris, Ill., Tuesday, Oct. 11, 1881.

No. 39.

Editorial Items.

ARE you God's peacemaker?

Do you love the Brotherhood?

PLEASE do not misrepresent any one.

The church in Lanark is enjoying a pleasant season of peace.

Two baptized and one reclaimed recently in the church at Hopewell, Pa.

There are one hundred students at Ashland College, and prospects for more.

Bro. S. T. Boserman is sick with malarial fever. The Lord help him to health speedily.

Twenty-nine baptized in the Point Creek church, Kansas, during the year, and others to be baptized.

A company of soldiers has been placed at the town of Garfield to prevent the thieves stealing his body.

BROTHER John Nicholson will be at Waterloo, Iowa, during the present month, holding forth the word of life.

Who will prepare doctrinal matter for four and eight page tracts? It should be short and sharp-clear and logical.

CATALOGUE of A. H. Cassel Library now ready. Price 30 cts post-paid. Send to D. L. Miller, Mt. Morris, Ill.

Any one having Book of Minutes of A. M. published by Davy and Quinter and wishing to sell it, will please write to this office.

BROTHER D. M. Miller returned home from Minneapolis the 10th inst. One baptized in Root River church. Love-feast quite interesting. Rains very much interfered with meetings.

BRO. D. B. Stargis is in Alexandria, Mo., preaching the word of life. The old soldier is still full of zeal and love for God's holy ways.

COULD not each of our agents sell two or three copies of Stein and Ray Debate and thus clear the shelves of the first edition? If so, it would be quite a help to Bro. Stein's family in his absence.

THE Love-feast in this (Silver Creek) church will be held the 27th inst., commencing at 10 A. M. We expect to see many of God's children from other churches at the communion table with us.

BRO. Levi Andes and family arrived here the 1st inst. Brother Andes came here last Spring and worked diligently at tailoring. He went East a few weeks ago for his wife and children, and now they are all here.

A TERRIBLE tornado passed over Madison, Neb., Sept. 25th, destroying the town almost entirely. It swept over Southern Minnesota and Northern Wisconsin, causing great damage in places. A passenger train was blown over near Farnestown, Iowa, and several passengers injured. At the same time a storm visited the Ottumwa and Newbo Valleys, Kansas, causing loss of life and destruction of property.

It is perhaps not generally known that Mr. Moody was privately immersed three years ago in Baltimore. His daughter was baptized one year ago by Mr. Pentecost. Why are the newspapers so quiet about this?

In this issue Brother Moore begins his weekly review of the B. at W. Now let us watch our thoughts lest having wrought, our folly may appear. Brother Moore will try to see us all as we show ourselves from week to week.

The Brethren at Woodstock Wis., have purchased the Disciple meeting-house, where D. M. Miller preached two years ago, and persuaded almost all the members of the Disciple Society to turn from that way to serve Christ.

MINUTES of Annual Meeting for the years 1877 to 1881 inclusive for 35 cts. These Minutes are not in the Book of Minutes; but they are put up the same size pages as the book, hence can be laid in at the back part. Send orders to BRETHREN AT WORK.

As we went to Lanark to attend the Love-feast, we stopped in Leaf River, and there met our old friend "Jake" Kaufman, who is engaged in the clothing business. "Jake" calls himself "Cheap Jake," because he sells goods at the very lowest living prices.

THANKS to C. L. Jones of Amherst Co., Va., for sending us fourteen new subscribers at \$1.50 each. Friend Jones is an robust adherent of the Word. He was among people who are not members of our fraternity and secured their names. He promises another list by Christmas.

BRO. A. W. Flowers will lecture on health in the Centre church, Marshall county, Ind., commencing Tuesday evening, 18th inst., and continue two weeks. Go and hear brother Flowers and profit by what he tells. You not one of us has yet learned too well how to take care of our bodies.

BRETHREN J. T. Meyers and William Hertzler go to Eastern Maryland about the 10th to preach the Gospel. The District Meeting of Eastern Pa. sends these brethren and ordered them to purchase a lot of tracts to distribute free. We have sent them several hundred. The Lord bless them in their labor of love.

We shall publish the names of all who send in subscriptions, and the number sent by each, so that every one may know whether we have received the right number. Only the name of the sender and number sent will be given, and not the address. Send in your new names for the remainder of the year at 25 cts. each.

THE churches throughout Northern Illinois are enjoying peace generally. The ministers, of whom there are upwards of fifty, are united about as well as that many can be; hence there are no factions in the District. The missionary spirit enkindled a few years ago is still alive, and with a desire to be a blessing among the people the good work is being continued in Central Illinois and Wisconsin.

In each subscriber should within the next two weeks send in one new subscriber for one year, they would see some desirable improvements on the paper by another month. We have in mind some very desirable improvements,--such as new type and headings--all of which can be realized if each reader will get one new subscriber. We are not begging. We shall give value received, which is a legitimate business. What say the friends of the Work?

THE Wisconsin Methodist conference has requested the bishop not to give charges to clergymen who use tobacco.

THE Love-feast at Lanark Sept. 30th was quite enjoyable. Brethren Enoch Eby, D. E. Price, J. J. Emmert, B. F. McCune, and D. Rowland were the ministers present to help in the labors.

An active brother in the ministry in sending an article for the B. at W. says: "If not thought worthy and profitable to publish, O please do not do so, for every word that goes into the paper should be for the welfare and prosperity of our holy Zion." This is the spirit of the Master, and we pray God we may all imitate it freely.

BRO. Kinsley lays bare the truth concerning Drennon. We have also a letter from the outsider who reported his debate in B. at W. and a number of other letters, all showing that the man needs repentance and a new heart. We think enough has now been published, and suggest that the Advertiser be left in undisturbed possession of their "great gain."

LESS than two months ago we published 2000 tracts on Non-essentialism and Baptism, and they are already out of stock. We have a few hundred on "Washing the Saints' Feet," which will send at the following rates: 10 for 20 cts., 25 for 40 cts., 100 for \$1.00. We shall get out new tracts soon. We are now at work on one written by brother Daniel Bright.

To Our Agents.

PLEASE say to all new subscribers for 1882 that the BRETHREN AT WORK will be sent to them free during December. Send names of new subscribers by November 20th so that we may know how many extra papers to print during December. By making a little effort you may be able to greatly increase the list, and thus increase the usefulness of your paper. The money can be sent with your regular lists.

Special Conference.

ABOUT eighteen years after Christ went to his Father, some ministers from Judea went to Antioch and taught that the Brethren must be circumcised after the manner of Moses. They made this old rule a matter of salvation. Paul and Barnabas tried to persuade them out of this question; but they clung to it with the greatest tenacity. Paul, they say, with certain others, went up to Jerusalem to see the elders and apostles about the question. The apostles, elders, and brethren came together to consider the matter. This was a special meeting for the adjustment of a grave difficulty which had been thrust upon the church by those who claimed to be men after the old way. Is not this clear? It is not also manifest that the church now needs a special conference. If it ever needed counsel and deliberation it does now. Men have lost their love for the Brotherhood and are going to and fro stirring up strife and leaving away innocent members, and certainly the church should meet and lay bare the whole matter so that none may be deceived. Cannot the Standing Committee's appointment time and place of meeting? Let it be held about Christmas or earlier, if practicable, at some place where there are many members and where there is a large house. We do not believe there will be a large crowd; especially when it is known that many cannot be entertained. Think of this, brethren, and let the Standing Committee consider the matter. From our standpoint we see the necessity of a meeting.

Religious Essays.

WORK AND PRAY.

Brethren, we are called to labor,

In our blessed Master's name—
Called the precious seed to scatter,
Fearless of reproach or shame.

See, the fields are white to harvest,
Still the laborers are few;
Jesus calls on you, my brethren,
Something in his fame to do.

Look around you—souls are living
Heedless of the coming day,
When the things of time shall vanish,
And forever pass away.

Vain not warn them of the future—
Of the place where lost ones dwell—
Of the dreadful night of darkness,
Christless souls shall spend in hell?

Why not tell them of the Savior,
Who was nailed upon the tree,
That, by tasting death for sinners,
They might be from death set free?

Tell the worldling and the careless
Of your Savior's boundless love;
Tell the outcast and the wanderer
Of a home with Christ above.

Let the love of Christ constrain you
To proclaim the joyful sound
Of salvation for the guilty,
And a ransom for the bound.

Ask your Lord for grace to labor;
He will give you all you need;
Seek the Spirit's help and guidance,
Earnestly with souls to plead.

Let your seed by prayer be watered,
Ere you tread it o'er the ground;
With your Father's blessing on it,
It shall yet with fruit abound.

While the Lord delays his coming,
Do not idle time away;
On, my brethren, be not weary;
Now's the time to work and pray.

—Selected.

For the Brethren at Work:

FUNDAMENTAL.

BY C. H. BAISBAUGH.

To a Progressive:—

SO you call yourself. Self-appropriated terms are easy no matter how ill they fit. I too am a Progressive, although not forward to adopt the title. What we call progression may be, and often has been, retrogression. It is next thing to a scandal to flaunt as progress what owes its existence to the flesh, and altogether a scandal to engage in hot controversy over it and claim to be "contending for the faith which was once delivered unto the saints."

Honest differences of opinion have

always been among Christians. But honesty is no criterion of truth. I have just received a letter from a theological student at Gettysburg, in which is as strong and pathetic a plea for Lutheranism and personal holiness on the ground of sincerity as was ever put on paper. Is it *therefore* true? Is any opinion or creed true *because* it is held religiously and in all sincerity? Your letter is an honor to your heart, although as wide of the truth as Tyndalism from Paulism. Are we going to fall out because we disagree? That would be childish, and worse.

There are some things we believe, not because we are so taught, but simply because the opposite is unthinkable. Such is the distinction between common or flesh-generated humanity and humanity begotten and indwelt by God. None but an idiot can fail to see this cardinal truth. Does this distinction stop with Christ? Is he severed from those whom he begets in that which differed *Him* from the world, or do all the elect maintain common life and common cause with him? If the former, what constitutes Christianity? The settlement of this question embraces all differences in Christendom, and between the church and the world. It is this single radical truth that underlies all real progress and conservatism. Many so called Progressives are no more than vandals and many self styled conservatives, no more than lifeless, shriveled mummies. A true progressive is equally conservative, and *vice versa*. The progress of God incarnate never forgets the fundamental standard, "thy will be done on earth as it is done in Heaven." Nor does the conservatism of inflexible Deity forget that the Fact itself *necessitates* "increase in wisdom and stature." The humanity of Christ will remain humanity forever, and will develop as long as Deity and humanity are two. Either stagnation must become the law of the redeemed in the upper world, or the *Man* Christ Jesus must keep in advance of the elect, or the distinction between Deity and humanity in Him is obliterated.

The gulf between Christ and the world is ineradicable. It necessitates no rigid, unchangeable exterior, and yet moulds the entire life away from native inclinations and the universal world-life. "I am not of the world" is the standing testimony of all Chris-

tians. There is a permanent element in all life that preserves its type, and yet allows multifarious variations within its essential characteristics. I am far from endorsing a rigidity which has lost the flexibility of life, and rests wholly on tradition and official authority. And yet both these elements necessarily enter into all forms whose only moulding power is the silent Divine Omnipresence. God cuts nothing off from the past, nor allows a seed to germinate, or a leaf to color, or bud to open, or fruit to ripen, or insect to flutter or breathe, independent of his Omnipotence. This is the type of all life. The church is no exception. Our low ideas of God and the incarnation result in low life and carnal deportment. We are individuals, and as such must live and give account. But our aggregation in church relations puts us on the plane and responsibility of a higher, wider life, where the apparent limitations of the individual are only his elevation and expansion. Therefore no one is fit for membership who has not learned of Christ to die, and by death to live a larger life. He that knows not to live in and for the many, is no Christian.

There is no possibility of excluding dress from the general formative principle of the indwelling Christ. Just as sincerity is no certainty of truth, so simplicity is not necessarily devotion to the cross. The non-recognition of this fact is the fallacy of "Seven Thunders." To contend that dress has *nothing* to do with our distinction as Christians, is glaringly unphilosophical, and inconsistent with the absolute nature of all life. The exterior of everything that exists of which we have any knowledge, has a vital connection with its life, and derives from it its external characteristics. Christianity is in this order. It is the eternal law of God's own being, not only of his Universe. I am quite willing to have this central truth subjected to the severest ordeal. And just as ready to rule a *plain* hat for sisters, in the present state of society, out of the category that begins and ends in the Cross. There is no danger that any sane person will attempt to refute the former, or, admitting the first, attempt the defence of the latter. Or, in other words, no sensible, honest person who apprehends the Divine order of life in Christ, will plead for what stands in essential antagonism to it, no matter

how simple. It requires but little brain or conscience to determine the ground of choice in relation to those things that cause so much commotion in the Brotherhood. No person can care less for a rigidity that must be maintained at the point of the bayonet, than I. And yet the official of God "bears not the sword in vain." "The law is not for righteous men," "but for the lawless and disobedient." He in whom is the law of "the spirit of life in Christ Jesus" can be safely left to the working and moulding of that law. The Cross is his life, and the law of the cross his liberty. "But they are not all Israel who are of Israel." Those who have no inner law supplied by the Divine inbeing, must have restrictions from without. It makes a very dry, unsavory, restive religious experience, but it is the best such souls are capable of. There are hundreds in the church whose ideal of dress has absolutely nothing to do with the cross. Their first and last inquiry is about the world and their relation to it. In a few instances simplicity is allowed as the varnish of pride, and the shield of a carnal motive. I do not undertake to say that such persons are always conscious of the deepest element in their promptings. Their feeble apprehension, or total non apprehension, of Christ, renders them incapable of discerning both the Lord's spirit and the Lord's body. Had sisters no male instigators, they would not occasion much trouble. In every instance that has come under my personal observation, the principal support on which the fair insurgents rested was found on the opposite side of the house. An unreserved commitment to the Holy Spirit will cure all this blindness and observation in relation to the real meaning of the cross, and the real nature and outcome of the Christian life. Religion is not talk, or conference, or dress, or ordinance, or fixed convention all-in, but *life*, even the *VERY LIFE OF GOD*. This will shape all else, so that Christ will be our tailor and milliner, our cook and baker, our flesh crucifying bed-superintending chamberlain, our baptism and eucharist, "our *life*," and *ALL THAT COMES OF LIFE*. This idea is worthy of God, and nothing lower should we suffer to charm or dominate us. "*Christ liveth in me*." Have we ever really considered what this means? Is it a reality with us, or a self cheating hypothesis? A living fact, or an empty,

delusive dream? Can we in very deed say, and do we in sober truth demonstrate, *to me to LIVE IS CHRIST!*" If we all "walk according to this rule," our Annual Meetings need convene only septennially, or at longer intervals, to adjust perplexing differences. Our convocations, whether for general or special occasions, will be glorious Pentecosts. What we want is *life*, *LIFE, LIFE*—the life of "God manifest—mark, MANIFEST—in the flesh," our flesh. Then are we children of God, heirs and joint-heirs with Christ. All else is pretence no matter how adroitly whitewashed, all else is bastardy no matter how the Christian lineaments are simulated. Born of God; "walking as He walked," living in the flesh the life" He lived. This is Christianity, this is salvation, this fulfills Rev. 21: 2, 3, and John 14: 3. It is the wedlock of Deity and Humanity.

For the Brethren at Work.

HEARING GOD.

BY M. MYERS.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12.

THIS is the language of Jesus the Son of God, in reference to his second advent into the world, signified by his angel unto his servant John while in banishment on the Isle of Patmos for the word of God and the testimony of Jesus Christ. He testified of things which must shortly come to pass. Moreover there is a blessing promised unto those that hear the words of the prophecy of this Book and keep the things written therein; for the time is at hand.

"Behold, I come quickly." Note of attention and exhortation to a provident care; watchfulness on the part of all beholders, for he shall suddenly and unexpectedly come to gather his elect from the four winds. He also forewarns us that he shall come quickly. The time is very short; the Son of Man will soon make his appearance in the clouds of heaven with power and great glory. So near is it, my brethren, that it is not a time to say "My Lord delayeth his coming," and begin to smite the fellow-servants and maidens, and to eat and drink, and to be drunken. "The Lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of and shall cut

him asunder and appoint him his portion with the hypocrites and unbelievers." Luke 12: 45, Matt. 24: 50.

Others may say, "Where is the promise of his coming?" See what the prophets who have spoken in the name of the Lord said upon the subject; also Jesus and the apostles, and find he saith, "Surely I come quickly." Learn also that one day is as a thousand years and a thousand years as one day. 2 Pet. 2: 8. Not yet two days with the Lord (of a thousand years each) since Jesus expiated on the cross for fallen man. When thus considered in the light of the Gospel, how short the time when it is past. Even as a watch in the night. Ps. 90: 4. "And my reward is with me." The reward and retribution of every one shall be with him, to give every man according to the deeds done in the body. He shall judge with righteous judgment, "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life," (Rom. 2: 6, 7) which the Savior shall give unto his followers. And they shall never perish, neither shall any man pluck them out of his hand. St. John 10: 28. The gift of eternal life they receive through implicit faith and confidence in the promises of God through the Savior, entering by the strait gate, following in the narrow way of righteousness, the highway of holiness, continuing therein unto the end or until in death they obtain a crown of life. Rev. 2: 10. "But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath." Rom. 2: 8. (See also 2 Thess. 1: 7, 8.) And it may plainly appear that the great sin of the world is disobedience to God. It was by Adam's disobedience that we fell.

Again, by obedience to the Gospel of His Son, the Word of God, we can be re-instated into communion and fellowship with God the Father and his Son Jesus Christ. In conclusion, let us inquire among ourselves, (every man for himself) Am I engaged in the work of the Lord? If not, it is high time to wake out of sleep. For he cometh to judge the earth; according to every man's work shall the judgment be rendered, and the reward given. Obey God in faith, love, and meekness, and all shall be well.

Michigan, U. S.

From the St. Louis Globe, 19th Sept. 1861.

A NEW SECT.

The Dunkers Establish Themselves in St. Louis—Some of the Peculiarities of the Brethren.

A NEW sect—new to St. Louis—has lately been established in the city, that of the church of the Brethren, or German Baptists, commonly known as Dunkers. Last night they held a meeting at Sturgeon Market Hall, and had prayer and sacred song. The larger portion of the congregation was composed of women, who all wore white lace caps and plain gowns or dresses of dark stuff.

Daniel Vaniman, of Virden, Illinois, presided. He is a tall, well-built, plain spoken man, with heavy black beard—most of the brethren grow beards—full face and well developed forehead. He was assisted by John Metzger, of Cerro Gordo, Illinois, a very old gentleman, on whom infirmity had laid its heavy hand.

Brother Vaniman briefly explained to a *Globe Democrat* reporter the peculiarities of the church. They baptize only those who have come to the use of reason and are capable of sin. Both the administrator and recipient of the rite go down into the water, and the candidate, while kneeling, is immersed three several times, as "Of the Father, of the Son, and of the Holy Ghost" is said. The Brethren also lay hands on those they baptize.

They never go to war, nor to law with one another. Disputes are settled in the church. If a member will not pay his just debts, when able, he is expelled by a majority vote.

They do not join secret, oath-bound societies, and will not lift the hand and swear in court, simply affirming.

"The brethren and sisters adorn themselves in plain and modest apparel, and utterly repudiate the vain and ever-changing fashions of the world, comprehending 'the plaiting of the hair, the wearing of gold and of pearls, and of costly array.'"

In connection with the Lord's Supper and Communion—which is a literal supper, including soup—they wash one another's feet. One brother rises, girds himself with a towel, washes and wipes the feet of another, and this latter one does the same by the next, and so on. The sisters perform the same ceremony on the other side of the house.

They practice the salutation of the holy kiss, and the elders anoint the sick members with oil.

Each church is under the supervision of an overseer or bishop. Ministers of the first and second order are elected by the church, each member, even the children, having a vote. Last night there were instances of this. Brother Vaniman asked: "Does this suit you, brother Charles? And you, sister Saxy? And you? And you?"

Besides, there are deacons, or overseers of the poor.

The church in St. Louis comprises fourteen members, many of them late soldiers in the Salvation Army. To day, at 2 P. M., Charles Funk is to be baptized, and, as he is sick, will be carried in a wagon to the water. At 7 P. M., at the hall, the Lord's Supper, Communion, and Feet-washing will take place. The Brethren are eager that every one should come and witness these proceedings.

Sept. 19, '81.

For the Brethren at Work.

DEAR BRETHREN AT WORK.

BY THURSTON MILLER.

I MEAN by this, all who are laboring for the advancement of Christ's kingdom on earth, and the perpetuation of all his ordained institutions in their primitive beauty and simplicity; and not merely the paper bearing that name. To you I address myself upon a subject that has been for some time agitated in the form of a question of right or wrong.

Inasmuch as the Communion season is upon us, and many Feasts are being held all over the land, I thought it might be good to call attention and awaken thought. 1st. Upon the growing propensity among us to discuss at length and with an exhaustive argument, during the time of our Love-feasts, the reasons and authority for engaging in these exercises as we do. And not unfrequently in a boasting and defiant manner challenge the opposition to arise and gainsay our arguments, or to produce Gospel authority to controvert and overthrow our position. Suppose our challenge were accepted on the spot, what would be our condition? A ludicrous predicament to say the least of it, for in complying, the opposition would be pronounced out of order, when in fact they had but accepted an

invitation, giving in the strongest of terms; imagine, where we would stand. I have always thought that these seasons were intended for the special benefit of the members of Christ's body, and I feel sure that a boisterous display of even Bible authority and defiant appeals make but few converts to our holy religion. Had we not better then confine our remarks, at such times, to the edifying, instructing and strengthening of the faith of the members, for whom these things were ordained by Christ the Lord, leaving the discussion of those disputed points for times and places where both parties may have equal opportunities and privileges?

I, for one, am willing to begin a reformation and cease this one-sided debating.

And secondly, a desire in some places (I know not how extensive this is) to avoid or cut off the privilege of speaking upon the subject of the sufferings and death of our Savior almost entirely. Twice I have been present where it was forbidden, beyond a very few words, by way of introducing the salutation; and once when it was publicly said that "as this (the sufferings and death of the Savior) was a subject about which there was no disagreement, we should use the time we had in discussing disputed points. How inconsistent this looked to me! For it had been announced in the opening services that we had met to celebrate the sufferings and death of our Lord and Savior; yet we must not talk about it to each other. We had met to partake of the emblems of his broken body and spilled blood, yet we were not to tell the story of cruel mockings, of thorns, of spikes and spear, of groans, of agonies, of despair, and then of death. The Lord Jesus said that we should do these things in remembrance of Him; but now we are admonished that memory is not to be revived, nor the heart deeply impressed by strong and pathetic reference to the awful ordeals through which he passed in order to secure our eternal redemption. But here upon an occasion of the solemn meeting on earth, and amidst the sacred assembly of the saints of God, where every eye should be moistened, every bosom convulsed with emotion, and every heart bleeding at the recollection of circumstances that make necessary these solemn assemblies, an elder

coolly advised his co-laborers not to consume time in talking about these things that nobody disputes, but says, "you may review all sects, creeds, and denominations, that disagree with us about Feet-washing, Lord's Supper, Holy Kiss, etc., when they may not answer back again."

Now brethren, when we come to look at it in the light as here represented, does it not look, at least a little unfair? To me it does; and although I have many times, to some degree, indulged in this kind of warfare, yet never without a smitten conscience. And, after much and prayerful thought upon the subject, my opinion is that many times and in many places the thing is overdone, and very much to our hurt.

This is written with a view to caution us against what might become a serious hindrance to a rapid spiritual growth, and not to find fault or invite unprofitable controversy; but to call out our higher thoughts and finer sensibilities upon a solemn subject, and not to restrict us in any right or privilege. Don't understand me that I am opposed to speaking upon the different ordinances; but that it would be with a view to instruct, edify and build up the members of Christ's body, and then "not leave the other undone."

I submit the question, and hope that if I am wrong, some dear brother or sister will be as free to correct me by showing wherein the wrong lies as I have been in presenting these thoughts.

Watson Centre, Ind.

For the Brethren at Work.

PERSEVERANCE.

BY I. P. KELSO.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 1: 20, 21.

THAT the Christian life is a continued forward work, we have no doubt. We are either advancing or retrograding.

Simply to unite with a certain religious sect, and then consider ourselves saved without further effort, is an erroneous idea.

There is an arduous work before us; for the crown is not to be obtained at the beginning or middle, but at the end.

In verse 29 we are commanded to *build and to pray*: build on what? On

the most holy faith; build ourselves up on the sacred promises and consoling truths of God's word.

The Scriptures always bring forcibly to our minds the good and pure things of life; and cause us to detest and deplore evil and wrong-doing.

Keep yourselves in the love of the Lord. Important thought! How are we to continue therein? Here is the Scriptural answer direct. If ye keep my commandments, ye *shall* abide in my love.

Looking forward unto eternal life. Let us press toward the mark for the prize of the high calling of God in Christ Jesus, ever looking forward unto the author and finisher of our faith.

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever.

Waterloo, Iowa.

For the Brethren at Work.

LEAVING HOME.

BY LIZZIE H. DELP.

WHEN we leave home and go forth into the wide world, do we realize what it is? I fear we have but a faint conception of the importance of the step we are taking.

The parting hour is sacred, for human lips cannot express all that is passing through the hearts of those who are bound together by the strongest cords of love, and who are about to be separated. It may be the brother is about to leave the parental home. As he presses the last kiss upon the lips of a sister and brothers, he receives in return a silent caress; he grasps the hand of his father, who utters a solemn "God bless you, my son," and he approaches mother. Ah! who can tell the varied emotions, who can fathom the thoughts that are passing through her mind at this moment, when she beholds him leaving home, going away from her watchful love and care, where she can no longer shield him from temptation; she trembles for his future, and with an earnest prayer to God to bless and protect him she gives him farewell.

With all this deeply graven upon the scroll of his memory, can he stray from the right path? He meets with many temptations, but memory is ever bringing to view the picture of the happy ones at home; can he do anything that would bring to their cheek the blush of

shame? Ah no! thank God for these memories of a happy home; they are a shield against crime; many a youth who is an honored member of society would have been ruined but for Home influences.

Mainland, Pa.

For the Brethren at Work.

DRENNEN AGAIN.

BY JOHN KNISLEY.

AS for the Drennen and Fennimore debate I do think the less we say about it the better off we are, as both men were rough, and Drennen the worst of the two. I was Drennen's moderator; it was as much as I could to keep him in order. I do not like to expose any one and have said nothing yet, but it must be stopped or I will give a full account of Drennen—how he did in our church and how he did at Argos. If Drennen is one of our smartest brethren, I pity the ignorant. He chewed and smoked tobacco and drank enough whiskey during the debate to cause his mind to be confused. I know whereof I affirm. I told him on the first day that he would have to do better or I would go home. I persuaded him, or the parties, not to debate the kingdom question, for I was tired of their slangs.

Now let this suffice for the present; but if I should hear any more from T. W. Drennen then I will give you a full history of him. And as to Fennimore, if he boasts any more we will get some of our ignorant brethren at him, if he has converted our smartest.

MANY an unwise parent labors hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in this world, as it is called. Setting a young man afloat with money left by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him how to swim, and he will never need bladders. Give your child a sound education, and an honorable trade, or profession, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given him what will be of more value than the wealth of the Indies.

For the Brethren at Work.

NON-CONFORMITY AND UNIFORMITY.

BY J. S. FLORY.

THE idea or doctrine of non-conformity to the world apart from uniformity to any established peculiarity of the church is the latest inconsistency advanced in the direction of religious innovation. A more cunning plan to overthrow the self-denying principles of the Gospel, would be hard for Satan to devise. An strange to say there are those, who, Eve-like, are ready to listen to and accept the wily arguments of the great deceiver of mankind.

To the question, why a person accepting the non conformity principles of the Gospel should object to a reasonable, modest, and comfortable uniformity in mode of apparel and general appearance, there can be but one true answer and that is a dislike to be odd or different from the world, and the very fact of this dislike existing in the mind is an evidence that the person has not been converted to the real true principle of non-conformity to the world. What! believe in the principle of non-conformity and not practice it? We have already too much of this inoperative faith in the religious world. But, says one, we may be conformed to the world to a certain degree, just so we do not run into the excesses of fashion and folly like the world and in this way we can carry out the principles of non-conformity. Indeed! well let us see how that will work. You can, according to your logic, go to a horse-race and act prudently (?) in only betting a few dollars and not run into excess in betting hundreds like the world does! Or you can go into a saloon and play cards for a glass of lemonade, and by not going into the excess of gambling for rum or money as the world does, you thus show your principles of non-conformity! Then you can go into the ball room and just take a few whiffs for exercise, and by not dancing to excess you show up the principles of non-conformity in a most affecting manner! You say there is no harm in doing as the world does only so you don't run to excess, or conform to the world in what you (in your way of thinking) judge to be sinful. Yes we see how your idea of non-conformity without uniformity! That is, you feel to adopt the cut and style of the world in dress, trim and color your mountaineers as the world does, just so it is modest (?) and so long as you don't go into the excesses of fashion you are a non-conformist. Yes we see! but things in that direction look rather odd.

Once a man said, "I don't believe in teetotalism, I am temperate in all things; 'tis true, I sometimes get drunk, but then I go to bed and sleep it off, I don't make a beast of myself or disturb any one." That was his idea of temperance—a little like non-conformity without uniformity.

A person may be a non-conformist in the extreme of acting silly and dressing in an absurd distasteful manner; and this doctrine of non-conformity without uniformity leaves every one to act as their most absolute folly may dictate; whilst the principle of uniformity

brings all to see the beauty and consistency of modest apparel, such as is in harmony with comeliness, neatness and common sense.

Says one, I have no objection to making non-conformity a test of church fellowship, but I am not willing to make uniformity a test. The evidences of non-conformity are diminished, where there is no disposition to uniformity in any thing other than to be as near like the world as one dare be. When a professed non conformant stands up so stiff against uniformity as to lean strongly toward the world one may know that the principles of uniformity are in the last throes of strangulation.

It is a fact that when the principles contained in the Scriptural injunctions, "Be not conformed to the world," "Be separate," "love not the world," "The lust of the eye and the pride of life are not of the Father," are applied to the Christian character, it will bring one and all to the same thing, which is uniformity, and nothing else.

Some have taken exceptions to uniformity because now and then a man or woman was found who were strict advocates of the doctrine and yet themselves devoid of piety. Is hypocrisy any less sinful in a member who is conforming to the world than one who conforms to the church rules? Or should we condemn anything because of the abuse of it? Certainly not.

This antagonistic opposition to uniformity savors of the same spirit that has made such sad havoc with the simplicity of Gospel truths in the lives of professed Christians,—to cause the simple ordinance of God to be trampled upon and the religious world to arise above the self-denying principles of the meek and lowly Savior. Once let the church say, we do not recognize uniformity as one of our peculiarities, then farewell to non-conformity as an expressive feature in our fraternity. United they stand, divided both fall! Can there be any other reason why objections should be brought against uniformity, only that the worldly-minded might have liberty, and converts the more readily be obtained? Yes! converts to what? To a religion that has no cross, no self-denying principles—a religion that separates not from the world. From such a religion may the Lord ever keep us as a people.

There are now, as in apostolic times, preachers who would compass the whole world to make converts, and when made, make them two-fold more the children of darkness than themselves, and those who would make merchandise of the Gospel and expect to enhance their financial prospects in proportion to the number of converts they get.

I by no means wish to detract the mind of the reader from the fact that non-conformity and uniformity of themselves are as tinkling cymbals or sounding brass—they can make no man or woman a Christian, nothing saving in them, apart from the indwelling of Christ, back of any tangible, visible manifestation of his life. It is the true faith of the Gospel and Christ within the soul that results in the external fruits of non-conformity. No faith is saving only that which brings us humbly to the cross of Christ, destroys self and every vestige of love for the world. One must become dead to the world and then the world will be dead

to us. How say then to become, not only a non-conformist, but uniformist.

A soldier is no less a soldier because of his uniform, yet he is what he is, and all men know it.

Christ within, is the Christian's hope of glory; but Christ without, in the fashioning of our lives as seen of all men, is the light by which the world may see what the true principles of the cross are.

If we would have the world converted, we must be true ourselves—true to every expression of the principles of the Gospel. Christ crucified must enswathe itself through every fiber of our being, the cross! the cross! the agonizing cry there; but in heaven the exultant cry will be, the crown! the crown!

For the Brethren at Work.

FOUND IN AFRICA.

BY D. E. BRUBAKER.

A WAY up three hundred miles, or more, North of Cape Colony, in the wiles of Africa, the missionary Livingston found a poor ignorant tribe of heathen that seemed to be absolutely wanting in the remotest approaches to anything like faith in prayer.

Livingstone says of them: "It was almost impossible for these poor creatures to restrain their amusements when I would kneel down to pray. They saw no God; and the idea of talking to an unseen being was ridiculous to them."

Thus it is found that in Africa among the heathen, heathen, is found an exact parallel for our English enlightened heathen in this country.

If, in the presence of some of our skeptics, the servant of God would feel it his duty to kneel down and pray, it would be almost impossible for them to restrain their amusement. They see no God, and the idea of talking to an unseen being is ridiculous to them. Really, at first thought one is hardly prepared to believe that there exists such a union of sentiment between the heathen infidel and his brethren in this country; but in the judgment the balance of favor will be in behalf of the African. See Matt. 10: 15.

An amusing application of the wonders of the telephone as an assistant detective of crime comes to us from Julian. Several horses were recently stolen in that neighborhood, and suspicion fell upon a certain Indian as the thief. Some one having introduced a telephone upon the premises was being exhibited, when it occurred to the owner of the stolen horses to get the Indian to come in and near the "Great Spirit" talk. The Indian took one of the cups and was thrilled with astonishment at being apparently so near the Great Keeper of the hunting grounds. After some little time spent in conversation the Indian was solemnly commanded by the "Great Spirit" to "give up the stolen horses!" dropping the cup as if he had been shot, he confessed to having stolen the horses and tremblingly promised if his life was spared, he would restore the "caballos" at once, and he did so.—*San Diego Union*.

The memory of the just is blessed.

Home and Family.

MARY C NORMAN, LE SUEUR, MINN., - EDITRESS

NON-CONFORMITY TO THE WORLD.

And he not conformed to the world. Rom. 12:2.

THE above text is an excellent rule for the Christian's conduct which he may apply when tempted to follow the course of this world. It is easy to know what the world loves, and pursues; and it is easy to remember that the Christian must take a different course. There is not one of the commands of God more uniformly broken by the Christian world than this. It is agreed upon by all to be a doctrinal truth, yet in its very face, professed followers of Christ deny it in practice. There are, comparatively, few of whom we can speak with certainty and say, these are followers of the Lord Jesus Christ. And when we express ourselves thus, many get deeply offended and consider us uncharitable judges; because we doubt the reality of their Christian profession. It should be remembered that it is written, "by their fruits ye shall know them." Matt. 7:16 There is a real and essential distinction between the world and the church; which is made abundantly plain from the Scriptures of Divine Truth.

Jesus hath said of his disciples, "they are not of this world, even as I am not of this world." John 17:16.

Again, we learn from 1 John 5:19, "And we know that they are of God, and the whole world lieth in wickedness." Hence a distinction prevails throughout the entire Bible. Everywhere God's people are represented as differing from the world. Believers are called children of God; others, the children of the devil and the children of wrath; the one are friends, the other enemies; one far from God, the other brought nigh to God.

Was not the death of Christ designed to deliver his people from this present evil world, to save them from the evil that is in the world, to make a separation, and to purify unto himself a peculiar people, zealous of good works? Most surely this was the design. The Gospel of Christ calls believers to be separate, and it is also the instrument of effecting a separation. "Come out from among them, and be ye a separate people, saith the Lord." 2 Cor. 6:17.

It is therefore necessary that a proper distance be kept from idolaters and unbelievers, and nothing but the Gospel of Christ will cause division or disunion with the world; thereby the truthful believer is crucified to the world, and the world unto him; thus faith, which is the bond of union with Christ, keeps us in the straight and narrow path which leads to immortal glory. Hence, the marks of distinction are visible.

We would not have you understand that we mean believers should wholly avoid intercourse with the people of the world. Nay, then we must needs go out of the world (1 Cor. 5:10); but we would have you understand according to the Gospel, that Christians are not

to countenance the sinful fashions and immoral habits which are practiced by the people of the world. Religion does not require a morose and sullen, or uncivil behavior to the people of the world, neither does it require an entire exclusion from the affairs of this life; but it requires a wise, holy, prudent conduct among men, and thereby condemn the world, as to what is evil in it, and recommend the Gospel, they (believers) profess, to the notice and approbation of others; and thus preserve them from utter corruption.

The god of this world is very cunning and crafty. He has many worshippers who bow down in reverence to his commands. He is a triune god; consisting of the lust of the flesh, the lust of the eye, and the pride of life. His works are manifest, as adultery, fornication, uncleanness, lasciviousness, wrath, strife, sedition, envyings, murders, revelings, and such like (Gal. 5:19-21). Hence the marks of distinction are visible.

We lose confidence in those who profess to follow Christ, when at the same time they are conformed to all the ungodly fashions and customs of this world; for we learn from the Scriptures of Divine Truth, that all ungodliness and worldly lusts, must be denied if we would be true followers of the Lord Jesus Christ.

We would just remark that if the apostle Paul were here among us, it would puzzle him to distinguish the Christian from the world. If they have been made new creatures in Christ, we would like to know, what was their appearance when old? M. C. N.

HOW YOU TAKE THEM.

WHAT people call "worries," are very common. Often they come from mere trifles, but they are not the less "worries" for that. Little things sometimes vex and trouble us more than great things.

"I am so worried with the children," says one who is the mother of a large family; "I cannot get a quiet moment."

"Something happened to worry me this morning, and I have felt upset all day," says another.

"One thing or another is always coming to worry me," complains a third, taking a more general view, and setting himself down as more tried with worries than other people.

But, after all, worries depend very much on how you take them. What puts one person out for a whole day will hardly disturb another for a moment; and a lot in life that seems to be full of trouble and vexation, is found by another peaceful and happy.

"Ah! I know that very well," cries Mrs. Sharp: "but I can't take things so quietly. There is Mrs. Meek, now, next door; how what may, nothing ever seems to put her out; but I am not one of that sort."

Well, Mrs. Sharp, is not that just what I said? Worries depend very much on the way we take them. You agree with me, you see Mrs. Meek takes them one way, and you take them another. And you grant they do not trouble her so much as they do you. Is not her way the best?

"Yes, but I can't take things as she does. I'm not one of those quiet folks; and when worries come I must be worried."

Stop! not so fast. I am not so sure there is any *must* about it. Do you strive against being worried? When things turn out amiss, or the children are troublesome, or any one says something that vexes you, do you try not to be vexed, or worried, or put out? For that is what Mrs. Meek does.

Again, do you *watch* against worries? You know they are likely to come; do you prepare your mind for them, that you may meet them aright, and get the better of them? I am much mistaken if your neighbor Meek does not do this too.

Once more, do you *pray*? I know your neighbor does that.

Depend upon it, Mrs. Sharp, it is chiefly trying, and watching, and praying, that makes your neighbor so much less worried by things than you are. Perhaps she may be of a quieter disposition by nature; but she never would have been able to meet the troubles of life as she does without God's help, and that she gets by prayer. She strives, she watches, she prays, and God helps her. That is Mrs. Meek's way. Yet she is only a poor woman like you. And what she does you can do. (N.)

A QUESTION NOT SETTLED YET.

THE question of the antiquity of man is raised for the hundredth time by some discoveries lately reported in different parts of our country. The city of St. Louis is having a new sewer made through solid limestone rock twelve feet below the level; and therein, or still lower, it is said, has been found a new bone, or bones, which "scientists" will make haste to pick. Near the substratum of the rock the workmen came upon two human feet, firmly planted in the rock. The calf of the leg can be traced, but the other foot possesses only a part of the ankle. They occupy natural positions, as if the individual that owned them had been standing erect in the mud that hardened into limestone. No traces of the body are visible. Persons who have seen the fossils do not doubt that they are intimately related to some departed human being. Hardly more creditable or less incredible is the statement that workmen boring a well near Athens, Ga., have found a perfect iron wedge such as rail-splitters use in the middle of a solid blue granite rock, forty-six feet below ground. The wedge, according to the Georgia paper which relates the discovery, was in perfect state of preservation. —Sel.

I BELIEVE that virtue shows quite as well in rags and patches as she does in purple and fine linen. I believe that she and every beautiful object in external nature, claims some sympathy in the breast of the poorest man who breaks his scanty loaf of daily bread.

HE who hat an enemy, gives him more reason for animosity; he who shuns him, creates the suspicion that he hates him; he who forgives him, always triumphs over him; he who loves him, makes him a means of good.

THE man whose thoughts, motives, aspirations and feelings are all devoted to himself is the poorest of Judges as to the effect of his own action on other men.

Brethren at Work.

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FACTIONS.

WITH the fear of God before your eyes, read the text and study the thoughts and results of factions and divisions:

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? were ye baptized in the name of Paul? 1 Cor. 11-14.

There was probably some peculiarity about Paul which caused men to admire him more than they did others; hence they unduly set their affections upon him, forgetting Christ, and began to follow the apostle, calling them selves Paulians. No doubt they boasted they were Paulians, and this caused division. Another class chose some peculiarity of Apollos and swinging around that peculiarity—announced themselves as Apollonians. A third party found a peculiarity in Cephas, and made it a central thought around which they rallied, and called themselves Kephians. The remainder said they were for Christ—a saying in which they were perfectly justifiable. If all the others ran away after men, Christians were precisely right in remaining with Christ.

When brother Paul heard of the contentions and divisions he immediately wrote a letter to the church. And what did he write? Did he urge the brethren who declared themselves Paulians to hold fast to him—to yield not to the others? Did he say to them of Peter,

I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the

gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Did he say to them because Peter did this, they should stand against the followers of Cephas and Apollos? Did he boast that he was the author of all that was good among them? No; for boasting was excluded by the law of faith—Rom. 3: 27. Did he tell them to separate from each other? Did he inflame their passions against others by denouncing Cephas and Apollos? Did he try to make all of his act white, and those of others black? None of these things did Paul; but like a Christian he turned the word of reproach upon them saying, "Is Christ divided?" "Was Paul crucified for you?" "Were ye baptized into the name of Paul?" O what cutting reproach! What loyalty to Christ on the part of Paul! Here was an opportunity to become a great leader of a faction, but he spurned it; for accepting it meant death and loss of eternal happiness. No Paulians after that. With the power of God he put them to shame, and they returned to the Lord Christ. Let us notice another point.

Paul did not say, "Was Paul crucified for you?" "Were ye baptized into Apollos?" Nay; but rather he puts the question about himself, humiliating as it may be. He thus spares the feelings of the Kephians and Apollonians.

But there was a class at Corinth that had not gone astray—that did right. It was those who remained with Christ. No difference if some did go after Paul, some after Cephas, some after Apollos, those who were for Christ were right. The Christian party was right for declaring fixedly for Christ. A man is perfectly justifiable in remaining with Christ. No one will be condemned for refusing to go into a party or faction headed by men. But to a modern picture—or rather the old Corinthian picture reproduced.

One man announces with show and vehemence that he is a "Progressive." What does this mean? Is the word found in the Bible? No, not there! God, Christ, the Holy Spirit nor the apostles, ever gave commandment for a man to rise up among his brethren and call himself a "Progressive." What does he mean? Does he mean that those who do not think as he thinks, walk as he walks, talk as he talks, are unprogressive? If he does not mean that, certain it is, that is how it is received by those who differ from him. He takes some idea, calls it Progressive, swings around it, makes a great noise, attracts some to his standard, and thus gets up a party. Such as do not bow down to his central thought are "dull," and "stupid," and "bigoted," and "foggyish" and "unclearned." This causes division. Could there be division over "Progression" if no one

would make it a hobby, cry it up and down the land, denounce those who refuse to swallow the whole thing? Does not the man who screams "Progression" virtually declare that all who will not believe as he does, are in error? Does he not virtually say that Peter did not express growth sufficiently clear when he said, "grow in grace and the knowledge of our Lord and Savior Jesus Christ?" Is not this the way to state the church's position on growth? Or does "Progression" mean something different from growth in grace and knowledge? It would seem so, because the language of the Book is not enough for so-called "Progressives." If the man who says, "I am a Progressive," would forever cease saying that, and say "I am for Christ," (1 Cor. 4: 10) there would be no divisions from that source. To "Progressives," Paul would say, "Is Christ divided?" "Was 'Progression' crucified for you?" "Were ye baptized into Progression?" Away with such degrading, soul destroying efforts among men!

Therefore be it known unto all men that we shall not aid, abet, countenance, nor in any manner give strength to a "Progressive party" in the church of God; but by grace divine, shall teach that men everywhere should "grow in grace and in the knowledge of our Lord and Savior Jesus Christ,"—2 Pet. 3: 18. This is enough for a Christian, and more than enough is superfluous. Just as little as Paul would endorse Paulianism, so little do we endorse, as a whole, what sails under the banner of "Progression." It has a pernicious tendency—makes divisions, alienates from Christ, leads to destruction and eternal misery. "Growing in grace," "growing in knowledge, is Bible enough for us. We need coin no new terms, make them the centre of a faction, and lead to division. It is enough to know "All ye are brethren."—Matt. 23: 8. It is enough to know "ye are all the children of God"—Gal. 3: 26. These are the names to use—they make no division in the church, and are of God.

Another picks out a particular feature in the church and calls it "Old Order," makes it his central thought, talks about it, until he induces some to follow him, and thus he creates a faction—a party in the church. There is some principle in the Gospel which he puts foremost, under the name "Old Order," and makes that his motto. Does he mean that those who will not think as he thinks, talk as he talks, acts as he acts, are for confusion? This is the impression he makes whether he so means or not, and the result is faction—division. Does he mean that Christ is divided? Were ye baptized into "Old Order?" Was "Old Order" crucified for you? This is how Paul would write to you. Had not some made "Old Order" their shield, thus raised a cry in its favor, would there be division over that?

Do you think innocent souls could have been delayed by such a plea, if all had said as Christ, "All ye are brethren?" As for us it is enough about the manner of applying Gospel principles to do as Paul says, "*Let all things be done decently and in order.*" The thing to be done, and the way of doing it are two things. To be pified is he who attempts to live on the manner of making bread instead of the bread itself. The skeleton is not the life. The plow is not the corn: it is only a means of producing the corn. A very little wisdom will show what order is.

But here comes a third man crying "Conservatism." He has found some peculiarity in church government, calls it "Conservatism," and rallies around it attracting followers to his call. He tells it in a way to leave the impression that others are not conservative, thus alienating off others, and causing bitter feelings. No man has a right to turn from Christ and make "Conservatism" his rallying cry, neither God, Christ, the apostles, nor the Spirit ordained any one to set up such a thing as "Conservatism" as a wedge to separate. Was any one baptized into "Conservatism?" Was "Conservatism" crucified for you? Put away this term and use Bible words which unite. Keep the unity of the Spirit in the bonds of peace.

The "Progressive" may have some good things in his creed; but all the good there is in it, is in the Bible; and he has no right to take some of the Bible, mix it with his notions, and induce men and women to accept it as the Bible idea of religion and government. Without doubt the "Old Order" has in it some Gospel principle; but whatever Gospel principle there is in it was taken from the Gospel. It is wrong for a man to take part of the Gospel, mix it with his notions and pass it off for the Gospel. That there are some good principles in "Conservatism" we do not deny; but whatever good there may be in it, was taken from the Word of God, and we deny the right of any man to take a part of the Word and mix his notions with it, and make the mixture a point around which to rally. It is wrong, and begets delusion.

Now what shall the remedy be? Shall this factionism continue until there be little squad all over the land? Shall men have no followers in every little notion they may chance to present? Let there be a change! Let every man make Christ the central object. Put away these unscriptural names; for the word "Progressive," "Old Order," "Conservative" and "Congregational Brethren" are not found in his Book. Let there be less honor seeking. Let there be less nick-naming—less pulling down of love, and more building up in that holy faith of Je us. Let there be less concern for show, vanity and position in the world. Let there be less effort to hold authority over

each other. Let there be more submission one to the other—more studying and obeying the Gospel, and less studying how to circumvent and encompass each other.

Probably we have written quite plainly—may be some of you will not relish the dish, but duty demanded that something be said in defense of the Gospel and in behalf of the church of Christ. The church is growing; so God decreed. The church will walk orderly; for so God ordained. The church is steadfast; for so God commanded. And we repeat what we have several times before declared, that the church,—this great Brotherhood, which God commands we shall love—has never, in all its counsels, prevented any brother walking humbly before God. It has never entered a bar to any one dealing justly with all men. It has never advised any to be unmerciful. In all of its counsels, it has aimed to help the followers of Christ to live holily and blamelessly before God. And as a crown of life is the object of being in the church, and as the church has never prevented any one from living so as to obtain this, in the name of Jesus, why all this fussing, quarreling—denouncing? God look with pity on those who oppose themselves! Is it wrong to be for the whole Brotherhood? Is it wrong to love the one body? If so, then we are wrong indeed.

Now for the call to primitive Christianity—this plea for oneness—his demand for the abolishing of party names, what may we expect? We may expect from the great majority "God bless you!" We may expect from thousands of humble souls, praises to God that God's grace was sufficient to enable some to speak forth words of truth and soberness with great boldness. We may expect a few to garble our article—to twist it. The devil will writhe, and fume, and worry, and the world will applaud his angels that shall thrust in the worldly sword. Misrepresentations,—vilifications, bitterness, and anathemas will likely be pronounced against us; yet we shall be for Christ. We have no idea that our whole article will be published by any one who is a factionist. Such have forgotten their first love and how the Lord forgave them.

Brethren be not removed from the hope of the Gospel. Use no party name. Christ is broad enough for all. "Brethren," and "family of God" and "peculiar people," and "one body" and "church of God" are terms good enough for Christians. Factionists and opinionists put these aside for their own, or add to them for their purposes. Suffer no dogmatic theory to turn you from God, Christ, the apostles and the Holy Ghost. Neither Hermogenes, Hyman, nor Diotrephes are good examples. Some may succeed in drawing away disciples after them; but the great body—the beloved of the Lord—"the family of God" will go on seek-

ing more and more God's good pleasure and a holy life. Christ is our life. Col. 3: 3. Is he yours?

LAST WEEK'S LOOKING-GLASS.

—NUMBER 38 is on my table. I see your press-man is improving—glad of that; your readers like good press work.

—The item department is interesting this week, if much of it was written in less than three hours before going to press.

—I am glad that Bro. Titus, of Pine Creek, Ill., has been put to the ministry. Hope he will prove as useful to the church as did the Titus to whom Paul addressed one of his epistles. I would like to have been present, and heard some brother, whose name is Paul, deliver the charge. It would have been Paul's charge to Titus, reminding one of apostolic times.

—I think the right man has gone to Canada. Bro. John Wise is a credit to the cause he advocates. What a good work Bro. John Metzger is doing in St. Louis! It makes me feel sad so think that the good brother is getting old. I wish he could live to be as old as Methuselah just to do the work that others are neglecting. I wonder if people will now say that missionary work in the cities is a failure?

—Bro. Balsbaugh's bulletin is the most interesting thing I have seen from his pen in a long while. I wish every mother could master all the wisdom there is implied in the last sixteen lines of the second paragraph. If all the matter there is in those sixteen lines was properly explained it would fill a volume of over one hundred pages. No one should fail to read the entire article if he has not already done so.

—Bro. Flory explains his subject well. There is too much of this half-way conversion in and around the church.

—I like the idea of filling the paper with original matter as much as possible.

—Sister Norman continues to do her work well. An energetic little woman, in a small house, can sometimes do much more work for the cause of humanity than many of those who live in grand and costly palaces.

—The editor seems inclined to trouble Isaac Errett rather much. This trine immersion, however, is rather annoying to the single immersionist generally. They know not how to get rid of it. If they blot it out of existence, a gap of nearly three hundred years is left between the origin of single immersion and the apostolic age, in which no immersion is to be found.

—I fear some of the readers may not notice that the article on page 602 is from the *Christian Standard*.

—When I read Bro. Mohler's reply to Bro. Garman I wondered why he did not tell the reader that "God has made of one blood all nations of men," hence there could not have been another race of people on the earth before Adam. In all probability there were several hundred thousand persons on the earth at the time Cain knew his wife—all descendants of Adam and Eve. Thus Cain would not have been compelled to marry his sister in order to get a wife.

—There is too much correspondence to be noticed in detail. It is all interesting—J. H. Moon.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER II.

THE Church of St. Jacques is the handsomest in Antwerp. It contains nearly all the monuments of the leading families of the city, and also the tomb of Rubens, who was buried here. Besides the monuments, the church is filled with choice paintings. The Hotel de Ville is a handsome structure, several of the rooms being finely frescoed and contained beautifully carved chimney-pieces. Our time was too limited to visit the silk manufactories, which are a specialty of this city, the Belgian, Faint and L-rachins silks being chiefly manufactured. Returning, we passed through the Bourse, which we entered from the street. A colonnade runs round an open area, which is four or five feet below and is entered by granite steps running below the colonnade. Each column or pillar is in bas-relief, and no two alike, and behind each pillar is a tablet showing the space allotted for each member. Passing out, we took, as we thought, the direct course to our hotel, but the streets are more winding and crooked, if possible, than the streets of Boston, and we became perfectly bewildered. We tried to ask our way in German and French, but all to no purpose,—having wandered into the old part of the city, where nothing but Flemish was spoken. The women would look at each other and laugh when we spoke to them; the men seemed to understand our dilemma, but were unable to make us understand them. Finally, one of the party named our hotel, and one of the men instantly comprehended and guided us safely back. Leaving Antwerp, we directed our course to Brussels, thirty miles distant.

We were whirled over a country perfectly level, but highly cultivated and fertile. Occasionally we would see a ditch with rows of trees each side, but otherwise there was nothing to mark the division of fields, or show where one farm ended and another begun. Not a weed, or thistle, or any unsightly shrub was to be seen, every rod and foot of ground being under the highest state of cultivation, and the party were continually calling to each other to look out of this window or that, to see the beautiful panorama spread out before them. The pleasure which is awakened by seeing a lovely combination of sky and landscape is never diminished, and the freshness and beauty which nature wears, to our eyes is one of the greatest blessings we enjoy. We forgot our weariness, we are not aware of hunger or thirst; we only realize that we are passing through such fields of beauty as we had only dreamed of in our dreams.

At last we were at "Bruxelles," as they call it here. From the windows of our hotel we see bare-headed and quaint head-dressed woman, curious jacketed and breeched peasants, with their teams, which were mostly dogs—

stout mastiffs in little carts, harnesses complete like horses, except blinders—little dogs, big dogs, smart dogs, and occasionally a woman and a dog—a most comical sight. They had come into the city early in the day, with vegetables and other wares, and were now returning home. Brussels, like Antwerp, is divided into two parts: the one inhabited principally by the lower working class, and containing many quaint, old-fashioned, Dutch looking buildings of three centuries ago, while the upper part of the city is the abode of the richer classes, and contains fine, large, open squares and streets, palace gardens and palaces.

For the Brethren at Work.

WAS HE RIPE?

BY MARY C. NORMAN.

WE saw not long since an account of a certain church, in Indiana, having on its records, certain curious items. It was said, that a motion was made that the mind of the church be taken, whether brother Scott is ripe for ordination or not. That motion certainly was in harmony with the Scripture's precept; although it was strangely worded. We know of some even among the Brethren who have received ordination who have proved themselves to be unripe.

ONLY ONE DAY AT A TIME.

A CERTAIN lady had met with a very serious accident which necessitated a very painful surgical operation and many months' confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "Oh," only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence. I think it was Sidney Smith who recommended taking "short views" as a safeguard against needless worry; and one, far wiser than he said; "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."

INSTANCES OF EXTRAORDINARY MEMORY.

SELECTED BY D. G. COUSER.

CYRUS, it is said, knew the name of every officer, Pliny has it, of every soldier that served under him. Themistocles could call by name each one of the twenty thousand citizens of Athens. Hortensius could sit all day at an auction and at evening give an account from memory of every thing sold, the purchaser, and price. Muretus saw at Padua a young Corsican, who could repeat, without hesitation, thirty-six thousand names in the order in which he heard them, and then reverse the order and proceed backward to the first.

Dr. Willis, of Oxford, on one occasion at night in bed, proposed to himself a number of fifty-three places, and found its square root to twenty-seven places, and, without writing down numbers at all, dictated the result from memory twenty days afterward. It was not unusual with him to perform arithmetical operations in the dark, as the extraction of roots, e. g., to forty decimal places. The distinguished Euler, blind from early life, had always in his memory a table of the first six powers of all numbers, from one to one hundred. On one occasion two of his pupils, calculating a converging series, on reaching the seventeenth term, found their results differing by one unit at the fifteenth figure, and in order to decide which was correct, Euler went over the whole in his head, and his decision was found afterward to be correct. Pascal forgot nothing of what he had read, heard, or seen. Menage, at seventy-seven, commemorates, in Latin verses, the favor of the gods, in restoring to him after partial eclipse, the full powers of memory which had adorned his earliest life.

The instances now given are mentioned by Mr. Stewart; but perhaps the most remarkable instances of great memory in modern times, is the case of the celebrated Magliabechi, librarian of the Duke of Tuscany. He would inform any one who consulted him, not only who had directly treated of any particular subject, but who had indirectly touched upon it in treating of other subjects, to the number of perhaps one hundred different authors, giving the name of the book, the words, often the page, where they were to be found, and with the greatest exactness. To test his memory, a gentleman of Florence lent him at one time a manuscript he had prepared for the press, and some time afterward, went to him with a sorrowful face, and pretended to have lost his manuscript by accident. The poor author seemed inconsolable and begged Magliabechi to recollect what he could, and write it down. He assured the unfortunate man that he would, and setting about it, wrote out the entire manuscript without missing a single word. He had a local memory also, knew where every book stood.

One day the Grand Duke sent for him to inquire if he could procure a book which was scarce. "No Sir," answered Magliabechi, "it is impossible; there is but one in the world; that is in the Grand Signior's library at Constantinople and is the seventh book, on the seventh shelf, on the right hand as you go in."—From *Haven's Mental Philosophy*.

LUCK is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something. Luck lies in bed, and wishes the postman would bring him the news of a legacy. Labor turns out at six o'clock, and, with busy pen or ringing hammer, lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chance. Labor on character.

Our Bible Class.

J. N. MOHLER,

EDITOR

All communications for this department, such as queries and answers, should be addressed to J. N. Mohler, Ladue, Henry Co., Mo.

Will some one please explain 1 Cor. 14: 34 35? Why are women to keep silence in the church?—Said they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Will some one please give the Scripture where it is said that man has an immortal soul, or it is said man has any immortality before the resurrection? A. J. CUSHING.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

What are the seven spirits of God? C. D. H.

Please explain Matt 24: 40 41. It reads, "Thou shalt be two in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, the other left." A. J. CUSHING.

Will some one explain the last part of the 6th verse of the 8th chapter of John?—But John stopped down and with his finger wrote on the ground, etc. How could he write on the ground, when he was in the temple? A. J. CUSHING.

Why did Simon want the honor as mentioned in these verses to gain honor, fame, money, or what? PETER BROWN.

For the Brethren at Work.

QUERY ANSWERED.

Bro. David Moore wants to know whether there is more Scripture for an organ in a family than to dance.

MUSIC has a powerful effect upon the mind. Men and minds alike are influenced by it. In the hottest part of battle, the charming tones of the instruments give new vigor and the discouraged soldiers, with renewed energy, press onward to victory.

In times of sorrow and grief, the weary soul has found relief in waiting his prayers upward to Heaven on the sweet strains of music. This relief has not only been experienced by many Christians to-day, but by David and many brethren of old.

Notwithstanding all these facts, and David's frequent and eloquent appeals for instrumental music, No. 34 of the B. at W., has the above query. In answering the above query, I would say, No; for David refers to dancing about as frequently as he does to playing on instruments. But to answer the question according to the idea, I infer Bro. David intends to convey, I would say, Yes.

There is a great deal of trouble arising from the fact that many things are used, both as an instrument for good and for evil. This is too common an occurrence to need any illustrations. Hence seeing only the evil a thing may do, some people without ever investigating or endeavoring to know whether any good can come out of it, condemn it entirely. Then, too, some families, living for many generations in a peculiar manner, have become so narrow-minded, prejudiced and unbecomable in their views as to think that any thing not precisely like theirs in style and character is entirely wrong and unchristian.

The Bible, from Genesis to Revelations is replete with references to instrumental music.—Let us, in a true Christian spirit, examine and see whether or not we can find a complete and satisfactory answer to this question. Though every Scripture inspired of God is also profitable for teaching for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Tim 3: 16, 17 (Rev. Ed.) and also Rom. 15: 4, yet for fear some may say these 13 Scripture times are past and we must follow our new law, we will just turn to Rev. 5: 8. There we have the four-and-twenty elders fallen down before the Lamb, having each one a harp and gold'n bowls of incense, which are the prayers of the saints.

Notice, please, how closely the HARPS are associated with the PRAYERS. "Yes," you may say, "but that is not an organ." It is instrumental music, however,—must be performed with the hands, and where is the difference? See also Rev. 14: 2; 15: 2. This proves conclusively that there is and will be instrumental music in Heaven. Now, if 'tis not wrong in Heaven, how, if performed in a Christian manner, can it be wrong on earth.

We have ascertained that instruments of music are and will be used in Heaven, and we will see how frequently they were used here on earth. Please refer carefully to the following: 2 Sam. 6: 5; 1 Chron. 15: 28; 16: 42; 2 Chron. 7: 6; 29: 25. Read also Psalm 35; 81; 92; 108.

Is this evidence enough? It is all written for our learning. Oh, how full of joy for the goodness and mercy of God was David! He could not praise Him enough by singing and speaking. Methinks he was not one of these Christians who think we must have only one peculiar, sanctimonious look.

Oh, how many hypocrites, who have God no further than in an outward appearance. But David was of the Lord's children for sure.—"The Lord was with David." 1 Sam. 18: 12-14. And having the Lord with him, he had no time to see whether or not this or that was used by his ancestors; nor even whether or not this or that was used for any bad cause.

But having his heart full of love to God, he must praise him, and harps, cymbals, cornets, stringed instruments, organs and everything by which he could manifest his joy, became subject to Him. After all his grand and glorious work, his songs for all men in every condition, consolation for the depressed, joy for the pure in heart, after these expressions that ring in every true Christian's heart, he closes, with a grand, swelling chorus, bidding us to praise the Lord with stringed instruments and organs. Psalm 150: 4.

David was aware of the power of music. He tried it upon Saul with a powerful result. 1 Sam. 16: 23. So every Christian who has been under its influence, will testify to a like power and effect. Ah! Brethren, let us lay aside prejudice, get the love of God fully in our hearts; and, if truly in earnest, as David was,

we will use every available Christian means to show forth that love and praise Him with singing and music—organ, piano, harp, cymbals, or whatever it may be, so that it pleases the Lord.

Yes, let us praise Him now as best we can, till He shall take us home, to praise Him forever on the golden harps in the bright fields beyond. H. P. MOYER.

Methuen, Pa.

WHEEL-BARROW RELIGION.

RICHARD BAXTER said a good thing when he said of some one who lived in his day, that they had a "wheel-barrow religion." They went when they were shoved.

It would be hard to find a better name for the religion of many who live now. Many people are like wheel-barrow, and no Paddy up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them, whether it is good or worthless. Whatever knowledge, feeling or duty they have, is proof of some one else's work. They are easily upset or emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop, and are helpless and useless unless they are lifted. When they move, it is up and down, backward and forward, never getting any further, or showing any life of their own.

It is wrong for Christians to tell the world that there is no happiness except in following Christ. One can find happiness in any course of life. But the question is as to the kind of happiness. The person who feeds on the pleasures which the miser, the prodigal, or the devotee of fashion knows, is feeding on a very poor quality of happiness. And then one of the laws of the universe is that "there is always something left." Even a lough does not leave us as it found us. Some sets broaden and some contract. Some leave peace and some leave unrest, some give life and some give death. In order to secure the greatest success in the matter of happiness, or anything else, we must look not at the beginning alone, but also at the end; we must always ask ourselves what will be left. In these two respects a Christian life can be urged upon the unconvinced without giving them any chance to argue or doubt; the Christian's happiness is of a finer quality than that of the worldling, and that which results from the Christian life is golden, while the results from worldliness are tinsel and dross.

HAPPINESS is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from heaven, at our doors, or rather within them.

Correspondence.

Proceedings of North Missouri District Meeting.

The North Missouri District Meeting met in council at Whitesville, Sept. 9th. The meeting was opened with prayer, by brother William Sell. The fourth chapter of Ephesians was then read, after which the following officers were elected: D. D. Sell, Moderator; William B. Sell, Reading Clerk; and P. E. Whitmer, Writing Clerk.

Out of fourteen churches eight were represented.

The following are some of the most important queries disposed of:

1. We, the Brethren of the Bethel church, do hereby petition District Meeting to grant us the privilege of constructing outside of our church an artificial place for baptizing.

Granted.

FROM THE LOG CREEK CHURCH.

1. Is it not high time that the churches of North Missouri should by this D. M. be admonished and required to exercise themselves more rigidly against the growing tendency, of members following the fashions such as wearing fashionable coats, shirt-bosoms and collars, and with their hair and beards in style after the fashions of the world and that of wearing of hats and ruffs by the sisters?

Ans.—According to Minutes of A. M., these things cannot be allowed; for they are not in harmony with Rom. 12: 2, 1 Pet. 3: 3, and 1 Tim. 2: 9.

Passed.

2. Is it in harmony with the order of the church, when necessary, for brethren not in office to go on annual visits, when authorized to do so by the official brethren?

Ans.—It is.

3. May our district clerk dispose of all papers in his possession after faithfully entering the same in the district record book?

Ans.—He may.

SMITH FORK CHURCH.

1. Has the church the right to forbid members voting in church council, who are under charge, and have been visited from time to time, and who have as often refused to comply with the wish of the church?

Ans.—It has not.

WHITE CREEK CHURCH.

1. In order to avoid future failures in our Home Mission work, we petition D. M. to elect alternates.

Petition granted.

The meeting then proceeded to elect two evangelists to carry on the Home Mission work. Vote resulted in selecting brethren C. C. Root and Wm. B. Sell; and for alternates S. A. Honberg and P. E. Whitmer.

Brother J. Bossemer was retained as Treasurer, and brother S. A. Honberg was elected delegate to A. M. and Wm. B. Sell for alternates.

District Meeting for 1882 granted to the Smith Fork church.

A lengthy discussion relative to our Home Mission, and the best plan for more successfully conducting the same resulted in but little change in the plan formerly adopted.

The best of feelings prevailed throughout the entire meeting, and all seemed to realize "that it was good for us to be here," and labor in the house of the Lord, for the good of Zion. And in connection with the feast of love, which was held the day previous, it was truly an occasion, to which the mind can but revert with pleasure, as one of the green spots in our Christian experience.

P. E. WHITMER.

From John Zuck — The Brethren of the Indian Creek church, Polk Co., Iowa, held their Love-feast the 24th and 25th of Sept. They were favored with fine weather.... Plenty of ministerial assistance from adjoining churches was present to deal out the Word of Life. The attendance was very large. Some of the Brethren remarked that about 700 people were fed at noon the second day of meeting.... This church seems to be in a healthy condition, working together for the upbuilding of Zion and the salvation of precious souls. Two were added to the church by baptism at their church meeting shortly before their Love-feast, and three on the first day of the Feast. This truly is encouraging.... This arm of the church has also erected a large and convenient house for worship this season—6x13x3. The Love-feast was the first public service held in it. At this meeting brother Henry Troop was advanced to the second degree of the ministry, and Francis Pike was called to the deaconship, whose charges were given by Ed. Jos. Trostle in an impressive manner. May the Lord assist them to honor their callings.... It was a pleasure to me to renew many former acquaintances at this Feast, as well as to make many new ones of brethren of adjoining churches. As I had labored some for the brethren here the past two Winters, I felt like enjoying a Love-feast with them. May the Lord bless them with "glory, honor, and peace" for their well-doing (Rom. 2: 10) and their Christian courtesy.... At this writing I am enjoying the home of Eld. D. E. Brubaker. Meeting again to night (Sept. 26th).—Polk Co., Iowa.

From Harriet Buck — Met in council on the 6th of Sept. Brethren E. Forney and R. Gish were with us. Business of the church settled satisfactorily. Love and union among the members. Next came the ordaining of C. S. Holzinger to the eldership; also an election for the office of deacon. The lot fell on brother William Buck (husband of the writer) and preaching every evening up to the time appointed for our Love-feast, which was on the 10th of September. Just before evening services began, we repaired to the water where two souls were buried with Christ in baptism. Returning to the place of meeting we found Bro. J. Kundig present. People from far and near gathered, until the house, though large, was filled to the uttermost. There were about forty-two communicants around the Lord's tables. A deep solemnity seemed to pervade the assembly. The best of order throughout the entire meeting. Services again Sunday morning at 10 o'clock. Brother Forney preached a very touching discourse from Matt 24: 44 Sinners were warned to flee the wrath to come, and saints were edified and encouraged on their way to glory. At the close of the morning

meeting one more soul heeded the warnings, and again the waters were troubled. We feel that there are others that are almost persuaded to become Christians. May God help them to be not almost, but fully persuaded.—Lecon, Ill.

From Lyman M. Eby.—I have hastily penned a few articles for B. at W. and Y. A. I apologize for the manner in which they are written, as I was compelled to do the work on short allowance. If sufficiently weighty, insert in your paper, if not, consign to waste basket and I'll try again. I'll not get mad as some others may. Nothing is more pleasing to me than to sit down and talk to the little folks. I will have more time now, as our Sunday-school has closed, and you know I cannot be idle. My mind works if the hands don't. Herein is where I derive the most happiness. I would rather wear out than rust out. We had a very excellent Love-feast. Were much strengthened. My mind is often with you, and in spirit I am there, though not bodily. I would like to step into your sanctuary once more, and if I am spared I may. I miss the association of the dear young brethren. Would like to receive at least a note from them once in a while. May our Father bless and keep you and yours and may he strengthen you for your arduous labors so that you faint not.... Oct. 5th was the day appointed for the Feast in the Harlan church. The day was pleasant, cool, and lovely, betokening God's approbation of the proceedings of his children. During the previous week the Brethren held meeting each evening. They labored faithfully and earnestly, proclaiming the Word of God in its primitive purity. Their labors were crowned with success, as one precious soul came out on the Lord's side—made the good confession and put on Christ. No minister present but those resident, as the Harlan church is isolated. In the evening a small band of brethren and sisters surrounded the table of the Lord, and participated in the ordinances of God's house, covenanting anew their allegiance to the "Lord of Hosts" and pledging their affiance to one another. The small house was not large enough to contain the crowd that gathered, yet there was good order manifested.... Though we are few in number, we feel that God is aiding us in our work. We do not have the pleasure of associating with neighboring churches as many in the Eastern States have. We feel, by the grace of God to continue laboring in his vineyard until the time of gathering in shall come.—Harlan, Iowa, Oct. 2nd.

From J. W. Southwood — On last Thursday night and I attended the Marion Love-feast. Brother Thomas and wife, of our district, were also there; they being on their way to Nettie Creek church. The meeting, though not so large as we have seen at this place, was indeed a pleasant one, and in which many were made to feel strengthened in the Lord. We once more were permitted to meet our much beloved brethren N. W. and J. R. Crumrine, of Washburn church. We were with this (the Marion) church a week last Winter.... One was made willing to come and go with them. Our much beloved brethren John Baker and C. Tinkler are still holding forth the Word as good elders and

ministers. They are assisted by brethren D. Tinkle and M. Whittenck. May the blessing of God rest upon them and all his people everywhere and finally say: this, is our prayer.—*Monmouth City, Ind., Oct. 2nd.*

From F. C. Myers.—The first two sermons ever preached in this city by brethren were preached by brother Daniel Vaniman, Jan. 16, 17, 1881. On the night of the 18th, brother J. Wise conducted the meeting, and on the night of the 20th brother Metzger arrived here and preached the nights of the 20th and 21. This made five sermons. This preaching was done in a church house belonging to the Campbellites. The weather being unfavorable, the congregation was small; but attentive. This was the last preaching by the brethren until the first of April, when brother Metzger returned and preached two sermons in sister Crawford's house and one in sister Dimorist's house. This made eight sermons, and had three applicants for baptism. He then returned to his home, and June 18th came again. That night he spoke about ten minutes in a meeting conducted by the Salvation Army. He got permission to preach on Sunday the 19th in the hall belonging to the S. A. On Monday 20th he baptized four. Brother Metzger is not is not afraid to speak for the Lord. As the rule of the Salvation Army was to let every-day speak ten minutes for the Lord, of course Bro. Metzger made use of his ten minutes every night he was there.... On the 23d of June he baptized four more. On the 24th of June he left here for his home. On the third of September he came here, preached that night in a hall which we have rented, at \$1250 per month. He also preached Sunday 4th, at 10 A. M., and at 8 P. M.; also Monday and Tuesday night. On Wednesday he baptized four more and preached that night and Thursday night. On Friday the 9th brother Metzger left for home and brother D. B. Gibson took his place. He preached five sermons; but feeling unwell, he left us on Tuesday 13th.... On the 15th Brother Daniel Vaniman came here and commenced the meetings. On the 16th brother Metzger came, accompanied by sisters Hendrick and Scope. On that day we had our first council meeting and one more baptism. D. Preached that night and the night following. On Sunday 18th we had preaching in the morning and night. That day an old man was received by baptism. He being ill was taken to the water in a wagon, and was baptized by brother Vaniman. This made fourteen received by baptism in a little over three months. That night at 7 o'clock a table was prepared, and surrounded by eighteen members of the Brethren church, to practice the ordinances of the house of God—Feet-washing, Lord's Supper and Communion. This was the first ever known to have been celebrated in this city. The sisters all appeared in plain attire with their heads covered with a plain white cap. It was supposed that the congregation numbered near about two hundred, and better order could not be wished for. From Jan. 16th, 1881, until the day of our Communion, which was the 19th of September, we had about twenty-seven sermons, and fifteen members here, including myself, besides the four visitors with us at that time.... On

the morning of the 20th, brother D. Vaniman took his leave for home; and that night sister Scope bid us farewell for another part of the world. That night brother Metzger preached, and two came out on the Lord's side, and were baptized on the day following, and on that night brother Metzger still held forth the Word of God to sinners, and a young man came out to unite with us. The day following we went to the river, and he was baptized. On his way from the water he pulled from his pocket those deceitful things—pipe and tobacco—and threw them in the gutter, saying he was done with them. This was a peculiar act, as none of us had yet said anything to him about using tobacco. May the Lord bless and keep him in strength and love, for the truth and Word of God.... To-night our dear aged brother Metzger preached his last sermon here for a while. His text was, "Jesus wept."

O may the Lord preserve
Brother Metzger for this herd,
For to give us useful food
To this weak little herd.

At present, there are eighteen members living in this city, and we hope that the Lord will not cease to pour out His spirit on the people. Dear brethren, you will notice by this letter that the church has had a steady growth here ever since the first addition. I am reminded of the time when the Lord said daily to the church such as should be saved.—*913 Brooklyn St., St. Louis, Mo., Sept. 19.*

From John Keim.—Quite a number of brethren and sisters ask me how much Miss Blake, from the Orphans' Home, Chicago, received at our late Annual Meeting. As far as I know, she didn't receive anything, even not her expenses. Last year we had worked up a good light in Chicago, but now it is all in the dark again. Brethren, let us try and be more of a light to the world. We can't show our light by telling the world that we are Christians, but we must show it by our dealings, walk, and conduct; we must do as we promise. We can do a great deal of preaching by our dealings. If sinners will see our good works they will come over on the Lord's side. Let us help the poor, especially the poor orphan children in the church or out of the church. I want to be free to all.—*Haarpatch, Ind., Sept. 10th.*

[While we would have been pleased to see the Brethren contribute to the Protestant Orphan Home, we submit to the committee of arrangements, believing they gave the matter due consideration. No one is prohibited from giving now. Nor should the good deed done last year be forgotten because it was not duplicated this year. We do not think it is surrounded with darkness, but think God will remember the last year's charity. With our brother we believe we should remember the poor orphans every where.—Ed.]

From Anna E. Light.—It was very dry, but this evening it is raining. I hope it will keep on raining until we get plenty of water.... The new meeting-house (near Mountville) of which I spoke in my last letter is now finished, and on Sunday, Sept. 25th, the first services were held in it. Had preaching at 10 o'clock in the morning, 2 in the afternoon, and

at 7 in the evening. The house is large, and comfortably arranged to hold Love-feasts in. The attendance was good. Those from a distance were brethren James Quinter, Wm. Hertzler, John Hertzler and John Gable. The brethren took for their text in the morning H-b. 10: 25, from which brother Quinter delivered a very appropriate sermon. In the afternoon brother Hertzler entertained the congregation on the "Lord's Prayer." In the evening from Psalm 2: 16.... Our oldest sister is ninety-one years old. She is sick at present, and perhaps may soon have to change time for eternity.—*Sporting H. H., Pa., Sept. 27.*

From Lottie Ketting.—On September 16th, brother S. B. Stucky and wife, of Paris, paid us a visit. Next morning we were conveyed to the New Enterprise church. Bro. Simon preached to a very attentive attendance. In the afternoon we attended Sunday-school. The Brethren have a very good school, with brother Jacob Furry as Superintendent. On the 18th brother Simon preached again in the Holinger church, Woodbury district. We appreciated his sermon very much. Next morning had to take the parting band. It was hard to say farewell to cousin Simon and his dear companion, for we learned to love them so dearly, and the longer they were with us the more we became attached to them.—*Maria, Pa.*

From O. O. Larkins.—We wish to thank our dear brethren and sisters who have contributed towards our new church. The Lord will reward you in eternity. Our church is about completed, with the exception of stationary benches, which will be put in soon. Have temporary ones that answer a very good purpose.... Our Love-feast will be Oct. 22nd. Will miss the presence of brother John Hershberger. Brethren, hold up his arms in his new home that he may have more strength to proclaim the glad tidings of salvation to a gain-saying world.—*Oak Park, Va. Oct. 3rd.*

A Beautiful Scene.

On the 24th of September we met in council to make arrangements to hold a Communion. One brother was disowned for not bearing the counsel of the church. One sister was received by letter, and seven young ladies made application for baptism. On Sunday we met for public worship. Before preaching, the applicants were told to take their seat in front, and then the eighth came. All were between the age of thirteen and seventeen. Our elder remarked that never had he seen so many young applicants at one time. After their duties were laid before them, we went to the water, where they were buried in baptism. Young as they were they set a fair example for older ones.... Our Communion was held Oct. 1st. Good order prevailed. A choice was held for two deacons, and the lot fell on brethren John Smiley and Aaron Miss. Brother Harro Berkman was ordained to the full ministry, and one brother was advanced to the second degree. One more received by baptism.

DANIEL MILLER.

Monroe Co., Iowa.

From E. R. Stuffer—Saturday P. M., Sept. 4th, in company with my cousin A. Brumbaugh, his daughter, &c., went to visit his daughter, twelve miles from his home. She lives three miles from Louisville, where our Bro. Josiah K. lives. Sabbath morn we were desirous to attend church at L., but company thought best not. We felt sorry after learning that Bro. Huber, of Ashland, was there. Drove five miles to East Nimschillen. Heard sermon by Bro. J. J. H. over; solj et, prayer. Although youngest in years of four ministers, he stands next to the bishop. He has been in the ministry two years, and labors faithfully in the Master's cause. Should like to say something right here on the encouragement of the minister, but space will not permit. I formed the acquaintance of our brother years ago, and am now having a very pleasant visit with the family. He has a dear companion, (a sister) and two interesting little daughters. Came home with them from church after the above services, a distance of five miles. The above trip of twenty-two miles made me sick for several days. Bro. H. has collected a fine library which has greatly interested me. Bro. H. has about all the books and tracts published by the Brethren. He is somewhat engaged in the fruit and tomato culture, beside farming. Has nearly four acres of tomatoes, which produce he sells to the canning factory at Marlboro, two and a half miles distant. Here they make the cans and prepare the fruit, &c. for shipment. He has as high as one hundred and thirty-five employees, men and women and can as high as five hundred bushels daily. Some work at night. Bro. H. has a fine crop, and quality of tomatoes, but the drought hurt them some. I found it good exercise picking them. Bro. Hoover desires to spend more time to the cultivation of the mind. Friday, Sept. 9th, 4 P. M. sister H. proposed taking us to Bro. David E. Bowman's, a distance of seventeen miles. Had met Bro. and sister B., at A. M. He is father-in-law to our Bro. B. F. Bowser, who with his wife and little David we learned to know at Huntingdon, Pa. We talked much of little David, and can scarcely tell how anxious I was to see him. Passed through Freeburg, two miles from Bro. B's, little thinking that little David's body rested in the graveyard there. We thought, could it be? Sister Bowser looked much reduced in health, but they truly have our heartfelt sympathy. May they find great comfort in the little boy who was only six days old when David died. Found Bro. Bowman's family also somewhat affected. Her son, Bro. George was slowly recovering from an attack of fever, and the little girl was sick. They all have our sympathy. Bro. Bowser is engaged in gardening. In Sept. of the Brethren's S. S. at Freeburg and with Bro. Hiner was lately called to the ministry. May the Lord be with them. The Brethren purchased a Methodist Chapel at Freeburg. This is part of the Sandy church. Bro. Bowman lives seven miles from Alliance. Saturday P. M. we bade them farewell and started to visit sister Shriver, nine miles farther. Sister H's mother. On the way stopped to see father S's grave. Here we were "wrept with those that weep." They were members of the Sandy church, Columbiana Co. Sabbath morning we all came to the Sandy church to meet-

ing. Here Bro. Lewis this sabbath has the ed-rship. He and elder Graybill Myers were formerly co-laborers. Sermon from Matt. 26: 21, "well done thou good and faithful servant." Subject, Faithfulness, by Bro. A. Shively, followed by Bro. J. A. Clement, Bro. C. also speaks the French language. Formed a short acquaintance with many of the brethren and sisters. They were quite sociable. The congregation was not as large as usual we learned, but we thought it rather large then. Here they have an interesting S. S., but sorry to say we were late to attend. The services were conducted in the English. Where we generally have attended, services were in German. Bro. Hoover is the only one in the East Nimschillen that preaches in English. Stopped with Bro. Clement until 4 P. M. when we started homeward. At this church I have some hope of getting help for the Orphan's Home at Huntingdon. Sister H. and her sister, little boy and self had a delightful drive, passed through Harrisburg, Hanover and North Georgetown. Came by the Orphan's Home at Mt. Union. It is a beautiful place. Was built in behalf of Stark and Columbiana Co's. We had expected to stop with our aged sister Quinter at Mt. Union, but lateness of the day would not permit. We hope in the near future to visit both our sister and Orphan's Home. Reached Bro. H. at 8:15 P. M., feeling rather tired after a ride of fifty miles by private conveyance. We traveled through some beautiful country, but found the drought prevailed throughout the land. On Friday P. M. the smoke was intense, so the sun looked like a red ball. Little did we then think that Michigan was in such great distress from fire. May the Lord comfort the poor suffering souls. The farmers here are busily engaged cutting corn. Some have finished cutting. Seeding was delayed on account of drought. Find the fruit pretty good in places. Grapes are reared in abundance. We are greatly indebted to Bro. and sister Hoover for kind favors, but will soon be obliged to bid them adieu and journey elsewhere. Have had excessive heat and dust. The thermometer about a hundred and upwards in the shade. To-day it is cool and pleasant. Find our church papers pretty generally taken among the Brethren where we have been.—Marlboro, Ohio, Sept. 14th.

From C. D. Hylton—Our congregation is progressing slowly, but is still in a working condition. We have five ministers and eleven deacons. There were 269 members visited. Our congregation numbers about 290. At our church council on the 17th inst. two women desired to go back to the world, but we don't think they ever came out of it. One was received into the church; will be baptized soon and still an other applicant. Bro. Plante, of Boatswain Co, spent one week preaching for us. Bro. J. B. Wrightman, of South Bend, Ind., is now in our midst preaching, lecturing and hunting for wild cat. He expects to remain until our Love-feast, which will be held on the first Saturday in Oct.... We expect to start in a few days to visit the Pionettes of Des Moines, also the Falls of Des Moines, which are very interesting to those not used to a mountainous country. We wish it was possible for you, kind reader to make one in our party, for I believe you would enjoy looking the

trout that dart through the waters of Dan.... The weather has been extremely warm through this Summer and so very dry that there will scarcely be half a crop of corn, and but very little hay put up. So the farmers must needs sell off most of their stock, and that at a reduced price owing to the quality.... We trust drought will benefit us after all, that it will make us feel our dependence on God.... Perhaps we may receive meat from the east (or consumer) and sweeten-s from its opposite—strong. The B. at W. is a welcome visitor to our home, in fact, we could not be without it. May God bless its editor.—Hylton, Va.

From J. D. Haughtlin—A few days ago Bro. Noah Fors and companion, of Ind., arrived in this vicinity on a visit among brethren and friends. They came unexpectedly, after a separation of about eight years. I had the pleasure of witnessing the first meeting and greeting of sister Flora and an aged mother in Israel, of over four score years, familiarly known among us as grandmother Flora.... The venerable lips trembling with emotion, the dim eyes sparkling with holy happiness, spoke more than words could.... Now brethren and sisters if a meeting of friends here where they must soon part, affords so much happiness, what will it be when they shall meet on that other bright shore where parting shall be known no more?—Panora, Iowa.

From Jacob Hilderbrand.—Pine Creek district on the 17th inst. met in council to consider matters of importance pertaining to the church, but a very pleasant meeting. Made arrangements for our communion on the 25th of Oct.; also sent two brethren to the meeting appointed on the 22nd, for the purpose of arranging matters pertaining to our A. M.... On the 22nd Peter Roppel started to Canada in company with Elder John Wise. May the Lord bless their effort in building up a church there.... Saturday, the 18th, very large meeting, present indications cause us to hope for an ingathering of souls at our Communion.—Walkerton, Ind.

Missionary Work Again.

We believe that Bro. Niff's plan of missionary work to be good, as given in B. at W. No. 34, present volume. We also believe this to be a good field of labor. The crops have been almost a failure for two years in succession. Many are very destitute and unable to take a penny of any kind; such would gladly receive the Brethren's papers and read them, whilst in old-r and more prosperous parts the people are already supplied with reading matter, and would not be so likely to read them. If there are any brethren or sisters that desire to engage in this missionary work, let them send their papers to me, and I will see that they are put into the hands of the people and will report through the B. at W. from time to time the success of the enterprise. Address me at Dallas, Norton Co., Kan.

R. R. MOON.

[We send you a "bundle" of B. at W's. Hope you may receive them, and that they may do good.—Ed.]

Tidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Carroll, Pa., Oct. 4, 1881.

The Brethren in Sugar Valley are building a meeting house, 35x48; have it finished all but the painting, and expect to be ready for dedication Oct. 23. Communion to be on the 25th. Two of our members are dangerously sick. Brethren, pray for them.

A. SHROYER.

York, Neb., Sept. 27, 1881.

Attended the Communion in the Weeping Water church, Neb. Had a very good and interesting meeting. Members much built up and attention good. — Sept. 24 attended the communion in Exeter church, in York and Fillmore counties. Strong, ministerial force, many members and spectators present. One baptized and others near the kingdom. A choice for deacon fell on Bro. Daniel B. Hiney, who was installed in regular order.

Oct. 3. Just returned from the Love-feast in Platte Valley church. Butler Co., Neb., over which Eld. J. P. Moomaw presides. Good meeting and large attendance as well as excellent attention. — Bro. John Wine was elected and installed into the ministry.

JOHN S. SNOWBERGER.

Stockdale, Ind., Oct. 2.

Our annual council came off Oct. 1st. All in love and harmony. Intend to hold our Communion-meeting at our meeting house, near Roanoke, Nov. 4, at 2 P. M.

J. JOHNS.

Odel, Ill.

Had our Love feast in a hall in town. Eld. D. Prantz, from Terra Gordio, T. D. Lyon, from Hudson, J. Kindig from Benson, D. Most from Chenoa, were present. Their labors were appreciated by all. Much zeal was manifested by the brethren in putting forth the word following the example of Christ in the ordinances.

K. HECKMAN.

Alexandria, Mo., Oct. 1, 1881.

I arrived here last evening on a mission of love, to preach where only one sister, M. E. Rose, resides who has been wishing for brethren to come and preach. I will remain here until the 25th, and see whether this people will receive the truth and accompany our sister, who is longing for company of brethren and sisters in Christ.

D. B. STURGIS.

Millford, Ind.

Our Communion meeting in the Turkey Creek congregation was held Sept. 30, and enjoyed by all. A goodly number of ministering brethren present. Good attention and attendance. Two precious souls united with the church, and one more applicant. Hope that the good impressions made, will induce many to turn to Christ.

J. H. MILLER.

Plymouth, Ind.

I wish to inform the churches in the State of Illinois and also Iowa, that my wife and I think of traveling through Shelby Co., Iowa, some time after Oct. 15th. We think of stopping in R. Budger's church, Dallas Center, Iowa. Thence to Bro. Geo. R. Baker, Altoona, Polk Co., Iowa. — Thence to Bro. J. D. Haughtell's, Pandora, Thence Shelby Co., Iowa. On our return we wish to visit some of the churches in Illinois and will inform the churches.

JOHN KNISLEY.

Clarence, Iowa, Sept. 30, 1881.

The brethren of the Pleasant Prairie church held their held Sept. 17 and 18, four and one fourth miles south of Clarence at Bro. S. B. Stonerock's. The attendance was good and order commendable. As this was the first Feast held in this vicinity, we think good and lasting impressions were made. It was truly a feast to the soul. Elders E. Eby

and D. E. Brubaker, with the adjoining elders were present. May the Lord bless them for their labors of love, and for the encouragement the church here has received. One dear member was reclaimed, one made application for baptism and one received by letter. The church is in love and union and our future prospects are encouraging.

JOHN ZUCK.

Nappanee, Ind.

The Communion meeting of Turkey Creek Elkhart Co., Ind., is in the past. The meeting is one long to be remembered. The members seemed to enjoy the meeting, and over 200 were present. Bro. D. Shively led the meeting. Splendid order. On Sunday afternoon baptized one more applicant.

D. WYSONO.

Ceylon, Ind., Oct. 2.

Our Communion-meeting is now past and we can truly say, we had a meeting long to be remembered. Over one hundred members communed, and quite a crowd of spectators were present. Several ministers from a distance were with us to encourage us in the way of the Lord. We feel to thank God that our beloved elder, Thomas Wiegand, of Union City could be with us, and we can still call him our elder. Our entire district stands firm for the Brothehood. One sister baptized. All is peace and love among us.

EMMA WATSON.

Monument City, Ind., Oct. 2, 1881.

Our council-meeting, preparatory to our Love-feast on the 11th, inst., came off yesterday at Dora. In consequence of raining nearly, if not quite all day, the meeting was not largely attended. The report of the visit was mostly favorable and difficulties harmoniously adjusted. Hope, God may bless us and all others so his cause may prosper and souls be brought to Christ.

J. W. SOUTHWOOD.

York, Neb., Oct. 1, 1881.

Our feast is in the past. Large crowd and good preaching. We held our meeting under a shed, covered with silex grass, 20 by 40 feet. We feel that the Lord was with us under the humble structure. One received by baptism. A choice for deacon fell on the writer.

D. B. HEINY.

Hanfield, Ind., Oct. 3, 1881.

After this, my correspondents will address me at Hanfield, Grant Co., Ind. Our Love-feast: now numbered with things of the past. It was indeed a feast of love to us. Good order prevailed; two more were added to the church.

J. C. TINKEL.

Brinton, Minn.

The Brethren of the Root River church held their Communion the first and second of October. Had a good meeting, though there were not as many present as usual. Brethren David Burghly, of Liscomb, Iowa, and D. M. Miller of Illinois, were laboring for us. We were sorry, Bro. Eselman could not be with us. We had his promise on condition. He and Bro. Miller came here two weeks before our communion. Bro. Eselman's business called him home, after having preached for two sermons, which were only as a few crumbs to make us the more hungry. Hope he will come again. Bro. Miller preached one week, ten miles from here. One was baptized. Bro. M. did his duty, now it remains for us to put it into practice. Some tri-rips, are counting the cost and life being short, we hope they will seek first the kingdom of God and his righteousness.

SARAH BUGHLY.

Harian, Iowa, Oct. 4, 1881.

Our Communion meeting passed off pleasantly and we think we had a profitable meeting. One received by baptism, and we believe others are counting the cost. Are having considerable rain at present. May the Lord bless the work in which you are engaged.

R. A. YODER.

Matrimonial.

BOSSERMAN—FOMBAUGH.—On Sunday, Oct. 2, 1881, by the undersigned, Bro. Jos. ph. E. Bosserman and sister Lydia M. Fombaugh, both of Eagle Creek church, Hancock Co., Ohio.

ELEAZOR BOSSERMAN.

MILLER—DONALD ON.—Sept. 22, 1881, by Thos. G. Snyder, at the house of the bride's father, John H. Miller and Nora B. Donaldson, both of Linn Co., Iowa.

TURNER—PIKE.—At the residence of the bride's parents in Polk Co., Iowa, Sept. 27, 1881, by the undersigned, Mr. Lyman Turner to sister Mary C. Pike, all of Polk Co., Iowa.

JOHN ZUCK.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14. 13.

BUCH.—In the White Oak church, Lancaster Co., Pa., Sept. 30, 1881, sister Susan Buch, aged 90 years, 6 months and 15 days. A. E. LIGHT.

AURANDT.—In the Dry Creek church, Linn Co., Iowa, Sept. 30, 1881, sister Anna Aurandt, aged about 28 years.

THOS. G. SNYDER.

CLAPPER.—In the Hopewell church, Bedford Co., Pa., Sept. 15, 1881, Preston, infant son of Bro. John and sister Bettie C. Clapper, aged one month and 27 days. Funeral discourse by Bro. John Rush.

MICHAEL KELLER.

Announcements.

LOVE-FEAST NOTICES.

Oct. 15, at 2 P. M., Naperville, Dupage co., Ill.

Oct. 16, at 10 A. M., Green Spring church, at Sugar Grove meeting-house, 1½ miles from Watson station, O.

Oct. 15, Grand River church, Mich.

Oct. 15, Ninnesch church, Niwotson co., Kansas. Preaching at 10, 2 and 4 o'clock.

Oct. 21, Wood River church, Buffalo Co., Neb., at house of Bro. Y. Shively, 5½ miles north-east of Kearney.

Oct. 21 Mineral Creek church, Johnson Co., Mo. Oct. 22, at 10 A. M., Eagle Creek church, Hancock Co., Ohio.

Oct. 27, at 10 A. M., Silver Creek, Ogle co., Ill.

Oct. 29, at 4 P. M., Swan Creek church, Fulton co., Ohio.

Oct. 29 and 30, Concord church, Adams co., Ill., 5 miles south of Clayton.

Oct. 29 and 30, Osawkie church, Jefferson co., Kan.

Oct. 29 and 30, Beaver Run, Mine a. co., W. Va.

Oct. 29 and 30, at 4 P. M., Salem, Marion co., Ill.

Oct. 30, Beaver Creek church, York Co., Neb., at the house Jacob Zern, 3 miles south and 8 miles west of the town of York. Meeting to commence on the 28th.

Nov. 1 and 2 Mill Creek church, near Liberty, Ill. Nov. 5, at 2 P. M., at Farragut, Fremont Co., Ia.

Nov. 5, Millmine church, Platt co., I.

Nov. 5 and 6, at 2 P. M., Big Creek congregation, Richland Co., Ill. Conveyance at Parkersburg, by informing J. M. Forney.

DISTRICT-MEETINGS.

Nov. 4, 5 and 6, in Knob Creek church, Tenn.

Oct. 20, Southern Missouri, in Mineral Creek church, Johnson co., 13 miles south of Warsaw, Mo.

BRETHREN AT WORK.

31 30
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Oct. 18, 1881.

No. 40.

Editorial Items.

ARISE O Lord; let not man prevail.

Dr. John G. Holland, the poet, died Oct. 12th.

When prayer is standing still, godliness is standing still also.

Two baptized in the Pigeon Creek church, Ill., since last report.

Our account to Hudson Love-feast crowded out. Will appear next week.

As wood is to fire so is a contentious man to stir up and continue strife.

Bro. Sharp's article on another page of this issue is worthy of perusal by all persons.

MINUTES of the Annual Meeting for the past five years in pamphlet form for 25 cts.

BRO. S. A. Houbeger will represent Northern Missouri at the next Annual Meeting.

READ the 68th page of this issue, and then see what you can do for the *Youth's Advocate*.

NEXT week, the Lord willing, we shall issue our annual address to our readers and agents.

ON page 634 in Bro. Daniel Vaniman's communication, T. C. Myers should be F. G. Myers.

WILL brother Vaniman give us some more "chips from the work-bench" to keep up the fire of love?

THE address of William M. Lyon is changed from Greenland, W. Va., to Williamsport, same State.

BROTHER JAMES W. Gish was elected minister in the Panther Creek Church, Woodford Co., Illinois, Oct. 7th.

SISTER Mary C. Norman, editress of Home and Family in B. at W., is suffering intensely from rheumatism.

WE send our prospectus to our agents this week. Should any be missed they will confer a favor by notifying us on time.

MUCH rain throughout the West the past few weeks. The Mississippi river is very high, and has caused great loss of property.

THERE were twelve ministers present from adjoining congregations at the Arnold's Grove Love-feast. Bro. J. H. Moore officiated.

ELDER David Frantz, of Cerro Gordo, Illinois, favors special Annual Meeting, and names Woodford Co., Ill., as a good place to hold it.

BROTHER Henry Landes, of Brimingham, Indiana, writes: "Seven baptized in this church since Annual Meeting, and one reclaimed."

JUST as we go to press we leave to attend the Love-feast at Naperville, Illinois, Saturday 19th. Would enjoy a Communion meeting every Saturday.

GOD blessed the Shannon, Ill., Love-feast, for each member who communed seemed filled with joy. Sixteen ministers present. Bro. D. B. Kly officiated.

Is there any way for keeping people from sleeping during religious services? Will those in the habit of sleeping give a remedy?

THOSE who subscribed for the *Microcosm* and have not received it, will please inform us. It is desired that all receive the paper regularly.

THE Southern Illinois Orphan Home will soon be ready for occupants. It is located at Cerro Gordo—the home of brother John Metzger, the friend of children.

D. B. RAY comes out in the *Baptist Flag* with a lengthy article on the Stein and Ray Debate. It is an excellent advertisement for the Western Book Exchange.

FOUR persons baptized in the Panther Creek (Illinois) church during the Love-feast Oct. 7th. One of these the daughter of brother C. S. Holsinger, of Marshall county.

THE Brethren of Woodford county, Illinois, had an excellent Communion. Brother Christian Gish, father of Rufus Gish, aged ninety years, attended meeting and communion.

BROTHER Sharp comes over into our sanctum almost daily after school and spends an hour or two with us, and thus drives away care and helps us turn over a new leaf for the next day.

BROTHER John Metzger left home the 15th inst. for St. Louis to continue sounding out the Word in that city. It is joy to the soul to hear him relate the Lord's actions among that people.

EACH subscriber for one year will be given free, a copy of the *BRETHREN AT WORK* Almanac. They will be ready by December 1st. Send in name early so you may get the Almanac in due time.

EACH mail brings us gratifying assurances for next year's *WORK*. A number promise increased lists, and new fields are being canvassed in order to disseminate the truth among the unconverted.

BROTHER Emmett Eshelman was chosen deacon in the Coal Creek (Illinois) church Sept. 10th. His friends of the Mt. Morris College will be pleased to hear of his field of usefulness being enlarged.

BRO. Daniel Vaniman, of Virden, Ill., writes. "Pleasant Communion Oct. 10th, at West Otter Creek. Election for minister and deacon. Charles C. Gibson chosen to the ministry, and David Neff, deacon."

THE *Philippine Lesson Leaf* will be discontinued until Apr. 1st, next, as there are not enough schools holding over to justify printing it. Brother Sharp gave us good notes during the Summer, and our patrons may expect them to be equally as good next year.

OUR desire is to send forth a paper that will lead the unconverted to turn to Christ, comfort those who are away from the main body of the church and rarely ever hear the Brethren preach, and as a medium for the holy brethren to communicate with each other.

BROTHER S. T. Boserman and wife are both prostrated with typhoid fever. They both have our heartfelt sympathy in their affliction, and we pray God to help them to bear it all patiently, and permit them to remain with us a little longer; for they are workers in the vineyard, and workers are needed. The latest information is that they are some better. Brother W. C. Teeter is with them.

A "MOUNTAIN NORMAL" is in contemplation in Floyd county, Virginia. It is to be located on the Blue Ridge 2500 feet above the sea level—a high school indeed. Nine trustees are pushing the work to completion. It will not likely be ready before Sept. 1882.

DR. H. W. Thomas of the M. E. Church has been expelled from that church for heresy. He taught doctrine contrary to his church, and of course created confusion thereby. He can appeal to General Conference, but dare not preach in the interval between this and the meeting.

THOSE who desire to secure books from the Cassel Library should send for a Catalogue from which to select. It is a pamphlet of fifty-four pages, containing the names of thousands of books, old and new. Among the number are about 2,000 German works. Price 30 cents. Address, D. L. Miller, Mt. Morris, Ill.

SOME churches make their ministers grow in grace and help bear their burdens by occasionally chastising them severely. Though the outward appearance of their ministers be plain and neat, yet for the neatness they are required to make acknowledgements. No wonder divisions follow in the wake of such ungodly work.

THE Southern Illinois District Meeting the 4th and 5th inst., was marked as peculiarly pleasant and enjoyable. Harmony of action and good feeling prevailed. Daniel Vaniman, Moderator; A. McClure, Reading Clerk; and B. B. Whitmer, Secretary. Daniel Vaniman and Jas. R. Gish were chosen members of Standing Committee for 1882.

THE October number of the *Microcosm* is out; and it is filled with live reading matter. The editor has work enough for several men. In addition to editing the *Microcosm*, he is called to meet the scientific attacks upon his new departures. And then there are professors of physics who have accepted his theory on sound, and they require further information. All these draw heavily on Mr. Hall. The *Microcosm* and B. at W. one year for \$1.75.

AN elder in Indiana in a private letter says of the Beaverdam and Miami party's work: "Some places they have made fearful trouble in families. The husband goes one way, the wife another. One old brother is nearly crazy, and will likely be taken to an insane asylum. Paul saw this work in his day and gave the warning to 'mark those who cause divisions and offenses contrary to the doctrine of Christ and avoid them.' In addition to this, we are informed that Samuel Kinsey is in Indiana seeking to draw away disciples after him, and is causing confusion and distress. Brethren, look to your ways, and see where you stand. Go not in the way of destruction, but stand fast in the Lord."

WE learn that Samuel Kinsey is visiting churches in Indiana, trying to persuade members to join his party and leave the church of the Brethren. O that the Lord may deliver his people, and turn peace-breakers into better work! Kinsey and his associates are doing just what we predicted in No 31 of B. at W. would come to pass. Husbands are spiritually separated from wives, daughters from mothers, mothers from sons, and sorrow and distress follow as a mighty river. If the history of those disruptions were written, it would shock the senses of all good people; for it is an awful thing to make division among friends. We caution our brethren against doing anything rashly. Be kind, though you are distressed. "Charity beareth itself not unavailingly."

Religious Essays.

For the Brethren at Work.

CONSOLATORY.

BY DANIEL BRIGHT.

Beloved, on earth we all do roam
As pilgrims and as strangers;
We know this world is not our home,
Mid sorrows, griefs, and dangers,
But Jesus did for us prepare,
A heavenly mansion, bright and fair,
To be our home forever.

Here oft we bid a sad farewell,
To loving ones who leave us;
We mourn and sigh, but cannot tell,
Why God should thus bereave us.
We fail to see the cords of love,
By which our hearts are drawn above,
By faith we may behold them.

By faith, Ah yes! by faith I say,
We truly may behold them;
And more than this, by faith we may,
Yet, straud by strand unfold them.
By faith we see in every move,
How the mysterious hand of love,
Seeks our eternal welfare.

Then let us seek faith, hope, and love,
And never worldly pleasures;
Draw sweetest comforts from above,
In heaven lay up our treasure;
And soon with them ourselves we'll be,
Where loved ones gone before we'll see,
In glory with our Savior.

For the Brethren at Work.

A HYMN FOR THE FIRST DAY OF THE WEEK.

BY JAS. EVANS.

When from the dead the Lord did rise,
He burst the bands of death,
And gave a pledge by which to know
That life is more than breath.

Uprising from the darksome tomb
He broke the power of sin,
And opened free the gates of grace
To all who'll enter in.

Death could not hold the Son of God
Within its dark domain.
Beloved of God, he raised him up;
Our faith's no longer vain.

He who had the power of death
Was vanquish'd in the strife.
Beneath our feet he'll bruise'd be,
And we'll be crowned with life.

When Jesus comes in glory bright,
And sits upon his throne,
Redemption's work will be complete;
The starry crown is won.

Most men take least notice of what is plain, as if that were of no use; but puzzle their thoughts, and lose themselves in those vast depths and abysses which no human understanding can fathom.

For the Brethren at Work.

ISOLATED.

BY L. M. EBY.

WE often hear the sympathetic expression, "Remember us in our isolated condition." The tone or manner of expression indicates a loneliness, and those only know the full meaning of the term who have been taken away from places where they could meet with the saints once, twice, or three times each week, to a place where they are deprived of this soul strengthening blessing. There are two ways of understanding the meaning of words—one by theory and the other by actual experience. Those who have been taken from places that are dear to them only know the full meaning of these words. They then sensibly realize what it is to be blessed. The absence of those who are of like precious faith is keenly felt. The soul often yearns to meet with God's people, and though God is everywhere, yet there is not that intensity of feeling that exists where the saints are numerous. While constantly associating with those who are of "like precious faith" there is a feeling generated that enervates the soul wonderfully. The Christian goes out in his full strength and copes successfully with adverse powers and is not baffled by the fiery darts that are hurled at him from all sides. But when deprived of these blessings and surrounded by that which tends to lessen the soul's devotion, and nearly crushes the nobler part of man, the Christian often feels as if all had forsaken him. But at such times comes the gentle voice of God speaking strength to the soul. The Christian is encouraged; with renewed energy he goes forward, firmly determined to conquer or die in the attempt. He remembers that earnest and sincere hearts have been praying for him. O! blessed thought—when the Christian feels that warm hearts are concerned about him. Though hundreds of miles from the main body, his prayers and the prayers of dear ones far away, form an arch, and upon this tender invisible cord flow the throbbings of heart to heart. Absent, yet present, unseen, yet seen; separated, yet united. These thoughts strengthen the isolated one; his drooping spirit revives; he drinks deep at the altar of prayer and goes forward with humble boldness, manfully fighting the battle of the Lord.

Though this isolation is painful to the Christian, there is another isolation more painful to the sinner, and that is isolation from God. The Christian can well bear the separation of kindred spirits, but to be isolated from God is painful in the extreme. The sinner does not now feel it, but there is a time when the fact will be pressed home. When he will stand before the great white throne and hear the voice of God say in tones that fall heavily on the ear, "Depart from me, I never knew you." Ah! then would he give millions of worlds for an inch of time to become a favored one of God. But—too late; too late—he hardened his heart in the day of provocation, and now the one who once befriended him, laughs at his calamity and mocks when his fear cometh. He is banished forever from heavenly felicity. Dear friends, kindly I entreat you in Christ's stead, be ye reconciled to God. Heed the gentle woosings of God's spirit, and it will be well with you at the final day.

Hebron, Ia.

For the Brethren at Work.

THE SECOND COMING OF CHRIST AND MILLENNIAL REIGN.

BY JAMES EVANS.

NUMBER VII.

THE only sure basis of a future and unending life is the promise of the Redeemer, "I will raise him up at the last day." If I live ye shall live also. The assurance "That he is alive forevermore," and has the keys of *Hades* and of death, is to us more comforting than volumes of scientific reasoning on man's mental or dual nature. We rest on the promise of eternal life to all who hear the Shepherd's voice and no metaphysical reasoning can make it more certain.

We are not compelled to take the petal of a rose and weave out of its structures an argument for immortality. The buzzing of the insect or the emissions of sound are to us dumb oracles proclaiming man's future being. What if science teaches a dual nature in man, she teaches the same for the meanest insect that crawls on the earth. We want to know if our future existence is personal identity or reabsorption into the divine essence. The promise of Jesus that if we hear his voice and obey him we shall never perish but be raised up in the last day, set-

ties this question forever. "We shall know as we are known."

Among those who believe in the reviving of the dead are two classes. 1. Those who claim that the entire human family will be raised at one or the same time. 2. Those who claim that the righteous only will be raised at the return of Christ. We believe the latter to be the true one. There is no positive evidence teaching the first view, while on the other hand there is much, both in the sayings of Jesus and of the apostles to sustain the latter. The time to be rewarded or recompensed is not at death, but when the Son of Man comes in the glory of the Father and at the resurrection of the just. Matt. 19: 27; Luke 14: 14. There were some who would be accounted worthy to obtain that age to come and the resurrection out from the dead (*ek nekroon*).

If all came forth at the same time, how could the resurrection of the just be out from the dead? True, Jesus says the hour is coming when all in the tombs will hear his voice, those having done good to a resurrection of life; and those practicing (*praxontes*) evil to a resurrection of judgment (*krisis*). This is not unusual in the Scriptures, to connect events which are really separated by centuries.

The resurrection of all takes place in the day of the Lord, but that day is at least a thousand years in length. In Isa. 9: 6, 7 the child born and the King sitting on the throne of David are really ages apart.

Paul is in perfect harmony with Jesus. He says: "As in Adam all die, so in Christ shall all be made alive, but every man in his own order. Christ the firstfruits afterwards they that are Christ's at his coming." 1 Cor. 15: 23: 24. Here none are raised at the coming of Jesus but they who are Christ's, afterwards the end, when all power and authority shall be subjected to him.

Again, he says "if by any means I may attain to the resurrection out from the dead." Phil. 3: 11. The word rendered resurrection is not the usual word *anastasis*, having the prefix *ex* out of, and can have no other meaning than selection out of many. Paul's earnest desire was to attain to the resurrection of the dead. This must refer to the better resurrection of Heb. 11: 35. The visions of John confirm the same view. We have in Rev.

20 a succession of great events. Babylon has fallen, the beast and false prophet are taken and cast into the lake of fire; Satan is bound and cast into the abyss, then thrones appear, and those who set on them have had part in the first resurrection. The occupants of these thrones were once dead, but are now alive and judgment is given to them, that is, the judgment and angels. 1 Cor. 6: 2, 3. What John saw was not the revived spirit of martyrs, but real men, persons blessed and holy, who now reign with Christ and judge the world.

A chain of indubitable testimony is thus presented, every link of which is so strong that no force of criticism can break a single link.

The first resurrection stands associated with a cluster of thrilling events ushering in the great day of the Lord.

With Babylon's doom, the marriage of the Lamb comes, then the millennial kingdom. But the better resurrection precedes every man in his own order. The firstfruits, James 1: 18; Rev. 14: 4. The firstfruits are described as virgins in whose mouths were found no guile. They are the few chosen out of the many called, even those who have crucified the flesh with its affections and lusts and who have renounced the friendship of the world. The man who seeks to rule now or be great in this present evil world will not be counted among the blessed and holy, but will be judged with the world. The man who unites with the world in its self-government is not fit for the kingdom of God and can have no part in the first resurrection. Did the apostles or any of the brethren then attend national elections and vote for pro-consuls, emperors or rulers of any kind? The only politics they were interested in were those relating to the kingdom of God and his righteousness. And why should they? Their only weapons were spiritual and heavenly. The Divine Founder of the church would not permit them to draw the sword. How then could they record votes to support a man for whom they would not fight?

Now this first resurrection brings us to the marriage supper of the Lamb. What pen can describe the rapturous scene? We sit down at the King's table to partake of the royal banquet. The King's Son is there. He leads His Bride into the royal pavilion. His ban-

ner over her is love. He girds himself for the feast and comes and serves the guests. The Bride is all glorious within; her immortal garments are fragrant with odors breathed from the eternal throne. She is blessed forevermore, because she is holy. To share the glory of the first resurrection is the prize for which we run. Let us so run that we may obtain. Shall we lose this glorious prize?

For the Brethren at Work.

A SKETCH OF MY EXPERIENCE.

BY S. L. LAYTON.

IN the first place I would say that I was brought early into the Methodist Episcopal church. My parents belonged to that church ever since I can remember, and I always thought they tried to live a Christian life; for daily the Bible was read to the family by either father or mother, and we all bowed in prayer around the family altar, and often my heart was touched by the prayer that was offered up in behalf of their wayward children. Right here I would like to impress upon the mind of every parent that it is certainly their duty to form a family altar of prayer daily, for we are taught in Luke 8: 28 that we should deny ourselves and take up our cross daily and follow Christ. "Train up a child the way he should go, and when he is old he will not depart from it." Prov. 22: 6. I think there is no other way we can have a better influence over our children than to offer them up daily to the Lord around the family altar. Although we may become discouraged at times and think our prayers avail nothing, yet we know not the hearts of our children; we may be slumbering in our graves before there be a change in the life of our children; but "The prayer of the righteous availeth much," and if we search the Scriptures and are obedient to God's commandments, our works will follow us. But I see in the B. at W. that there are two ways of reading the Bible, and I think I used to read it the former way; that is, "G" through it blindly and unintelligently, in obedience to the feeling that it is our duty to read it daily.

While I was at home with my parents I never had an opportunity of hearing the Brethren preach, not because my parents would object, but because there

were none near enough. The first Brethren minister I heard was Daniel Shively, of New Paris, Elkhart Co., Ind. He preached in the Lutheran church one mile from my home, a little over two years ago. I think he must have preached on the ordinances; I don't remember, but I recollect he spoke of obeying all the commandments and mentioned Feet-washing and the Holy Kiss, as he quoted Scripture that you never hear any other minister quote (outside the Brethren) at least I never did, and I was inclined to believe it because I knew it was there, and had always been taught to believe the Bible; but never hearing any of those passages he quoted talked about, my mind was not drawn to them. While going home and meditating on the sermon, I remember there was a young couple behind me that were members of a church, and one of them began to make light of a certain part of the quotations. They were not talking to me, but that was too much for me—to hear the Word of God spoken lightly of, and that too by a professor, and I spoke out and said, "That passage is there, and you can't deny it." The reply was, "I know it's there," and said no more. I often wonder how a professor can make light of those commands that the Brethren hold to, and be a devoted Christian.

I think that sermon was the means of me reading my Bible in a different manner. During the Winter I had been attending a protracted meeting and gave my letter in, as I had not had an opportunity before, for my husband was a non-professor at the time we were married and did not care about going to town to meeting much, and I, too, became careless, and did not live as a Christian should. But that Winter I went a few times with one of our neighbors, and then my husband took me.

One evening brother Simpson, the minister, said that he thought every Christian ought to lift his hearts to God in secret prayer and ask him what he would have them to do in his vineyard. I wanted to do something, for I knew I had not been living right, and right there in the church I asked God what he would have to do, and just that moment something seemed to say, Have family prayer. Reader, you may think that was an easy task, but for me it was the hardest

cross I ever bore. I thought I couldn't pray before my husband, and prayed again for God to give me something else to do, but that was my duty, and nothing else was given me. It was more than a week before I could make up my mind to obey.

The Lutherans commenced a meeting in our neighborhood, and the church was new and members rather weak and timid. I told brother Simpson I felt it my duty to go to their meeting if I could do any good, for I felt an interest in the salvation of my neighbors' souls and also that of my husband, and therefore attended their meeting. Their minister was a young man. When he called for any that requested the prayers of the church to come forward and occupy the front seat, two ladies went. He then wanted the members to come forward to aid him in prayer and singing. But no one responded, and I felt very weak myself; but had determined to do something for Christ, and went and talked to a neighbor woman that used to belong to the M. E. Church, and told her I thought we had better go forward and help do what we could. I saw she was like myself—felt weak and timid; but she and I went forward, and after singing the minister called on her to pray. I could see her tremble. I then thought if I had lived right, I might have been strong in the Lord, and could have taken her place; but I knew if I were called upon, I could do no better, but was determined to do what I could if I broke down in the attempt. But I was not called upon to pray that evening; but every evening I went forward and prayed for the seekers, and as yet had not erected the family altar. I felt condemned, and night after night I would resolve to make an effort, and fail. I would go far enough sometimes to read a chapter, and fail to go any farther. Finally I returned home one night resolved to make an effort even if I failed. I read a chapter and then requested my husband to kneel in prayer with me, but it seemed as though words failed me. I presume it was almost the weakest prayer ever made to God. I felt as though it was a failure in my first attempt, but was determined not to give it up, and went in secret prayer to God, and promised if he would aid me and remove that timidity, I would serve him while I live, and I thank God he did help me and

make me bolder in his work. But my husband was still back in the world, and I greatly desired his conversion. I talked some to him, but thought it did no good. I told him I would go with him in whatever church he wished to go, if he would do better. I prevailed on him to go forward for prayers, but he said every time he went forward he could do nothing where so many were praying, and felt harder than ever. I then told him if he could do better alone I wanted him to read the Bible and pray in secret.

(To be continued)

For the Brethren at Work.

MUSHROOM CONVERSION.

BY E. Z. SHARP.

A MUSHROOM is a plant that grows up suddenly, often in a single night and soon dies and mingles with the elements from which it sprung. For this reason, things that come into existence suddenly, and quickly return whence they came, are called "mushrooms."

Conversion means a change of state or condition. As a religious term it means a complete change of character and a transfer from the kingdom of Satan into the kingdom of Christ. There are three elements in conversion. *First*, a change of mind based on faith—accepting Jesus Christ as the Son of God, and his gospel as the Christian's law or rule of conduct. (Matt. 16: 6) Such a change of mind as that in Saul's case is an example. *Second*, a change of heart or of the affections, based on repentance, and a renunciation of Satan with all his pernicious ways,—sorrow for sin and hating what we once loved of it, and loving things we once hated. The case of the penitent Jews mentioned in Acts 2: 38 is an example. *Third*, a change of relation, based on immersion, a coming out of the world of sin, (2 Cor. 6: 17) an entrance into the kingdom of Christ (John 3: 5) a covenant with God through Christ (Heb. 12: 24), and a signing of that covenant according to Matt. 28: 19.

Any one of these elements lacking leaves conversion incomplete. The disciples at Ephesus (Acts 19: 1-6) lacked faith in the Holy Ghost, though sincere at heart and were baptized, yet their conversion was imperfect. Simon the sorcerer (Acts 8: 13 and 23, 23) believed and was baptized, but had not re-

pented, therefore had neither "part nor lot" in the kingdom of Christ.

Cornelius believed and had his heart turned to God, but was told to send for Peter who would tell him what he ought to do, (Acts 10: 6) and Peter commanded him to be baptized, (Acts 10: 48) because without this baptism his conversion would have lacked the relation to Christ.

That which we denominate mushroom conversion generally lacks the second element, change of heart and sometimes both the second and third. I remember at a certain protracted meeting one hundred and sixteen were reported hopefully converted (?). In less than six months after, I asked the Superintendent of the Sunday-school how many of that number were faithful, and he said, "twelve." The rest had wandered back, and, mushroom like, had mingled with the elements from which they had sprung. The trouble in their case was, they were not converted by the Word of God. There is no true conversion except by the agency of God's Word. Pa. 19: 7. Those who are converted by the so-called "graveyard stories" and are baptized in the attendant excitement, wilt like a mushroom under the noonday sun whenever the pleasures of the world and its temptations are brought to bear upon them. "For this cause many are weak and sickly among you and many sleep." 1 Cor. 11: 30. They were born before the proper time and are sickly children in the household of God and often make a great deal of trouble when they mingle again with the worldly elements from which they came.

True conversion and its fruits will form the subject of another essay.

For the Brethren at Work.

SOLID FOUNDATIONS.

BY C. H. BALSRAUGH.

SOMEbody must know before anybody can believe. I believe all that God knows, but know not all that is clear to Him. Scientific investigators find nothing in nature but *thought* written in multiform hieroglyphics of matter. If not some Infinite Omnipotent Mind had preceded them, there would be no explorations to make and nothing to find. The same God that made the soul and regenerates it, also made the water to symbolize its regen-

eration, and the wheat and grape to represent the joy and communion of the higher life. All that is, was in God before it was projected into tangibility. Not an atom or arrangement in the Universe was absent from the mental programme of the Omniscient from everlasting. Jehovah is the source and sum of all law and being. When God said the Word was Christ and "in-Him was life"—all life. Every utterance was the expression and impression of law. He that sins, sins against law and by law. "The law of sin and death" is the law of God, but not the sin. The psychology of God and man and angels is alike. All mind is in his image, only not all invested with a shell of clay. Whatever thinks beyond the grave proves there is a conscious beyond. God is in mind, and this is the solidity of responsible being, and of the organization and order of Zion. The Divine incarnation is the complete filling out and regulation of the finite with the Infinite. God in the flesh did not allow even a little finger to escape the regnancy of Deity. So large and important an item as dress may not be relegated to a non-christian department of our nature. When our distinguished Bro. Bashor so positively pronounced "dressing for Jesus' sake a *delusion*," he struck blindly at the corner-stone of the Universe and of religion. A Christian is Christian all through and all over. Christ could not pare his toe nail save as God incarnate. Neither can the saint. "Whether, therefore, ye eat or drink, or WHATSOEVER YE DO, do ALL to the glory of God." Did Paul mean that everything was to be done for Jesus' sake *except dressing*? "I speak as unto wise men; judge ye what I say." Such license is a wide and fatal breach in the continuity of life. Christ was no hybrid. He was the Word made flesh, and the whole of human nature was subject in Him to the sway of Deity. He that dresses not for Jesus sake, dresses for the devil's sake, and so of all else we do.

If there is so little certainty and solidity in Christ that we cannot know whether we must be wholly Christian he might as well have left the flesh to its own sovereignty and not made it the shrine of Divinity. When a person claims his dress as being outside the jurisdiction of God in the flesh, he cannot, in principle, claim that his heart is the

throne of Divine royalty. There is no schism in the body, and none in the economy of Christian life. The new creature in Christ is *hid*, not partly but entirely, in God. His *garment* is dyed in the blood of the Lamb. His linen is pure and white, and not a thread but shows the flesh-slaying, flesh-sanctifying process of Calvary. O it is marvelous and soul-harrowing to me beyond all utterance, that for the sake of a little carnal license, people will make shipwreck of their eternal interests, and fill the church with confusion, division, and sorrow. Why not be as willful as we can be by knowing only God's will? Why "confer with flesh and blood" at all? Has any good ever come of it? Only one mind, one will, has right to rule—God in the flesh, not of eighteen centuries ago, but of to-day. The foundation of God standeth sure, He knows his own, "they walk as He walked." They are dead, risen, and reigning with Christ over themselves, kings and priests unto God.

RICHES OF THE BIBLE.

IT is a Book of laws to show the right and wrong; a book of wisdom that makes the foolish wise; a Book of Truth which detects all human errors; a Book of Life which shows how to avoid everlasting death. It is the most authentic and entertaining history ever published. It contains the most remote antiquities, and the most remarkable events. It is a complete code of laws; a perfect body of divinity; an unequalled narrative; a Book of travels; a book of voyages; the best covenant ever made; the best deed ever written. It is the best will ever executed; the best testament ever signed; the young man's best companion; the school-boy's best instructor; the ignorant man's dictionary. It promises an eternal reward to the faithful and believing. But that which crowns all is the Author, "with whom there is no variableness, neither shadow of turning."—*Sel.*

Nothing can honor God so much as believing him.

If we would stand, Christ must be our foundation.

Commending a right thing is a cheap substitute for doing it, and with this we are too apt to satisfy ourselves.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER III.

OUR first visit was to the Wiertz Gallery of remarkable and original pictures. One represented Napoleon in hall, surrounded by demons and fitting visions of the horrors of war and carnage, and its victims upbraiding him. Another a huge picture of a struggle of giants. One was so contrived that the spectator peeped through a half open door, and was startled at what he supposed to be a woman with a single garment, and gazing at you from an opposite door, which she appeared to have shrunk behind to avoid intrusion—a wonderful and marvelous illusion, or cheat. Again, the picture of two beautiful girls opening a rude window and presenting some flowers, and were so arranged that whatever position the spectator took, they were still facing him and holding out their floral offerings. An aperture invited you to look in, when lo, a groupe, grotesquely clothed, arrests you, and one more life-like, is winking and moving. You start back, and on investigating it more closely, find that by some ingenious arrangement of a looking-glass, you yourself have been supplying the face of the figure. Everywhere are the most astonishing practical jokes imaginable. Some would absolutely cheat the spectators, although prepared for surprises; but as soon as you understand and are on your guard, they will lose their power to draw your attention from the really great works of the old masters. I singled out one—the "Triumph of Christ"—and seating myself on a divan before it, endeavored to concentrate my whole thoughts upon the grand idea of the artist, as he had portrayed it on canvas before me. Christ, the central figure, with outspread arms in the form of a cross, and before Him, fleeing into the darkness, were ignorance, sin and wretchedness, in every imaginable form. Taking the places lately occupied by those now disappearing, were joyous, happy looking things, with floods of light falling upon their upturned faces. While studying this picture in detail, I felt irresistibly drawn, as it were, to turn my head and look at a large picture on my right, which I had not noticed before reaching myself at this. Turning my head for a moment, there was the gigantic form of Polyphemus with the wicked eye in his forehead, looking so malicious that involuntarily I sprang from my seat and was about to rush from the room, when one of the ladies of the party, asked me if I was ill. I replied that I was not, but was startled for a moment by that wicked eye. She said a number had been affected by it in the same way. Although the paintings are considered very fine, I did not care to prolong my stay longer, and was glad when the party rose to leave.

From the gallery we went to visit the lace manufactories. The thread used is of the finest flax in the country, and costs from three to four hundred francs a pound. The spinning is done in a darkened room, with a beam of light admitted only upon this thread, through a small aperture. The lace makers sit in a

darkened room, with but little light admitted each at a window. Some were at work on lace which had occupied more than a year, and was still unfinished. We were told that it took four years to learn lace making and the best and most expert workman could earn but two francs a day, or about forty cents, and that they lose their eyesight very early and often become totally blind.

The most interesting church in Brussels is the Cathedral of St. Gudule, the principal wonders of which are its painted windows—one representing the last judgment, and the pulpit which is a wondrous work of the carver's art. Upon it is a group representing the expulsion of Adam and Eve from the garden of Eden. The pulpit is upheld by the tree of knowledge and above it stands the Virgin Mary holding the infant Jesus, who is striking at the serpent's head with a cross. The tracery of the foliage, the carving of the figures and ornamental work, are beautifully chiseled and very effectively arranged. After the sittings of the Bourse, we visited it and found it much finer than the one at Antwerp. The interior is in the form of a Latin cross. Twelve gigantic Corinthian columns sustain the cupola. At the sides are smaller pillars which support galleries leading to rooms on the first floors. At the farthest end of the cross are four large allegorical carvatures. The pavement is mosaic, tastefully arranged, and the lighting is by sun chandeliers which inundate the decorations with a flood of light.

We passed through the palace gardens, and visited the house of Parliament, and went to the Hotel de Ville, where was held the revel the night before the Battle of Waterloo, where "Belgium's capital had gathered her beauty and chivalry." Its pyramidal tower rises to the height of 363 feet, and commands a fine view of the battle field of Waterloo, which many of the gentlemen of our party visited. In the court of the hotel there is a beautiful fountain formed of dolphins in bronze, and river gods in white marble.

After having visited every place of interest, we made preparations for a visit to Cologne. Leaving in the morning at four, we spent the day in riding through a country much finer than between Brussels and Antwerp. Instead of large fields of grass or grains, the fields are small and alternated, and of irregular shapes—sometimes square, and then curved, and again in parallelogram shapes, and as grains are now ripening, this alternating gives a pleasing variety to the landscape, on which we never tire of looking. The view is continually changing, as changes the scenes of a kaleidoscope.

Cologne is the oldest town on the Rhine, and is built with long, winding and narrow streets, along the river. A bridge of boats and a stone bridge span the Rhine from Cologne to a small town opposite; the city seems to have considerable business activity. It is called the city of perfumes, and needs all the perfume it manufactures to render the atmosphere of its streets at all supportable to one sensitive to unpleasant smells. It is the only city or place that we were not sorry to leave. We entered it weary from a long ride in the cars, and after a night of refreshing sleep and a good breakfast, went out to visit the great Cathedral

which has been in process of construction since 1248, and is still unfinished, and strikingly suggestive of the vanity of human aspirations.

From the Bible Banner.

"ENTERTAIN STRANGERS."

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. 13: 2.

A FRIEND of mine once remarked that "tramps" were always invited to his table, furnished with a "square meal," and a napkin. Had they come three at a time I don't know what he would have done; but we know what Abraham's conduct was when three strangers appeared at the door of his tent. They were not told that there was nothing cooked, they were not turned off with a cold bite and a moral lecture against vagrancy, but Abraham washed their feet, while Sarah got up a good warm farmer's dinner, of tender veal, hot cakes, butter and milk. Had Sarah found fault, and said she had enough to do without feeding tramps, she would never have known a mother's joy. Such hospitality brought to that household the blessing of heaven, and Isaac, the child of promise.

The strangers journeyed on. Two of them, at evening, appeared to Lot as he "sat at the gate of Sodom." Here they were invited to tarry for the night. Again their feet were washed, and "he made them a feast." They were hardly through with their supper before all Sodom was in a rage. What was the matter? Why, the idea of feeding strangers was never heard of before in that pagan city. And is there no hospitality among heathen? Seldom, indeed, to strangers. One of the maxims of the ancient heathen world was "man is a wolf to a man he does not know." In the early days of Christianity an astonished pagan exclaimed of the Christians, "They love each other without knowing each other." Such unheathen of humanity—no, let us not call it humanity but Christianity; for where the religion of Christ is not known, such hospitality is not practiced among heathen. If, sometimes, infidels of Christendom treat strangers with kindness and sympathy it is only because they reflect the teachings of Christianity.

Says Tertullian: "All men love their friends, Christians alone love their enemies."

Justin, martyr of the second century, charged paganism with being destitute of compassion for strangers, saying: "Our religion requires us to love not only our own, but also strangers, and even those who hate us."

We have associated in our ideas of a shepherd life, more of tenderness and manliness than with most other callings. In the story of the Seven Maids of Midian, the unkind treatment they received from the shepherd, stirs our indignation whenever we read the second chapter of Exodus, but it is only illustrative of the lack of pagan hospitality. The chivalrous "Moses stood up and helped them, and watered their flocks." Such gallantry comes from those who have a knowledge of the Fatherhood of God and the brotherhood of men.

COURAGE is of the body and mind: that of mind is the greater.

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN., - EDITRESS

LIVE SOBERLY.

WE are taught by the Gospel how to live—we are taught to live soberly, righteously and godly. These three words tell us our duty to ourselves, our neighbor, and our God.

To live soberly, is not only to abstain from drunkenness, which is a damnable sin; but from all excesses in eating, drinking, and other bodily indulgences. It is to be sober and moderate in our passions, our recreations, our speech, our dress and whole behaviour. It is to be temperate and moderate in all lawful things, as using the world and not abusing it,—using it as pilgrims and strangers, not making it our rest or portion; but making all worldly comforts secondary things, subservient to the interests of our souls, and the glory of our God; this is to live soberly.

The apostle Paul, when giving directions to Titus, both for his doctrine and life, speaks of the necessity of soberness. Not only does the apostle enjoin soberness upon the aged, but also upon the young. In the first part of the second chapter of Titus, Paul begins thus: "But speak thou the things which become sound doctrine. That the aged men be sober; the aged women likewise." Likewise what? Why, that the aged women be sober, and that they be in behavior as becometh holiness, that they may teach the women to be sober, to be discreet, that is, to be prudent, cautious of what they say and how they conduct themselves. They should also be chaste, keepers at home; the young men likewise exhort to be sober-minded. The apostle begins with aged men, second, of aged women. Certainly the female sex is the bond of union to society. The various relations she successfully fills, as of daughter, wife and mother, are of vast importance, and capable of the greatest advantages to mankind, especially as the means of forming the human character in life. It is a fact beyond doubt that the world to-day stands in great need of leaders; both of men and women. No wonder the young of our land are so light-minded when the heads of the families are leading them in the path of levity.

The Great God, seated on his eternal throne, beholds every individual of all the millions of mankind, and none of their actions can be concealed from his notice. O, what a world of iniquity does he behold! If God does not speedily punish the sins of men, it is not because he is not displeased with them.

Dear reader, the Gospel of our Lord Jesus Christ requires, of you and all others, soberness, hence, if you give a candid and serious attention to God's Word and put what you learn therefrom into practice, the world certainly will be no worse off for you having lived in it. Certainly the Word of God presents to our minds the most serious subjects in the world—death and judgment, heaven and hell are serious things; hence they should be seriously regarded. A light and trifling mind should not be brought to the Word of God. We hope,

dear reader that you will consider seriously the subject now before you. Let each say in his heart, have I regarded the Word of Life, with a candid, serious, devout, diligent, believing, joyful and practical attention; if not so, surely my negligence of my best interests, and my contempt of the Great God who speaketh from heaven, is criminal and dangerous. O, thou who hast the key of David, who openeth, and no man shutteth, exert in me a sober mind that I may live righteously and godly in this present evil world; may you who are now favored with opportunities of reading and hearing the Word, make good use of them, lest they be finished before you are aware and the benefits designed by them not received. Remember that "to be carnally minded is death; but to be spiritually minded is life and peace." M. C. N.

MUST TELL IT.

A STORY was told of a New Zealand girl who was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said: "Why do you go back to New Zealand? you are accustomed to England now; you love its shady lanes and clover fields. It suits your health. Besides, you may be ship-wrecked on the ocean. You may be killed and eaten by your own people. Every-body will have forgotten you."

"What," she said, "do you think that I could be content with having got pardon and peace and eternal life myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!" (N.)

TO THE LADIES.

MAN is the sport of circumstances. It is a fact which cannot be controverted, that the character of every man, to a greater or less extent, will be influenced by and assume the same general features of the character of those with whom he associates, and particularly of those whom he loves or respects. But there is a certain class of society (I allude to the ladies) who exert a peculiar influence over us, paramount to—yes, I venture to say, exceeding that of all others with whom we associate.

In the several capacities of mother, sister, wife, or daughter, they may almost be said to hold our destinies in their hands; but much of the weal or woe we experience, and the good or evil we do, or cause to be done, in life, depends greatly upon them. Independent, however, of the ties of consanguinity, affinity, or alliance, and merely considered in the abstract as ladies how unlimited their power over us, and what a vast amount of good may they not accomplish, by encouraging every virtue, and pertinently exhibiting their disapprobation of vice and immorality in whatever garb it may be clothed, or by whomsoever it may be practised.

In this way they may render themselves the happy instruments of causing "the wicked to forsake his way," and reclaiming licentious, wandering youths from the paths of ruin and disgrace. Where is the young man who has not actually become callous, and lost to every finer feeling ennobling our nature, that would

dare to utter a bad word, or even entertain an evil thought, in the society of virtuous and prudent young ladies?

Seeing, then, that their influence over our sex knows no bounds, how great is their responsibility; and how many, alas! bestow too little thought upon it, or will not think at all. Ladies, to you we look with confidence for the removal of the prevailing vice in our country. This you can do by ceasing to associate, and on every proper occasion discountenancing the vain, the drunkard, the libertine, and profane; convince them that you disapprove of their conduct, and that, so long as they continue to be the authors thereof, they must of course expect to incur your decided disapprobation. Such a course, universally and strictly carried out, will effect more for the improvement of society than a public lecturer on morality, stationed in every city, town, and village throughout the land. (N.)

A JOYFUL SERVICE.

"WHAT business are you in now?" asked one young man of another.

"I am working for Christ," was the reply. The friends had met after a brief interval of absence, each to find the other changed.

"An honest, but not a paying, work. You will need to work for the world as well as religion. You always said you meant to be a rich man, an influential man; but you have started wrong for that. Large drafts upon your time, your purse, and the sacrifice of many plans, are demanded by this religion of yours?"

"I have started just the right way, my friend, to reach wealth, influence, and all the earthly good I have so foolishly boasted I would have. I have sacrificed nothing, but gained all the things. I will try to prove all these things."

And the young man did prove it nobly to his friend and to the world. In his business relations, in his intercourse with the world, he stood firmly upon the Rock which he had chosen for his foundation, and many, whose shelter had been early washed away, looked up to his secure dwelling, and built on the same Rock. Religion was his every-day dress, and no Sabbath cloak was needed to cover its soils; for prayer and watchfulness kept it pure day by day. To give as God had prospered him, of wealth, of time, of talent, was a part of his joyful service, and God gave him back in return four-fold. (N.)

SATAN.

IF the personality of Satan be not a vital principle of your religion, I do not know what it is. There is only one dogma higher. You think it is safe, and I dare say it is fashionable, to fall into this lax and really thoughtless discrimination between what is not to be believed. It is not good taste to believe in the devil. I give me a single argument against his personality which is not applicable to the personality of the Deity. Will you give that up? if so, where are you? (N.)

The human constitution cannot be amended by a two-thirds vote.

Brethren at Work.

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Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unscientific language, but present their views "with grace seasoned with salt."

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PAPERS AND SCHOOLS.

WE clip an article from the *Gospel Preacher* relative to what a paper should publish. It contains grains of wisdom worthy of our consideration; and we bespeak for it a careful perusal and a general application. Out here we cherish and nourish it; but take liberty to carry the thought a little further.

A paper is a mirror reflecting the ideas, the hopes and fears of those who control it and contribute to it. If those who control it and fill its pages, are actuated by selfishness, and seek to glorify God in their thoughts, their bodies and their spirits, then the paper is a reflector of God's will and an advocate of the pure and the good. On the other hand, if a paper is given to gossip, opinions and speculations, it should be sent out as such and not under the plea of Christianity. No paper can accomplish good, and honor God by giving out as facts that which is purely imaginative or based on evil surmising and unreliable rumor.

But papers among the Brethren do not alone mould sentiment, but the schools where our children are educated also give direction to feeling and character. It is undeniable that teachers have much to do with leading in public thought. To them the children are committed during the greater part of the time of mental development, and many opportunities are given the teacher to imprint his feelings and thoughts upon the young and tender mind. This is not only so in colleges but true of our common schools. It is important, then, *who* teaches our children and *what* is taught them. Not a few of the Brethren's children are led away from the plain, practical truths of the Gospel by the district school-teacher.

Should the district schools, therefore, be abolished? No; but efforts should be made to secure better teachers—to put good men and women at the head of school affairs. Over the common schools the Brethren have but little control; but when they can have a voice in the selection of teachers, they should see that men and women of judgment and noble habits are selected. But in colleges controlled by Brethren, *what* shall be taught and *who* shall teach may be prescribed so as to maintain the principles of the Gospel. And such owners are responsible to the church the same as editors of our papers.

What would our readers think if the BRETHREN AT WORK should choose an influential brother as its chief editor, and then hire a Presbyterian minister to edit it—to select the matter and oversee the work generally? Do you think it would long remain an exponent and defender of the Brethren's church? Do you not think considerable Presbyterianism would insinuate itself into the crevices and corners at first and eventually out into the room itself? Of course if he were a shrewd office editor, he would not say anything about Presbyterianism under the name Presbyterian, but he would infuse his theories and dogmas in a sly manner—at first not perceptible to the uninformed, but finally in a bolder and more open way. Much of it would be finely sugar-coated and labeled "Christ." You see it would not do to engage a Presbyterian nor any other sectarian to control in the absence of the editor. He might make a very good clerk, but as an office editor he would be dangerous.

Again suppose the Brethren at Waterloo, Ia., should start a college and engage some influential brother to stand at the head—some one who knows but little about school work, but has influence in the church; and then engage a Presbyterian to do the work of the school—to attend to chapel services, and even to preach occasionally—to look after the pupils, to grant excuses, to classify them and determine what books shall be used—in short to control the school, would it be likely to remain a Brethren's school? Do you think the ardent Presbyterian would pass by the opportunities of engraving here and there a little Presbyterianism? Would he not imprint his denominational ideas in his controlling the school? As a mere teacher he could do but little of this; but as governor his chances are unrestricted. The owners of our colleges should indeed guard this point if they would make their school a blessing to the church.

Schools purporting to maintain the principles of the Brethren may be made a power for good. No enemy should be permitted to silently and ruthlessly undermine the foundation of Gospel order and divinely-revealed principles. Great promises were made concerning these

schools by their originators; and we call their attention to these solemn obligations. Unless they be strictly observed and the hallowed principles of the church respected, we shall be called upon to warn our beloved Brotherhood of the danger that it may guard its best interests. We wish all to do good; for doing good means success; but for any evil work we can have no sympathy.

WHO KILLED GARFIELD?

EXPRESSIONS and ideas have emanated from pulpit and press in a manner calculated to lead to the conclusion that God killed President Garfield. Many of the expressions we believe were made without due consideration. Are we to infer from those writers and talkers that God incited Guiteau to shoot the Chief Magistrate? This is what Guiteau says; and the way many ministers and writers put it, leads in the same direction. We regard all this as erroneous; and now since the people have had time to reflect, we regard it befitting to call their attention to some Bible facts. Turning to Job 1:6-12 we are instructed as follows:

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power: only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Satan came among the sons of God before the Lord. A discussion ensued regarding Job; and Satan charged God with protecting the man of God. To prove the fidelity of Job, God withdraws his protection in part, and Satan goes at him with haste and destroys his sons, daughters and property. Having failed to turn Job away from God, Satan again seeks the Lord and says if he will "touch Job's bone and flesh" he will curse. Then God says: "Behold he is in thine hand; but save his life."

Here God withdrew his protection over Job's bones and flesh, but held his life in his hand. Satan's power was limited. He could go no farther than God gave permission, or had withdrawn the hedge.

Again, in 2 Chron. 18, the devil went before the Lord and expressed a willingness to be a lying spirit in the mouths of Ahab's prophets. God withdrew his protection, and the lying spirit went in. Why God did so, is unknown

to us. This is one of the *mysteries*; but because it is mysterious to us, is no proof that it is unreasonable.

Now we do not believe God shot Garfield or is responsible for his shooting. A destructive spirit sought to enter into Giteau, and God permitted it to go in by withdrawing his protection. The result was, Giteau shot the President. *Why* God withdrew his restraint over Giteau is unknown to us. If men will harden their hearts, and give heed to seducing spirits and doctrines of devils, no doubt God will withdraw his restraint and let them go. So did he, we believe, with Giteau. Where God withdraws his divine hand, you may be sure the devil will go in and occupy. But *why* does God withdraw his protection? That is unknown to mortal man. Then we must stop. The limit of knowledge is set here. The bounds of philosophy are reached, and we can give no reason.

God shoots nobody. This is the devil's business. God did not shoot Garfield, nor cause him to be shot; but Giteau shot him and the devil moved him to do it. Satan having done it, God will turn it into a blessing for the nation. For the blessing which follows, let God be praised; for he alone can bring good out of evil. All men abhor the evil deed; yet God will still lead if we trust him.

There is a wide difference between God's *causative* decrees and his *permissive* decrees. God caused the worlds to be formed; he *permits* pestilence to visit the earth to destroy millions of human beings. God caused Christ to come into this world for he so loved it; but he simply *permitted* him to be slain by the enemy. God will not deny himself; he is true, and all his laws are perfect. Hence we conclude Giteau shot Garfield, and the devil caused him to do it.

SISTER Delilah Petra nee Tombaugh and her husband have settled down in the wilds of Oregon beyond the Rocky Mountains. Sister Delilah was brought up by Bro. Stein and was one of the family for many years. About the first of last May she married Mr. Petra, and with him left for the West. Three weeks later Bro. Stein left for Europe. Sister Stein is here, brother Stein in Europe or Asia, sister Delilah out in Oregon—thus those who six months ago were one family, are separated thousands of miles.

OUR REFLECTOR.

—I PRESUME that the editor's sickness last week prevented him from gathering the usual amount of items for the first page. The readers could assist the editor considerably by sending suitable items for this department.

—I do not know just yet what to think about the "Special Conference" proposed. Its legality might be called into question, yet it is evident that something should be done to prevent

the false accusations that certain parties are circulating against Annual Meeting and the general Brotherhood. Hundreds of honestly disposed members are being led astray by the cunning craftiness of deceitful and unreliable men, who seem to have nothing in view save their own personal glory. There is traveling over the Brotherhood, a class of men who make it their business to "sow discord among the Brethren." They are separating father and son, mother and daughters and making general havoc of union and peace wherever they are permitted to get a foothold. These men seem to have but little money for missionary work; but when it comes to sowing discord in the church, and tearing down what has already been built up in the name of the Lord, they seem to have both time and money. Certainly such men ought to be exposed by name, that the public may know who they are.

—I find considerable food in the first and last parts of Bro. Balsbaugh's "Fundamental." The term "progressive" is very improperly applied. A "Progressive Christian" is one who is approaching still nearer to the Bible—one who is moving toward the Bible and away from the world. If he is moving towards the world—trying to dress like the world, falling into the evils of the world, he ceases to be a progressive Christian in any sense—his progression is in the wrong direction, it is away from the Bible and the farther he goes the worse he gets. Progression is all right if it is only in the right way. If it makes people more humble, more honest, more consistent and more obedient to every part of God's Word, then it is all right; but if it makes them high-minded, self-willed, proud, boastful, and disobedient to the Bible and the church, it follows that there may be considerable progression, but very little Christianity.

—Bro. Myers' "Hearing God" is so different from the other parts of the paper that it is refreshing to read it.

—"A New Set" shows that the truth is at work in St. Louis in a very healthy manner. The article sets forth some of our principles in a very satisfactory manner. The brethren having the missionary work in charge in St. Louis want to keep striking while the iron is hot; it will not do to let the work lag. The young church is now growing and needs to be carefully led and nourished till it has sufficient strength to care for itself. Too many churches are crippled in their infancy for want of proper care.

—Bro. Thurston Miller's article is just the right thing at the right time. The reformation has already been made in Northern Ill.—very little is said during the time of the feast; we read the Word, aim to obey it, and in this

way let our actions speak louder than words to the people. I have long since been convinced that there is too much boastful preaching at the time feet-washing is going on. A few appropriate remarks from the brother officiating will often do more good on such occasion than long loud sermons. Besides, much preaching tends to prolong the services to too great a length.

—I must pass unnoticed several articles, among them one from J. S. Flory, that opens up a good field for a careful writer. I must leave the question till presented by another occasion.

—The editor's lengthy article tells some plain truths that people are not very much inclined to obey after they do read them—they will talk and write about parties all the same. But if we were all Christians in deed and in truth, there would be no "factions" among us. Still these different elements are virtually uncalled for; if they would act with the general body, as they ought to, we would have the most glorious organization on earth. By and by, those who are withdrawing may learn a lesson.

—In regard to the use of musical instruments, Bro. Moyer seems to make no distinction between the manner of worship in different dispensations. In olden times instruments of music were used in religious worship and they will also be used in the future kingdom when there will be no temptation for using them in a sinful way; but in the present dispensation we are to sing with the spirit and the understanding. There is no instance on record of the apostles, or any of their converts using musical instruments in their religious services. As the New Testament says nothing about the private use of such instruments in the family, I will also remain equally silent for the present, believing that a proper understanding of the manner of worship in the three dispensations will enable the true worshiper to do about what is right in the present dispensation, being always careful to give no unnecessary offenses to any.

—Bro. F. C. Myers writes an interesting letter from St. Louis. That brother who threw his tobacco and pipe away immediately after he was baptized, saying that he had no more use for them, did just what I would like to see a host of our ministers do. The correspondence throughout is unusually interesting. Some of it is rather lengthy, however. When reporting our travels, I see very little use in telling where we ate dinner, how many acres of land this man has, who had the kindness to take us two miles to friend so and so, and a great many other things that are of no interest whatever.

—This No., reports forty persons recently received into the church by baptism, and thirty-four others received sometime ago, making seventy-four baptisms in all. Let the good work move on, and do not fail to report what the Lord is doing for his cause among the people where you live.—J. H. MOORE.

To the General Assembly.

WHAT A PAPER SHOULD PUBLISH FOR THE GOOD OF THE CHURCH.

THIS is a subject of great importance to the church, because there are certain kinds of writing that excite a feeling of strife among brethren. To publish things that tend to divide the feelings of brethren will do more harm than good. There are other kinds of writing which have a tendency like novel writing, exciting the feeling of curiosity, to hear something that agitates the mind with new and strange thoughts.—Athenian-like, to learn of things that make no improvement in their conduct or usefulness. To publish all the trouble that occurs in a church or family, like a police journal, giving all the bad things that are done in the church: such writing will do more harm than good. If one member in a family would spread abroad every little error, telling all the wrong done in a family, his course would be an injury to the family, and no good to himself. But it would be food for the gossiping world; so it with writings which give the troubles among brethren; it does the church harm; but it gives the enemy plenty of gossip and tends to weaken the influence of the church. For brethren to publish their difficulties with each other in a public journal, only makes their difficulties worse, and injures the church they belong to, because it is in direct violation to God's Word. And it is wrong too, for brethren to write articles to injure each other. It is the most dangerous spirit that can get into the writings of a brother to be trying to tear some one down. It betrays the spirit of jealousy in its worst form. "He that hateth his brethren is a murderer." To murder the character is the worst form of murder; it is persecution in its worst form.

To be in a church and writing against its faith and practice, is another source of evil to the church which will result in division if continued. There is a legal way to reform the practice of a church if it be wrong. That way is by bringing before its councils the subject of its error. In this way the church may be made better and stronger; while this way of writing against it, will divide and weaken it. Another way in which the cause of truth may be injured by writing is in light and frivolous remarks about the truth or the church or the brethren. This shows a want of sincere regard for sacred things. It is hurtful to hear light and sporting remarks about the most sacred relation we sustain to God and to each other. Another evil in writing is the manner in which language is used to hurt some one. When brethren become regardless of other persons' feelings in their manner of writing, there is a lack of brotherly love which leaves many a bleeding sore, time will never heal. This kind of writing is far too often allowed in our papers; and has frequently obliterated the feelings of brethren, when there was no reason for it except the harsh, unkind manner of writing. For the

good of the church, writing should be done to improve the religious character and conduct of the workers, to help them all to "grow in grace and the knowledge of the truth." Writing for our papers should be done in a kind and fraternal spirit. Mild and pleasant language may be used in writing which will show a Christian spirit and result in good to the church, making stronger the bands of union, and binding closer in affections the brethren who labor together in one common cause. The writings in our paper should be of that kind, which tends to encourage the church in faithfulness to every duty, and encourage each member in every good work. We need encouragement to do more for the salvation of mankind, and less to kill, and slay, and fight. Try to save people with love and encouragement, to do good in every way, to everybody, when it is in our power to do so.

Another thing in our writing to do good, is to take a straight-forward course in showing the principles of Christianity in all its graces, not stopping or turning aside to attack or reply to every one who may take a different course. We should write nothing that should work against the interest and good influence of the church; if we have a matter of dissatisfaction we should take it to the councils of the church, not spread it abroad in our writings. Our papers should work to secure harmony, and give peace to every part of the Brotherhood. To make public attacks upon brethren through the papers, stirring up ill feeling is nothing better than the spirit of political parties. We should see the evils in their contention, and in our writings take the opposite course, working for peace instead of war. If our peace principles are not in our writing, we contradict our profession of them.

For the Brethren at Work.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

"BELOVED think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Pet. 4: 12. The trials of life are ordeals of mercy to temper the metal we are made of. Without trials we should not know our capacity to do or not do.

Men and women who pass through the world "on flowery beds of ease" are like shadows, they leave the world but little better because they have lived in it.

The holy prophets, Jesus and his apostles furnish us good examples of patient endurance and trial. From them we learn how, through trials of the good, the world is made better.

Trials are benefactors to all who meet them with true courage and fortitude. Good metal becomes brighter by being much rubbed. Spices smell sweeter when pounded. Some herbs grow best and spread most when tramped upon. Stars shine brightest in deep darkness. He is the greatest philosopher who takes the undulations of life as they come and turns

them into the best possible advantage without fretting and scolding because things are not thus, or so.

The best men and women may as well expect disappointment, losses, and trials, for Providence has for a noble purpose strewn them along our pathway. All consistent efforts to elevate and ennoble others through the power of the Gospel, elevate and ennoble worker and in effect will continue through eternity.

"Prach the Gospel to every creature," means in the cities as well as in the country. Hundreds of honest, hard-working poor in the cities are tired of the wickedness around them and need the comforting influence of the promises of the Gospel as much as any in the country.

In St. Louis, through the efforts of the Salvation Army, conducted on the Moody style, some were made to desire salvation; but having no church organization they were directed to find homes in any of various branches of Christ's church in the great city.

Now comes the work of finding a congenial home in some church in which all the requirements of the Gospel can be practiced as we are taught in the Bible. After a long search, the honest seeker becomes discouraged because he cannot find it. The style etc., freezes him out.

Now if the Brethren will not preach the Gospel there and build up churches among these people in which all the requirements of the Gospel can be practiced by both rich and poor together, who will? Ye who are at ease in Zion, please answer.

Through the efforts of some quiet workers, a church of the Brethren is being gradually and quietly established in St. Louis. Noble-hearted brethren and sisters in Southern Ill. who only needed it mentioned in their hearing that means were needed to rent a hall in the city to preach the Gospel in, came forward and contributed means to rent a hall at \$12.50 per month. It is but about eight months since the first sermon was preached by the Brethren in St. Louis, and seventeen candidates have in this time willingly came down into the great Mississippi and were buried with Christ in baptism to rise and walk in newness of life. One being there before makes now eighteen members in all. Their first communion was held in the hall the evening of Sept. 19th.

The hall being rented and paid for during the month of Oct., more preaching is promised them Oct. 15th and 29th. The question arises, what then? Do the brethren and sisters say, contribute more means and continue the preaching at regular intervals through the Winter. I think many will say, yes. If so, please say it in a substantial way and send it to F. C. Myers, 913 Brookline St., St. Louis, Mo., or to Eld John Metzgar, Cerro Gordo, Ill. Any means thus contributed will be used to forward the Master's cause in St. Louis.

[Why are not those expenses paid by the Domestic and Foreign Mission Board? It has a large sum of money idle; and it seems fit that the mission in St. Louis should be paid out of that fund.—Ed.]

Vol. XII, III.

Our Bible Class.

J. S. MOHLER, EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Leaden, Henry Co., Mo.

Will some one please explain 1 Cor. 11: 24, 35? Why are women to keep silence in the church? Shall they not sing or pray or what shall they do?

What are the seven spirits of God mentioned in Revelations? A BROTHER.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

What are the seven spirits of God? C. D. H.

Please explain Matt. 24: 40, 41. It reads, "There shall be two in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, the other left." LYDIA ZARNER.

Will some one explain the last part of the 11th verse of the 11th chapter of John: "But Jesus stooped down and with his finger wrote in the ground," etc. How could he write on the ground, when he was in the temple? A SISTER.

Roe. David Moore wants to know whether there is more Scripture for an organ in a family than to dance.

Why did Simon want the honor as mentioned in those verses—to gain honor, fame, money, or what? PETER BROWN.

QUERY ANSWERED.

Please give the true meaning of the word "closet." Matt. 6: 8. JOHN Y. SNAVELY.

THE Greek for closet is *Tamion*, defined, "a chamber, closet, place of retirement and privacy."

Christ, in using the term closet, or its substitute in Greek, had reference, not so much to an actual closet, as he had to a place of privacy.

This He did, to teach the people that in prayer we should have nothing in view but the honor of God. The Pharisees sought the most public places to pray. Their object in this was that they might have honor of men. This they got, and it was all they received for their praying. It was all they prayed for. But Christ would have us know, that if we would be benefited by prayer, we must retire away from the public gaze, where no eye but that eye that never sleeps, can see us, and there make our requests known, and our heavenly Father will reward us openly. The reason that the door is required to be closed, or locked, when we enter to pray, is, from the fact, that we might go into our closets to pray, and by purposely leaving the door open, to be seen of men, we would be no better than the Pharisees.

It does not matter whether we retire to the closet or chamber, or into the deep forest, or caves of the mountain,—either of those places are equally acceptable to him, provided we have nothing in view but to pray to our Father in secret.

It has special reference to our individual relations to our Heavenly Father, and does not embrace family worship, nor worship in the assembly of the saints. J. S. M.

No man can tell whether he is rich or poor, by simply looking on his ledger.

For the Brethren at Work.

HAS MAN AN IMMORTAL SOUL?

Will some one please give the Scripture where it is said that man has an immortal soul, or it is said man has any immortality before the resurrection?

If man has got immortality, why is he exhorted to seek for it? Rom. 2: 7. A. B. CUSHING.

THERE is no place in the Scriptures, where it says: "Man has an immortal soul;" nor is there a passage which reads: "Man has no immortal soul." But the whole tenor of Christ's and the apostles' teachings, as also the Old Testament indicate that man has an immortal spirit. And it is a harder task for cavilers to show from the Scriptures with their materialistic philosophy that man has no immortality before the resurrection than it is for expositors of the Scriptures to show that man has immortality; that his personality, which, if you please you may call immortal soul, or immortality, will not be destroyed in death.

God is a spirit (John 4: 24) and the "Father of Spirit;" Heb. 12: 9) and Christ says: "I came forth from the Father, and am come into the world, and go to the Father." (John 16: 28). "I ascend unto my Father and your Father, and to my God and your God. (John 20: 17) And Christ exhorts the human family to call on God as: "Our Father who art in heaven."

In the parable of the prodigal son he represents the wicked sinner and ungodly man or woman as a disobedient child of the "Father," which however must be born again to be happy.

Though he joined himself to a citizen of that country, and, may in one sense properly be said: "You are of your father the devil, and the lusts of your father ye will do," nevertheless he is the son of the Father."

Paul says that the Father of Spirits chasteneth us, his children, for our profit, that we might be partakers of his holiness. Heb. 12: 9, 10. He says, the redeemed, re-adopted child calls him, "Abba, Father." (Rom. 8: 15).

Now, this Fatherhood is a spiritual fatherhood, and this childhood is a spiritual childhood. God is not the Father of our physical organism, our body, but He is the Father of our spirits, and the Creator of our bodies.—This spirit which is the essence of man, is not destroyed in death, but only leaves this earthly house to be clothed upon with our house which is from heaven." 2 Cor. 5: 1-5.

God breathing this spirit or breath of life into man's nostrils, he thereby becomes a living soul,—a separate entity. It gave him personality and individuality, rendering him an accountable being—a being that choose for himself, right or wrong. He would otherwise have been as the brute creation.

Romans 2: 7 should be translated "incorruptibility." The same word occurs in the original in 1 Cor. 15: 42 50, 53, 54 and is translated "incorruption." Man shall seek "incorruptibility," or life in incorruptibility, because that is the complement of redemption. All they

who patiently continue in well-doing, are sanctified in the Truth, shall have part in the first resurrection, where they are clothed with incorruptible bodies, and so shall not be hurt by the second death. Rev. 2: 11. For the second death has no power on them. Rev. 20: 6.

But all those who will not be clothed with incorruptibility, will fall under the power of the second death. DANIEL BRIGHT.

THE CERTAINTY OF THE GOSPEL.

THE greatest thing in the universe is the cross on which the world's Redeemer was crucified. Though shadows and gloom gathered around that scene of suffering, yet the suffering has passed and all gloom and darkness have passed with it, and higher and brighter than the sun shines forth the transfigured face of our ascended Lord.

No eclipse will ever shadow this "glorious truth," "Whoso believeth in me shall have eternal life, and I will raise him up at the last day."

We come to-day into the cross of Christ, and lay our hands on his eternal strength.—Thousands before us have done it, and found rest.

Tremulous age has trusted here and lost its weakness. Patience has resorted here and found its confidence. Suffering has fled for help, and discovered its strength. Ten thousand times ten thousand, and thousands of thousands, when passing through the prostration and mystery of death, have turned an eye and put forth a hand to the cross of him who was lifted up to draw all men unto him, and smiles of confidence have driven away the shadows of the grave.

Come to day and lay your hand upon the cross and say, "I know whom I have believed, and that he is able to keep that I have committed unto him against that day."

Stand by the cross, and leaning upon its strength, exclaim, "I am persuaded that neither death nor life, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

THE Flavian Amphitheater at Rome, called, the Coliseum, was erected by the Emperor Flavius Vespasian, after his return from the Jewish war, A. D. 72. Many thousand Jews who were made captives in this war were employed on the Coliseum. This colossal structure was oval in form, its length being five hundred and eighty feet, and its breadth four hundred and seventy. It was externally surrounded by three rows of arches, raised to the height of one hundred and fifty seven feet, and above these a row of pillars. The whole was crowned with a heavy attic.—This immense building resisted for many centuries the ravages of time, and is now a dilapidated ruin, only because vandal hands despoiled it, and made it a quarry from which to obtain material for modern churches.

Correspondence.

Notes By the Way.

Through the kindness of Bro. S. C. Price, we were given a team and carriage to convey my family and self to Lanark. Left Mt. Morris on the morning of the 5th inst., at 7:30 A. M., and arrived at our sister's, within one and one-half miles of Lanark, at 11:30 A. M. Found all well. After dinner we went to Lanark. On reaching the city we were made to think of the time when we lived there. We always liked to live there. It is such a pleasant place. Various improvements have been made there this Summer. There are some nice buildings going up, some of which are finished.

After being in Lanark about two hours we started for our brother's, and arrived there at 4:30 P. M. Remained there over night.

Oct. 6. Started for the Love-feast at Arnold's Grove. Arrived in good time, and found a goodly number there. At 1 P. M. the meeting was opened by J. H. Moore. After prayer, D. M. Miller was the first to preach followed by J. H. Moore. We were not permitted to remain during examination services, we having taken wife and children out to her folks. In the evening quite a large number gathered around the tables of the Lord to partake of the broken emblems and shed blood of our Lord and Savior Jesus Christ. The meeting closed at 8:30 P. M., after which we went out to our father-in-law's to stay all night.

Oct. 7th. At the hour appointed, meeting was opened by Enoch Eby, who also led in prayer. D. B. Eby and D. M. Miller did the preaching. In the afternoon we went to my wife's sister's, and spent the rest of the day and night there.

Oct. 8. Came part way home. Staid at J. E. Rowland's for dinner. In the afternoon we went to Lanark again, and spent a few hours in the city. Staid all night at G. H. Rowland's, and had a pleasant visit there.

Oct. 9. Took dinner at my sister's. At 1 P. M. we started for home. On the way between Maryland Station and Mt. Morris, we saw smoke a piece from the road, and when we got closer we found that it was a house burning down. It belonged to Isaac Kauffman. It seems all the folks were away attending a funeral, and some one saw the fire, but when they got there they could save scarcely anything. Cause of the fire unknown to us.

Arrived at home at 5 P. M. Found all well. Taking everything into consideration, we had a pleasant visit, and it did us good to get out of the office awhile. S. M. ESHELMAN.

Northern Missouri.

Last week brother P. E. Whitmer gave us a synopsis of the Northern Mo. D. M. Since then brother Evans sent a report. We glean the following additional news concerning the holy Brethren out there.—Ed.

"We formed a number of new acquaintances around Whitesville. Here we saw brother Henry Bashor, father of S. H. Bashor. We

preached three discourses in the Whitesville church, and on the following Thursday we started for Honey Creek church, Nodaway Co.

We forgot to say that brother William Sall and C. C. Root were appointed evangelists to travel the coming Winter. To meet expenses, it was agreed that each member in the district contribute fifteen cts. True, a few may not be able to pay this, but others can contribute a little more, and thus the amount needed could be easily raised. Brother John Bosserman, of Polo, Caldwell Co., is our Treasurer. It was also agreed to meet expenses of sending a delegate to Annual Meeting; that each member pay twenty cents not only to meet the expenses of last delegate, but also to create a fund for similar purposes. We trust that our Brethren in the district will respond to the decision of the District Meeting not simply by contributing fifteen or twenty cents to the missionary work, but will feel it a privilege to do much more. How willingly we tax ourselves for use less gratifications. One brother informed us that his tobacco cost him \$15.00 a year. Will we not lay up some treasures in heaven?

Andrew county has advantages of timber and water above some other places. Corn is about half a crop. In our next we will say something about Nodaway."

Consolidation.

LETTER NO. V.

Inasmuch as brethren R. H. Miller and M. M. Eselman have brought before our minds the consolidation of all church papers into one, (see No. 34 B. AT W.) we will give our view of it as matter as we have looked at it for a good while. We are decidedly in favor of a consolidation, but not such as have been heretofore made—by one editor buying out another, then the one who sells start another paper.

We think it is fast becoming, if not already, a necessity for the union, peace, and harmony of the church, that Annual Meeting take charge of the press and control it by some plan, having but one office. We suggest, not to oppose brethren Miller and Eselman, but because we think it would be good to have two papers instead of one; but both to be printed at the same office and by the same editors. We think one weekly devoted to church news and such matter as might be thought best; the other to be a monthly in pamphlet form of smaller pages, convenient for reference, and more suitable for binding when the covers are removed, and this paper to contain only such articles as are worth preserving; such as the writings of our abler brethren, debates and doctrinal subjects that are clearly and ably handled, and other matter that our brethren would desire to retain for future reference. The pamphlet to have an alphabetical index at the close of each volume. We believe that a consolidation of this kind would be far better than the present condition of affairs. We feel quite sure that Annual Meeting must sooner or later take hold of this matter, and we believe the sooner the better.

LETTER NO. VI.

Consolidation of our papers has been before the Brethren, and after some thought over the matter, we would give our views in short.

First, we think it has a tendency to bring

too much labor upon our Annual Meeting to give it to the general satisfaction of the Brethren.

Second, it would make Annual Meeting responsible for all the errors committed by the managers of it, etc. Upon the whole, we think it best to have our papers as individual enterprises, and the editors to be responsible for the papers, and not Annual Meeting. But we feel to submit to our dear brethren and sisters.

K. HECKMAN.

The Love-feast in Linn County, Iowa.

This was held according to announcement on the 8th and 9th inst. Lately a number—nearly one-half—of the members withdrew from the church and adopted the Miami Valley resolutions.

The seceding party at once organized themselves into a church, and expect to hold a Communion meeting the 15th and 16th inst., with those who will subscribe to the "Old Order" as defined by their resolutions.

Of course the little band felt sad and much discouraged when their number was so rapidly diminished. However after the line was drawn those who were on the Lord's side collected together, and summoning all their energies, renew their vows to remain faithful until death. At the command of the Master, they march on,—appoint a Love-feast and extend a usual invitation. Ten from Illinois, and representatives from Blackhawk, Cedar, Clinton, Benton, Muscatine, and Poweshiek counties responded, contributing what they could to disperse the gloom and gladden the hearts of the little band of saints in Linn Co., Iowa. The foreign ministers present were Enoch Eby, J. H. Moore, Isaac Barto John Zack, Paul Wetzel, Aschenbrenner of *Der Bruderbote*; Joshua Shultz, and S. C. Miller. The Word was preached with power and received with gladness.

It is to be regretted that few, if any, who withdrew from the church were present. To us their absence was very painful; for to some of them we have been bound by the strongest ties of affection. How we longed to see their friendly faces, and grasp their hands in fraternal joy as brethren and sisters, the same as in by-gone days, the memory of which is still dear and cherished.

The night of the 8th, we spent with John Bonebrake and family. He and wife are among the number that has withdrawn. We did not talk with them concerning the action they had taken, except remarking when we were preparing to leave for Sunday morning services, that we would so much rather have them go with us the same as of old, that it seemed wrong not to see them with the rest. To this, friend (Oh, how much we would rather say brother!) Bonebrake replied in a very kind, though sorrowful, way: "It seemed we could not get along together. We hope it may go better now."

As to our treatment from this family, it was the same as it had always been,—the kindest and best. Angels could not have been more attentive to our wants. May God Almighty lead them safely through this wilderness of woe into Immanuel's land, where the weary are at rest and the wicked cease from troubling.

The attendance at the meeting was good and

the attention better than we ever saw at this place on a similar occasion.

The old elder, Abraham Stacy, remains with the flock, over which the Holy Ghost made him overseer. T. G. Snyder and J. C. Miller serve in the administration of the Word. Both are humble brethren, willing servants, and highly respected citizens. Samuel Bock and Daniel Albaugh, according to our information and recollection, were the only deacons left with the church. Consequently on first day of the Fast another, James P. Wilson, was chosen and installed into said office.

Truly this congregation is having its pilgrimage through a "vale of tears." It has an experimental knowledge of "fights within and without." In its infancy the Campbellites pounced down upon it like a wolf upon a sheep, but finding favor before the Lord the wolf was put to flight. The saints then enjoyed a brief season of peace in which their number was doubled. But soon the seeds of intolerance were sown, and fighting from within began. However the growth of the tares was slow until watered from the Beaverdam and Miami Valley clouds. Since then, they have grown rapidly and produced copiously.

Truly this congregation should have the sympathies and prayers of the Brotherhood.

Trusting in the promise of our Father that all things work together for good to them that love the Lord, we close, begging remembrance at a throne of grace.

S. J. HARRISON.

Notes by the Way.

We left home on the 23rd of September to meet with the Brethren in the Indian Creek church, Story county. The Love-feast was held the 24th and 25th. It was well attended, and much respect manifested by all present. The church is active: all seem to have the cause of Christ at heart. Ministers present were brother Levi Kinsey, from Indiana, Joseph Trostle, State Center, S. Goughnour, John Moats, — Matthews, Des Moines Valley church, Isaac Thomas, World's Grove church, Story county, brother Miller, Potosiwick church, and the writer. This church is presided over by D. E. Brubaker. His co-laborers are brethren C. Hillery, Henry Troup, the latter being advanced to the second degree of the ministry, and Bro Franklin Pike was elected deacon. . . . Returned home the 20th. Found all well. The 30th I started to attend a Feast in Cherokee county, Oct. 1st and 2nd. But owing to railroad misfortunes I did not reach the place of meeting till Oct. 2nd. . . . The brethren in Cherokee have a fine country. When we arrived at Aurelia and our eyes glanced over the landscape, we surely thought there must be brethren there, for you always find brethren in a good country. We soon found we were not mistaken. Had a good meeting, and all enjoyed a good refreshing from the Lord. Ministers present were Wm. Ekeberry, from Waterloo, and the writer. Brother John Early presides over the flock there; is actively engaged in the work. As assistants he has Elias Leonard, — Layman. Brother Early labors hard for the welfare of the church and for the benefit of his country.

Brethren going there with the object of looking up homes should call on him. His kind family will surely make you comfortable. . . . We spent the greater part of our time with our brother-in-law; his wife being a sister, as well as her mother, who has her home there. We hope Jonas will not delay his coming to the Lord before it is too late. . . . We must also give a short account of the storm we had through here on the 29th, which did much damage. The passenger train on the D & F. D. road was blown from the track and seven persons were injured; some were badly hurt; houses and barns were torn to fragments, and persons badly hurt; wagons turned over; grain and hay stacks torn to pieces.

Boone, Iowa, Oct. 8th.

JOHN DIEHL.

From C. D. Hylton. — Our Love-feast is among the things of the past. Happy to say, all the sisters had on their plain white caps. We wash feet by the double mode, simply because we don't care to change. H. P. Hylton officiated. Next day brethren J. B. Wrightsman, Wm. N. B., and Samuel R. Hooker preached at 1,200 were in attendance. One baptized on Thursday before. — Hylton, Va., Oct. 3rd.

From John Metzger. — Myself and wife, and sister Catharine Bickenstaff and little daughter started on 7th inst. for Hudson, Ill., to attend the Communion there the 8th and 9th. . . . Had a very pleasant meeting, with the best of order. I like to visit the church at Hudson. Every member tries to do right. Brethren and sisters, let us all try to do likewise. . . . Was much pleased to meet brother M. M. Eshelman and brother Edmund Forney and their wives at the meeting. . . . Started for home the 10th. We stopped off at Normal, and visited the O'phans' Home. There are about 435 children there, and are all well cared for. We went through the building in order to see every department. They have good schools, with the best of teachers. Thus every effort is being made to train the children right. — Cerro Gordo, Ill., Oct. 11th.

From Thurston Miller. — I have the pleasure of reporting one more season of rejoicing among some of the saints of God, that of the Portage Communion, which took place on the evening of the 8th inst. Among the pleasant features of the meeting was a good representation of our home members and an unusual number from some of the adjoining churches. The ministry from abroad was not so largely represented, but an abundance of help was present. Brother Walter Clark, from Cass Co., Mich., officiated, and though young and inexperienced in that kind of labor, did his part quite well. The attendance of spectators was as large as was possible to accommodate, and it is said that many could not get inside the house. I am glad that I can say that the order and attention of the audience were the best I ever witnessed at this place. There was no word of reproval offered, and no occasion for it given. But the really good news to tell is of the addition, by baptism, of a brother, whose influence for good may be much. . . . Services next day. Attendance unusually large. Time improved by brother J. C. Cripe, of Cass Co., Mich. Thus another season has passed; and

one that will long be remembered with pleasure by many. And it is to be regretted if anything should have occurred to mar the peace and enjoyment of any present. — Warren Center, Ind.

From Jestina Miller. — We had our Love-feast Oct. 1st and 2nd. It was truly enjoyable by all participants. Four ministering brethren here from a distance who held forth the Word with power, causing saints to rejoice and sinners to tremble. . . . In the morning before preaching the voice of the church was taken in regard to choosing a minister. All were in favor of a choice. In the afternoon the votes were cast, and two brethren run a tie. The council of the church was again taken and all were in favor of accepting both brethren. Brethren Isaac Barnhisr and H. wet Taylor were the chosen ones. They are both zealous in the Master's cause, and we wish them many blessings in their ministerial labors. Brother George H. Wood was forwarded to the second degree of the ministry. May God best blessings upon all. Installation next morning before preaching by brother R. Bert Badger. . . . Received three by baptism since the middle of July. — Deep River, Iowa.

From Emma Arnold. — On the 31st of September, accompanied by four sisters and two brethren, I left my home in Allen county en route for Parson church, Labette county. During our stay there we made our home at Bro. Garbers'; had a pleasant visit there. It rained most of the time during the meeting; but we held our meeting in a good tent. The meeting lasted from Friday night till Sunday night. Had good order and a good time. There were brethren and sisters there from different States. . . . Friday evening we listened to a sermon by brother R. Edgecomb, followed by J. Paxton and Wm. Edgecomb. . . . Saturday morning we met early at the tent, and listened to good singing by the brethren and sisters. Meeting opened at 10 o'clock; preaching by brother W. W. Reynolds, followed by S. Hodgden and Paxton. Evening meeting opened with usual exercises. Had a pleasant Communion. All was peace and harmony. We listened to addresses by S. Hodgden, W. W. Reynolds, and R. Edgecomb. . . . Sunday morning we attended the Brethren's Bible School. Brother S. Hodgden is Superintendent, Sister Emma Garber, Secretary. Addresses were made to the school by elders Reynolds, Edgecomb, and others. . . . Were made glad to meet brother Elder, of Ill., who was visiting his children located near Parsons; also with many other brethren, sisters, and friends. . . . Sunday night we listened to a sermon by brother Ikenberry, followed by brother Wm. Edgecomb. Were much renewed in spirit for having done our duty. — Elsmore, Allen Co., Kan., Oct. 1th.

A MOUNTAIN south of the south fork of the Clearwater, and about two miles east of Mt. Idaho, and seventy-five from Lewistown, in Idaho Territory, has been in a state of eruption since the 9th inst. Columns of fire and smoke several hundred feet in height have issued forth, and rocks which fell several miles from the place of eruption have been belched forth.

Health and Temperance.

S T BOSSERMAN, - - - - - EDITOR

All communications for this department should be addressed to S T Bosserman, Dunkirk, Hardin Co., Ohio.

IMPORTANCE OF BATHING.

"For the life of flesh is in the blood."

ON the nature, composition, and quantity of the blood, depends the condition of the animal life.

If the texture of any muscle or organ be divided into minute particles, it will be found to consist wholly of vessels containing blood. Even those parts that do not appear to consist of vessels, such as the bony, cartilaginous and tendinous textures, will be found in the first state of their formation to have been similarly composed. Hence the blood is not only a treasury and storehouse from which the several members are supplied with material they call for; but it is the means by which every one is enabled to live a distinct life his or her own.

The states of the blood vary according to the states of the mind. Excite a pleasurable emotion and how quick is the cheek mantled with a blush. We use these expressions: "It froze my blood, it made my blood boil, my blood was up to fever heat," etc. We do boil with rage, freeze with horror, sicken with grief and fear. So, too, is the mind affected by the states and conditions of the blood; a fever causes delirium. The worn out, broken down globules of the blood should be expelled through the great sluice ways of the system, the lungs, bowels, kidneys and skin; and when not so expelled they poison and vitiate the purer blood, and this is now considered one of the most fruitful sources of insanity. A fluid of amazing complexity, holding in exquisite balance the constituents from which the whole being is elaborated, all delicacy of feeling and nicety of thought depend upon its purity. Mental perversions are caused by changes in the properties of the blood, and if the poisonous products of bodily waste are not constantly swept from the system, the cerebral changes are disturbed and the mind suffers.

Food, drinks, and drugs affect specifically the passions and thoughts. To become exhausted and nervous, man charges his blood with wine, to exalt the sensations he takes hashish, to abolish consciousness or pain he takes opium or breathes vapors of chloroform.

In every species of animal the blood differs, and it varies in every individual. 'For the blood is the life; it is vital and spirituous fluid in immediate connection with the soul and with changes of its states, results are produced which affect the very thoughts and affections.'

In various kinds of food we eat and drink are contained that which may be denegated by chemical action, for the nourishment of the blood, and this is mainly done in the stomach which process is termed chymification. From the stomach, that portion which has not been absorbed, is passed along to the duodenum where it needs the gall and farther on the pancreatic fluid, which converts it into chyle, when it is absorbed by the lacteal vessels, carried to

the thoracic duct, from which it is poured into the venous blood. The lacteals and lymphatics extend over every part of the system, and are a part of the muscular network situated upon the true skin and mucus membranes, especially of the lungs. Those acting for the growth of the body, are the lacteals or absorbents, those which remove particles deposited are called lymphatics, and whenever there is an artery to deposit a living particle of matter, there, too, are lymphatics to remove it as soon as it shall have fulfilled its uses.

When they are more active than the nutrients, the limbs lose their plumpness, and it is not infrequent that wens and other tumors are removed by action of the lymphatics, and when little or no food is taken into the stomach they draw upon the fat stored away, and reconvert it into the blood; thus supporting life from the storehouse of the body. Attenuated limbs and muscles are thus produced, by what is termed interstitial absorption.

Cutaneous absorption relates to the skin, and here they are most numerous, being estimated high—3,328 to the square inch, the entire length of which is said to be twenty-eight or thirty miles. Accompanying them are the excretory ducts, also glands for keeping the surface in a smooth supple condition.

The absorbents here, as well as elsewhere, receive and take up whatever is applied to their mouths; convey it to the thoracic duct, from thence to the venous blood. Thirst may be quenched and hunger appeased by bathing in liquids and nourishing soups. And why may not poisonous diseases be taken into the system the same way? Is it not easy to see how necessary it must be to keep the surface of the body constantly free from all impurities? Through the pores of the skin is eliminated carbon, thus assisting in the work peculiar to the lungs and kidneys, while through the absorbents the treasures of the atmosphere are imbibed; so that if these become inactive, if the excretory ducts unload, and the filth is not removed, it is re-absorbed, vitiating the blood.

If, then, our entire organisms are constantly receiving something from air, food and water, and as constantly giving off unhealthy effluvia, we may see the reasons for bathing; for if the blood be vitiated, fevers, inflammations, coughs, and consumption are the result.

Stop your nose and mouth, and you die in a short time; cover your body with varnish, and death results. This is because you obstruct, preventing free action of oxygen on the blood; while twenty-eight miles of sewerage is also stopped, by which the impurities of the body are thrown off, by which, if retained, the blood is poisoned; what wonder the pulse is feeble and you feel languid?

Now the bath opens these million pores, poison is thrown out, oxygen imbibed, and this is one great life sustainer.

Most obstructions (not all) exist in the capillary blood vessels, and these are cleansed and freed by the bath, or in other words the blood globules are washed, purified, born again, and inspired with new life and vitality, are eager to be sent throughout the system, on their mission of life, and at once we are livelier in body, brisker in feeling, clearer in mind and altogether happier and better Christians.

C. L. P.

THE MANAGEMENT OF SICK CHILDREN.

THE vicissitudes necessarily incident to an out-door and primitive mode of life are never the first causes of any disease, though they may sometimes betray its presence. Bronchitis, nowadays perhaps the most frequent of all infantile diseases, makes no exception to this rule; a draught of cold air may reveal the latent progress of the disorder, but its cause is long confinement in a vitiated and overheated atmosphere, and its proper remedy ventilation and a mild, phlegm-loosening (saccharine) diet, warm sweet milk, sweet oatmeal-porridge, or honey-water. Select an airy bedroom and do not be afraid to open the windows; among the children of the Indian tribes who brave in open tents the terrible Winters of the Hudson Bay territory, bronchitis, croup, and diphtheria are wholly unknown; and what we call "taking cold" might often be more correctly described as taking hot; glowing stores, and even open fires, in a night nursery, greatly aggravate the pernicious effects of an impure atmosphere. The first paroxysm of croup can be promptly relieved by very simple remedies: fresh air and a rapid forward-and-backward movement of the arms, combined in urgent cases with the application of a flesh-brush (or piece of flannel) to the neck and the upper part of the chest. Paregoric and poppy-syrup stop the cough by lulling the irritability and thus preventing the discharge of the phlegm till its accumulation produces a second and far more dangerous paroxysm. These second attacks of croup (after the administration of palliatives) are generally the fatal ones. When the child is convalescing, let him beware of stimulating food and overheated rooms. Do not give aperient medicines; costiveness, as an after-effect of pleuritic affections, will soon yield to fresh air and a vegetable diet.—Dr. Felix L. Oswald, in *Popular Science Monthly* for October.

THE WAY TO HEALTH.

THE only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything, and preserve a conscience void of offense. Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion; others are killed by the doctors, while not a few sink into the grave under the effect of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his nature. All the medical science in the world cannot save him from a premature grave. With suicidal course of conduct, he is planting the seed of decay in his own constitution, and accelerating the destruction of his own life.—*Scientific American*.

He that knows not when to be silent, knows not when to speak.

EVERY new luxury of mankind opens the way for scores of doctors.

Wine Press and Grapes Manager,
Chicago.

Tidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Milford, Ind., Oct. 7, 1881.

The Bangor congregation held their Love-feast Oct. 5th. It was a pleasant meeting and five precious souls were added to the church by baptism. A choice was held for a deacon; the lot fell for Bro. Benjamin Moyer. May the Lord be his helper!
J. H. MILLER.

Panora, Iowa, Oct. 10, 1881.

The attendance at the Dallas Center Feast was fair; weather fine; order good; two baptized; ministers were present from the adjoining congregations. Recent difficulties here settled and all seem to be in harmony and love. Thanks to God, J. Deardorff, of Gettysburg, Pa., and W. Reynolds, of Panora, (the passengers injured on the construction R. R. train) are both dead and also another of the hands, making six lives lost. The rest seem to be doing well. Several cases of typhoid fever in Panora. No frost yet.
J. D. H.

Baltimore, Md., Oct. 11, 1881.

The tracts you send me, I distributed this afternoon at Waverly, Baltimore Co., Md., a place we held a meeting on March 6th, 1881. They never heard the Brethren before. Bro. Jacob Shamberger preached morning and night. Bro. Jacob F. Oiler will preach there soon. I put a tract in each house. If you have any more, send them along.
JAS. F. QUINLAN.

[Have sent more.—Ed.]

Nashville, Mich., Oct. 8, 1881.

Our Communion in the Woodland district, held Oct. 6th, was the largest ever held in Northern Michigan; 165 communicants. Best of order prevailed. Have received sixteen members by baptism; eight or ten by letter this summer. The Lord has abundantly blessed us with crops and fruit. Plenty of rain now, and the earth clothed with verdure.
D. LANDIS.

Gilboa, O., Oct. 8th, 1881.

The interest of Zion is moving with quickness in the twenty-two congregations of North-western Ohio. The two unhappy extremes in the church are producing but little commotion among us. The new house of worship being erected with our colony of members in Henry Co., is enclosed and is in rapid process of completion.
I. J. ROSENBERGER.

Milford, Ind., Oct. 9, 1881.

I come with good tidings to-day; four more made the good confession and were baptized into Christ. Two of them belonged to the Union Center congregation. Oh, what rejoicing among God's children! More are serious; y counting the cost. May God influence them for good.
J. H. MILLER.

Mound City, Mo., Oct. 7, 1881.

Our Love-feast is among the things of the past. Had a pleasant feast and the best of order during services. About seventy-five members communed. Brethren C. Forney and Wm. Forney, of Falls City, Neb., and Sawyer, of Wolf River, Kan., were with us. We realized that in the fulfillment of Christ's commands there is great happiness.
J. R. KELLER.

Mirabile, Mo., Oct. 8, 1881.

Our Love-feast is now with the things of the past, save the result of its labors and blessings which we hope will never pass away. Among the ten dear precious souls whom I had the joy and happy privilege to baptize in the last six weeks, five came forward at this meeting to confess Jesus. Then, too, we held a choice for a deacon, the lot falling on our dear young Bro. Joseph Greene.

May the Lord bless him with grace to carry out the solemn duties of his office. By the time all the letters are handed in, we shall have an addition of 16 to our number since Sept. 1st, for which we praise the Lord.
C. C. ROOT.

Warsaw, Ind., Oct. 9, 1881.

Our Love-feast held in the Oak Grove church, Oct. 6th and 7th, passed off pleasantly. Fair attendance. Brethren Wm. Cook and Burns of Marshall Co., Ind., and Bro. Murray of Huntington Co., did most of the preaching. Also brethren Rothenberger, Shively, Hammond and Workman were among the number present. How grateful we should feel to Almighty God for the blood-bought promise of eternal life!
N. B. HEETER.

Peru, Ind., Oct. 10, 1881.

I wish to caution all whom it may concern: Division has come; let us all be on our guard and meet the case calmly and with forethought. Let us not expell too soon; if the hand of God is in it, we cannot overthrow it. If it is of man it will come to naught, as with former departures. We believe in dealing kindly with them and should move slow and approach matters with prayerful hearts so that we will not find ourselves fighting against God.
J. P. WOLF.

Markham, Ontario, Can., Oct. 6, 1881.

We left New Dundee, on the 30th, ult. and have held four meetings, which were well attended. Very good order and attention to the word preached. We are very kindly received by the people. We visit through the day, preach at night. The country is delightful and very productive. The crops are good, except corn. The wheat in some parts yields as high as 40 bushels per acre; so the farmers tell us. We are passing through the country prospecting. Expect to go over the ground again and then we can tell more of the result of our labors.
JOHN WISE.

Hudson, Ill., Oct. 11.

Our Fall Love-feast is now past, and as a refreshing feast will long be remembered by all. The attendance was not as large as usual on account of inclement weather, but attention was good. Ministers M. M. Eshelman, J. Barnhart, T. Robinson, J. Metzgar, and E. and M. Forney were with us and fed us richly from the Master's table. They left good impressions that will furnish us nourishment for many days. O how encouraged we feel after such a glorious season of worship. Were pleased to meet our beloved old sister Metzgar, and sister M. M. Eshelman. On Sunday at 10 o'clock we had children's meeting. Bro. M. M. Eshelman addressed them very appropriately, which was enjoyed by the old folks as well as the children. These meetings are good, and will result in good, if conducted properly. Little children should have the Word preached to them as well as us. It will not hurt them, but assist them to be obedient, and encourage them to do much good.
REBECCA SNAVELY.

Boone, Iowa, Oct. 8th, 1881.

To-day closed the feast in the Dallas Center church and we think was enjoyed by all present. The attendance was not as large as on former occasions. The church has had a cloud hanging over her for some time. But if we believe the Sun of Righteousness has again arisen and made the pathway clear, all seem to be in love and harmony. Ministers present from adjoining churches were S. Goughnour, Jacob Haughtlin, Isaac Meyers, S. Badger, who held forth the Word with power. Two were baptized that belong to the Coon River church.
J. B. DIEHL.

"Can a mother forget her child? Yes, she may forget; yet will not I forget thee."

Matrimonial.

LICHTY—LICHTY.—At the residence of the bride's father, Sept. 20th, 1881, by the writer, Bro. J. L. Lichty and sister Anna S. Lichty, both of the South Waterloo church, Blackhawk Co., Iowa.
S. H. MILLER.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

COGAN.—In the Hopewell church, Bedford Co., Pa., Aug. 18, 1881, Maggie, infant daughter of Bro. William and sister Leah Cogan, aged 1 year, 9 months and some days.
M. KELLER.

MARTIN.—In the State Center church, Marshall Co., Iowa, August 28, 1881, Nancy Martin, wife of David Martin, aged 47 years, 6 months and 10 days.

Sept. 6, Lemuel Martin, aged 18 years, 7 months and 4 days.

Sept. 8, Albert Martin, aged 20 years, 5 months and 9 days.

Sept. 21, Geo. Martin, aged 21 years and 10 months. All these died with diphtheria. And Amanda Martin died September 8th, 1880, just one year previous. Disease, typhoid fever. The above are children of David and Nancy Martin. Funeral services improved Oct. 2.
J. W. TROSTLE.

STONEBROOK.—Near Clarence, Cedar Co., Iowa, John Calvin, son of Bro. Simon B., and sister Sarah Stonerook, aged 1 month and 15 days; was buried at Shannon, Ill., Oct. 3. S. H. SPROGGER.

TOMBAUGH.—Near Olive Branch, Miami Co., Ind., Oct. 3rd, 1881, John Henry Tombaugh, aged 10 years, 8 months and 21 days.

Funeral discourse improved by Eld. David Neff from John 11: 28.
JOSEPH JONES.

Announcements.

LOVE-FAEST NOTICES.

Oct. 21, Wood River church, Buffalo Co., Neb., at house of Bro. Y. Snavely, 6 1/2 miles north-east of Kearney.

Oct. 21, Mineral Creek church, Johnson Co., Mo. Oct. 22, at 10 A. M., Eagle Creek church, Hancock Co., Ohio.

Oct. 27, at 10 A. M., Silver Creek, Ogile Co., Ill.

Oct. 29, at 4 P. M., Swan Creek church, Fulton Co., Ohio.

Oct. 29 and 30, Concord church, Adams Co., Ill., 6 miles south of Clayton.

Oct. 29 and 30, Osawkie church, Jefferson Co., Kan. Oct. 29 and 30, Beaver Run, Mine at Co., W. Va.

Oct. 29 and 30, at 4 P. M., Salem, Marion Co., Ill.

Oct. 30, Beaver Creek church, York Co., Neb., at the house Jacob Zern, 8 miles south and 8 miles west of the town of York. Meeting to commence on the 28th.

Nov. 1, 2 and 3, Mill Creek church, near Liberty, Ill. Nov. 1, at 2 P. M., Bachelor Run church, Carroll Co., Ind. Those coming by R. R. should stop off at Flora.

Nov. 5, at 2 P. M., at Farragut, Fremont Co., Ia. Nov. 5, Millmine church, Platt Co., Ia.

Nov. 5 and 6, at 2 P. M., Big Creek congregation, Richland Co., Ill. Conveyance at Parkersburg, by informing J. M. Forney.

DISTRICT-MEETINGS.

Nov. 4, 5 and 6, in Kidot Creek church, Tenn.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6. Mt. Morris, Ill., Tuesday, Oct. 23, 1881.

No. 41.

Editorial Items.

GODLINESS is profitable unto all things.

Two baptized in Ludlow church, Ohio, since Aug. 24th.

The address to our readers must lay over until next week.

Bro. I. D. Parker, of Ashland, is suffering from a sore ankle.

BROTHER Moore and wife spent the 20th inst. in Mt. Morris.

Take a look at our premium list to subscribers on the 65th page.

Bro. B. F. Moomaw leaves home the 20th inst. to labor in W. Va.

Bro. Henry Worst, of Wayne Co., Ohio, died of cancer in the stomach.

You get an Almanac for 1882 free by subscribing for the BRETHREN AT WORK.

Our next magazine.

The address of David Zuck is changed from Farmington, Ill., to Bushnell, same State.

BY-LAWS for the Orphan's Home at Cerro Gordo, are adopted at the late District Meeting.

NOAH Ely and B. F. Masterson were chosen deacons in Sugar Creek, Illinois, church the 13th.

For the satisfaction of inquirers we would say there is no Primary Department in Mt. Morris College.

The address of Bro. Madsen is changed from New Castle, England to Hjørring, Vendsyssel, Denmark.

The latest news from brother S. T. Poserman and wife is that he is improving slowly, and that she is not so well.

WILL some brother in Tennessee send us a synopical report of the District Meeting to be held at Knob Creek Nov. 3th?

THE Pope of Rome is greatly troubled. The Free Masons are holding a meeting in Rome, and this troubles the Pope.

Bro. Jacob H. Spall of Crothersville, Ind., desires a situation as clerk, or a place on a farm where the labor is not too hard.

THE Nashville church had a very pleasant meeting for the young on the 16th inst. A sincere and sober feeling pervaded the assembly.

It is a sad reflection upon Christianity, for a believer to work well that he may appear good. Each professor should be good: this is the true motive.

AND now the owners of manuscripts are becoming cravvy over Guitau's pistol. One man has offered \$1,000 for it. It ought to be thrown into the Atlantic ocean.

AGENTS should preserve this paper for reference as it contains terms to agents and to subscribers. We list the terms for B. at W. please canvass at once for the YOUTH'S ADVANCE? Sample copies sent on application.

Bro. Zellars is furnishing the WORK with "My Life on the Ocean Wave—My Home on the Rolling Deep" in poetical form. We appreciate these gifts to our souls.

We know a sister who saves all her papers and tracts, and when she takes a journey distributes them among the passengers on the cars. Reader, go and do likewise.

At the council meeting of this church the 20th inst., \$125 were raised to build sheds at meeting-house for horses, and \$30 appropriated for Missionary work by the District.

COLLECTOR Patton, of Toronto, Canada, seized a package of Voltare's and Paine's works, and declared them immoral, indecent, and blasphemous. This will stir up the wrath of infidelity.

THE good news of additions to the church continues to come. Many faithful ministers are at work for the Master. They seem to have no time to pull down the church, but plenty to build up.

THIRTY Indian students from the Hampton Normal School, who have finished their education, are to go to Dakota to teach their respective tribes. Their places in the school will be filled with new students.

IRELAND is greatly distressed. THE ENGLISH government has arrested Parnell and other leaders in the reformatory movement. 50,000 soldiers are scattered over the island to preserve peace, but war seems imminent.

THE Beatrice, Neb., church has been divided, and the two districts are respectively known as North Beatrice and South Beatrice. Brother Archy Van Dyke was ordained in one, and brother Uriah Shick in the other to assist elder Henry Brubaker.

MANY parents, we believe, have not yet read "Clove Communion" by London West. It is a neatly printed book of 192 pages, and retails at 50 cts. We will send the book and YOUTH'S ADVANCE one year for 75 cents. Get the book for yourself and the paper for your children.

THE following was passed by Southern Illinois District Meeting: "Will the Southern District of Illinois petition Annual Meeting to grant the same liberty to sisters to vote on questions at Annual Meeting that brethren have?" Answer: Yes, Sent to Annual Meeting.

THE Gospel of Jesus Christ is a law of love and not a law of hatred. It tears down sin and puts joy and gladness in its place. It releases from bondage and brings a man into the glorious liberty of the Gospel. It makes a new man out of the old, and sets him down clean and white before God.

No news from Bro. Stein yet. We are frequently asked why he does not write, and we can do more answer that than our readers hundreds of miles from Mt. Morris. We are daily expecting letters from U. S. Consuls at Vienna and Constantinople, whom we have selected to ascertain his whereabouts.

BROTHER J. B. Brumbaugh, editor of *Primitive Christian*, accompanied by his wife, arrived the 19th and remained until the 21st, when they left for home. Brother John and wife have been visiting in Nebraska, and report a very pleasant time with friends and brethren. We were pleased to see them, and hope they will come this way again.

PLEASE read "How to Do Good" on page 655. Tract work is receiving a new impetus. By taking tracts in large quantities, so that the publishers need not hold them over for years, they can be sold very cheap. One teacher takes 5,000 of the "House We Live In," by Daniel Vaniman, another 500, another 300, and several 1,000 each. Who comes next?

It is indeed discouraging to faithful ministers who build up with truth, to see deceitful workers tear down in a day what it took years to put together. It does not take one man long to pull down a house that required ten men many days to erect. "O but the truth must be tested!" cries one. Well, then, put Ingels's works, or some Mormon paper into your house to try your religion. "Never do" you say. So say we; then leave out all poison. The man who reads a filthy sheet, will be fleshly minded.

BROTHER minister, never apologize before an audience for your presence, but preach the Gospel. Let the strong love for the truth seize you, and then your feelings for the welfare of humanity will aid you to preach the Word with zeal and interest to the people. Make your subject plain so the children can understand, and then fathers and mothers, brothers and sisters will also be interested. Justice follows to the judgment, and affection of your hearers. You will fail to build up a strong church by striking at the emotions only. The heart and head must be changed.

Bro. Theodore Ross of Mendon, Ohio, is a cripple, and moves about in a little wagon. He writes: "I am writing out in the shed where I am at work. What! a man that cannot walk, at work? Yes, I work much of my time. I made the little wagon in which I travel. I make axe-handles and wheel-barrows when people want them and bring me the timber. I am working at a wheel-barrow to-day. I sit in my wagon and how and shave and saw. We can do many things when it comes to the test." We presume brother Ross is as happy as many who can walk, and perhaps happier than some kings. It is not so much what a man has as what he does that makes him happy.

Bro. Moore contemplates publishing a monthly paper to be called "The Family Companion" the first number of which will appear about the middle of November. It will contain departments on science, house-keeping, farming, bee-culture, poultry-raising, health, temperance, courtship, marriage, and general news. He intends to select the very best from other papers and furnish what he regards as the "cream"—in short, he maintains that there will be no other paper like it in the world. He has had this kind of a paper in contemplation for more than three years, and thinks it will fill a long-felt want by the reading public. We wish him success in any good work, and hope he may realize his fondest anticipations in this his new venture. Price, 50 cents per annum. Address, J. H. Moore, Lunark, Ill.

25 CENTS WILL pay for the B. at W. to Jan. 1, 1882—nine weeks. Read what a sister says: "If we possessed the means of some of our more favored brethren and sisters we would be pleased to use some of it to help extend the circulation of so good a paper. We have one dollar to devote to that purpose now. We send you four names." Send it to your friend!

Religion: Essays.

For the Brethren at Work.

A PRAYER.

BY G. O. WORK.

Almighty God! Thy hand has led us,
Safe from death and danger free,
On temporal blessings thou hast fed us;
With thankful hearts we trust in thee.

Forgive all evil we have wrought,
Contrary to thy holy will;
Help us to live more as we ought;
In mercy grant thy blessings still.

Give us health and strength to journey on
Through life's dark and stormy way,
Till the trying ones of earth are gone,
Oh grant we never from thee stray.

Let not thy guardian care forsake us,
Remember those we love so well,
And when we die, oh grant to take us,
Evermore with thee to dwell.

For the Brethren at Work.

OUR DARLING BOYS.

BY LUCY HINCHMAN.

We had two little treasures that are now gone
to heaven,
To praise our Redeemer in unending songs.
In love they were given, in love they were taken.
Ere they had tarried with us very long.

Their forms were like roses—they bloomed for a
season,
Then withered and drooped to the ground.
Not so with their spirits; their life is eternal,
Whose life, love and beauty never know any
bound.

The first that departed was dear little Charley.
With his bright sunny face and ringlets of
hair,
And with him to be parted we always had
thought,
Was something we never could bear.

And since he departed one year has rolled round,
And brought with it sorrow we cannot evade;
Yes brought with it death which hath entered
our dwelling,
And took from our arms our dear little babe.

Yes, Truman our baby boy, dear little pet,
Such a well-spring of pleasure we will never
forget,
As fair as the morning and as bright as the skies,
We most thought him an angel; 'twas here
in disguise.

Yes, dear little Truman and Charlie are gone.
How can we their absence endure?
We loved them, we loved them, Ah! yes that
we did;
But that cannot their presence procure.

But while we sigh for our treasures in grief
without measure,
And our spirits in anguish are given,
We pause and consider the words of the Savior,
That "of such is the kingdom of heaven."

And we trust in a Father that is holy and just,
Who many good words of promise hath given,
And we expect soon to meet where joy is complete,

With our dear little treasures in heaven.
But that stern monster, death, never asks leave
to come,

And no one can his visit withstand,
So relentless is his grasp that earth's choicest
treasures blast
When his visit is made at our homes.

ELIZABETH, IND.

For the Brethren at Work.

FEET-WASHING.

BY J. S. MOHLER.

"For I have given you an example, that ye
should do as I have done to you."—John 13:
15

THAT Feet-washing is a command-
ment is too plain to be successfully
contradicted, and nearly all persons will
admit that it ought to be observed in
some way; but prefer almost any way
to the right way.

One class will say, the way to ob-
serve it is for all persons to wash their
own feet, from motives of personal
cleanliness, and as a proof refer to the
case of Abraham and the angels, (Gen.
18: 4) and to Joseph and his brethren
in Egypt. There is not the least doubt
in our mind but that all respectable
persons have frequently washed their
feet, from the same motives, in all ages
of the world. We need no special com-
mand for this. Our own sense of decen-
cy teaches us the propriety of keeping
our feet clean, as well as our hands and
face and our bodies generally.

If Christ had no higher motive in view
than mere personal cleanliness, he could
not in that instance have given the dis-
ciples an example. An example means
something new, something we were not
familiar with; otherwise the example
would lose its force. It would have
been folly in Christ to have proposed
an example of something with which
the disciples had been perfectly famil-
iar.

Again, Christ says to Peter, "What I
do thou knowest not now." John 13:
7. If Feet-washing had been practiced
by Christ from mere motives of cleanli-
ness, it certainly would have been no
mystery to Peter. Neither would Peter
have objected to Christ washing his
feet, as he did. Christ further says,
"but thou shalt know hereafter." Thus
showing that a deep, spiritual significa-
tion is connected with the example of
Feet-washing as introduced by Christ,

which is not the case in ordinary Feet-
washing.

The plea usually set up, that Pales-
tine is a warm country, and the disci-
ples wore sandals; therefore their feet
became filthy, and needed washing, and
that Christ washed their feet simply to
remove the natural filth from them, will
not bear a moment's investigation.
That would argue, in the first place,
that the disciples were very filthy in
thus engaging in the service of the
Lord. It cannot be admitted that the
disciples would enter upon the duties
of the Passover (as they thought) with
all the filth of their journey still adher-
ing to them till supper is prepared.
The Jews were especially required to
be clean, and more so in their approach
to the Lord in divine service. "Except
they wash they eat not, neither is it
reasonable to suppose they would pre-
pare a meal."

In the next place it would argue that
the disciples were too indolent to wash
their own feet; hence Christ must do
the work for them.

Another class of objectors say that
to wash feet as instituted by Christ is
to enforce the precept, "Thou shalt
not wash one another's feet." The
word *ought*, in this connection, has the
force of moral obligation. "Uneis
ophilete alleton niptein tris podas."
"Ophilete" for "ought," means "one who
is in any way bound, or under obliga-
tion to perform any duty towards an-
other."—GREENFIELD. Besides this, it
is contrary to the spirit of Christianity
to enforce, in a compulsory manner,
any precept of the Gospel. Christ does
not compel us to be baptized, to com-
mune, to wash one another's feet, but
he invites us to do so; but if we neglect
the invitation—the "OUGHT," such
neglect will be punished with all the
consequences of disobedience.

Others are ready to admit the validi-
ty of the precept, but not to be observ-
ed in a church capacity, but only in
the family circle. From whence the
authority is derived to confine the Feet-
washing of Christ to the family circle,
If this precept were confined to the
family circle, it is clear that one-half, or
more, in a very short time, would not
even observe it there. We further be-
lieve that those who wish to confine it
to the family circle do not observe it
there themselves. This is an easy way
to get rid of it altogether.

When Christ says, "I have given you an example that ye shall do as I have done to you," he means us all; and there is no other way so successful, for all to engage in this work, as to do it in a church capacity. The family circle will do in which to wash the filth of our feet; but to follow Christ's example we must observe it in a church capacity. And where, we ask in all candor, is the evil of observing it in a public assembly? We are inclined to believe that those who urge the family circle for its observance are ashamed to observe it in a public capacity, and to save mortification of the flesh, urge privacy.

Christ knew that opposition to this precept would be manifested, hence calls attention to his exalted character. "Ye call me Master and Lord and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13: 13, 14. As much as to say, "ye certainly ought not to be ashamed to stoop to one another to wash each other's feet; since I, who am by far your superior, as those that in them are, Lord of heaven and earth, have condescended to wash your feet." Christ means that his condescension to them is far greater than theirs would be to one another. Christ further says, for our instruction and safety, "The servant is not greater than he that sent him." All these admonitions go to show that Christ intended this precept to be perpetuated, and to humble our "self exaltation" repeatedly calls attention to his lordship and our comparative inferiority. Christ knew full well the proud disposition of the human heart. Christ also knew that Feet-washing would strike directly at the root of pride, hence a disposition to evade its observance, and for this reason gives us those careful instructions as quoted above.

Another class aims to get rid of Feet-washing, by trying to make it appear that Christ washed the disciples' feet at Bethany instead of Jerusalem. Suppose he had, would this invalidate the command? Are not Christ's words of as much importance, spoken at Bethany as at Jerusalem? It matters not where Christ speaks; whether at Bethany, Jerusalem, Dan, or Beer-sheba, his words are equally forcible and obligatory upon us.

But we will offer a few arguments to show that the Feet-washing as instituted by Christ took place in Jerusalem.

ARG. 1st. Feet-washing was instituted in connection with a supper. "He rises from Supper, and laid aside his garments, and took a towel and girded himself." * * * "So after he had washed their feet and had taken his garments, and had set down again, he said, 'Know ye what I have done to you?' John 13: 12. It is clear that Christ's sitting down again had reference to 'sit down', and eat the prepared supper from which he had risen to wash the disciples' feet.

ARG. 2nd. The supper with which Feet-washing stands connected was not the supper made for Christ in Bethany; but it was that meal, or supper, the disciples had prepared, after Christ had sent them to prepare a place where they might eat the Passover, which was the first day of unleavened bread. The last account we have of Christ being in Bethany was two days before the feast. At the Bethany supper Martha served. The supper in Jerusalem was on the the disciples served. This is a marked distinction between the two suppers.

ARG. 3rd. At the supper with which Feet-washing stands connected we have no account of any being present but the disciples, which makes this matter clear that it was the Jerusalem supper, and not at the Bethany supper where Mary and Martha, and many of the Jews were present. This is another marked distinction.

ARG. 4th. At the supper with which Feet-washing is connected, the traitor was revealed, as appears from the following: "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." John 13: 26. The sop here implies that they were eating the supper to which Christ sat down, after he had washed the disciples' feet. Further, "Now no man at the table knew for what intent he spake this unto him." John 13: 28. Here again it is evident that they were at the table eating when the traitor was revealed.

ARG. 5th. The traitor was revealed and betrayed Christ in the night in which Feet-washing was instituted, and the supper in Jerusalem was eaten with his disciples. Paul says, "That the Lord Jesus the same night in which he was betrayed, took bread." 1 Cor. 11:

23. And the same night in which he took bread, he ate a meal, called supper with his disciples; and the same night in which he ate supper with his disciples he first washed their feet.

(To be continued.)

For the Brothers at Work.

A SKETCH OF MY EXPERIENCE.

BY S. L. LAYTON.

NUMBER II.

ONE evening after retiring I went to praying in secret, and it seemed I could not stop; I prayed till near midnight. I thought my prayers had done him no good and his heart was hard as ever. But the thought struck me, if I could be taken out of the world it might soften his heart, and I felt ready to go if it would do any good. Then I prayed God to remove me out of this world. I felt too happy, I thought, for this world. And then I thought if God would see fit I wished to be removed before morning. I wanted my husband to know my mind, so I awoke him and told him if I should die before morning I wanted him to tell the people I had gone to glory. I could not keep from praising God aloud, as I was so very happy. But husband said he didn't think I would die. I then told him I had prayed God to remove me if it would do any good, for I felt willing to die. It touched his heart, and God saw fit not to take me, but change him. What a great relief it was for me to have him go with me, for he commenced to aid me in worship, and to lead a Christian life. He read the Bible almost day and night, and was convinced it taught we must go into the water to be baptized. I agreed with him, for so I understood it. Although my parents had me sprinkled when a child I never could see where it was taught, but, like many others, I thought I was baptized with their baptism. But I always said if I had not been baptized I would go into the water.

The Lutheran minister wanted my husband to join their church, and even said if he dared do it he would immerse him; but would be turned out of synod if he did. I think he would have joined them if he could have been baptized the way the Bible teaches. After their meeting was over, brother Elson, of De Kalb county, held a short meeting at the Lutheran church; but hus-

band was away from home and returned just the evening before the meeting closed. I told him baptism was to be performed the next day. He said he was pretty much of a Dunkard, as he had been traveling among them; and that he found them to be an honest, obliging people, and much fewer among them that would take the advantage of a person than among any other church.

The next day we attended church, and husband asked brother Elson how they performed baptism, as he knew but little about their mode. He told him; and husband said that was the way he understood the Bible taught, but thought he didn't care about joining any church yet, but wanted to be baptized. The brother told him that was the door of the church, and couldn't baptize him unless he joined the church. So he joined; and then I didn't want to belong to one church and he another, and went and got my letter. But I heard so many things against the Brethren that I thought I could not join them. Was told by a professor they did not allow a woman to pray in public; thought if that was the case I could not join them. I thought I could pray well, but I felt it my duty to pray anywhere if called upon. But I found that many things that were told were falsehoods. I told my husband I didn't think he could find anywhere it said we must go under the water in baptism, and he pointed me to John 3: 5, which reads, "Except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." I could see from that they must go under the water in order to be born again. I was willing to take the commandments, and did not try to get out of them as many do now; for I have quoted that passage of Scripture to others and they can't see water in it; they think it means all spirit, just because Jesus didn't explain the water as he did the spirit. But I think that there is no one but can understand the water if they read it for the real truth, for it plainly speaks of both water and spirit, and in Col. 2: 12 it says: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." "Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father,

even so we also should walk in newness of life." Rom. 6: 4. I spoke of the latter to a Lutheran sister once, and she said "that meant spirit, and I couldn't make out that meant water." But I can't see where any one can make it spirit if they would just stop and consider what kind of a death Christ died. Surely he died a bodily death. But I rather am inclined to believe that they are honest in their opinion, for I know as long as I belonged to a church where they didn't obey the different commandments the Brethren do, they did not look near so obligatory to me as now. I believe that God will not advance any when he sees they are not willing to do those commands that most other churches think not necessary. They will tell us that Feet-washing is only an old Jewish custom, it's not for us. But my Bible teaches me that whatever Christ commanded his disciples to do is for me also.

I am aware there are some that say "that if the Brethren can get a candidate under the water they think that will save them." Let the person or persons that say that, bring up one new den, and that will settle it.

It was several months before I made up my mind to join them, just because I was like many others, I thought conscience ought to dictate. But I found that would not do. Let me relate one little incident. A professor told me two years ago, that her conscience would not let her wear any flowers on her hat, and that it must be plain; but now she can wear a stylish hat. I sometimes wonder if her conscience changed in so short a time, and if it is safe for any of us to allow our conscience to guide us. There are others that are willing to take the death-bed scene of some friend for a guide. Christ says, in John 15: 10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." We know he kept his Father's commandments perfect. I fail to find anywhere in the Bible that any of the commandments that Christ taught are not necessary. But I do not object if any can get to heaven without obeying all; as for myself I can truly say I was afraid to try it. I very well knew I could not take my friend, minister, or any other person on earth as a

guide, for we are taught we must be judged by the Word; and all will certainly agree with me that the commands that are rejected by many denominations are not sinful. Therefore we surely are on safe grounds when we are willing to obey all. "But," says one, "there are people that belong to the Dunkard church that don't do any nearer right than some in other churches." I am well aware of that, but does that condemn the church? By no means; the Scriptures would not be fulfilled if all were perfect. Therefore in conclusion I would say, let us be wise and search the Word for the truth and not to pick flaws.

For the Brethren at Work

A FRIENDLY ADMONITION.

BY C. D. HYLTON.

SOME people complain of some of our ministers for holding meeting so long till the congregation becomes wearied and worn out, the benches get hard, the children begin to cry, and the people want to go home. Well, there are persons who will get tired of a short do not go to meeting to worship God, but for the gratification of some desire. We cannot ask the brethren to hasten through preaching for these characters; but still there can be a decided reformation in this respect with some ministers, and that to the glory of God. It is a sin to make the house of God a disagreeable and unpleasant place; it should be a desirable place—a place that one would feel sad to leave. Personal experience teaches us that there is too frequently room for complaining. We have been at preaching where there were four or five ministers present, and all wanted to speak a little. The congregation was slow gathering in, and although it was time to begin preaching, one minister would suggest to sing a song or two while the people were still coming in. Two or three songs would be sung, then a brother would get up to open the services, sing a song, then explain what the poet meant, then tell what the apostle said, "First of all prayer and supplication, * * * should be made," then exhort to prayer. Some brother would then pray a long, formal prayer, then another brother would begin by telling the Lord that he coincided with the prayers, (although he has ab-

ready said amen to the prayers) and continue by telling the Lord that he was now going to do what he taught his disciples to do, (say "Our Father who art in heaven," etc.) By this time the people are almost ready to go home, for it is near 12 o'clock. Now a fresh brother gets up (after the deacon has read a chapter) and gives out a hymn, talks some on the hymn, and begins his sermon, and is followed by two and sometimes more. I have been at a meeting that continued from 10 A. M. to 2 P. M.; i. e., the meeting was appointed at 10 A. M. but the services did not begin until 11 A. M.

I do not offer these thoughts personally or critically, but if they should fall into the hands of any minister who is in the habit of doing the above, I beg you to give these things some thought; and let me suggest to you if you appoint preaching at 10 A. M., begin then, if half the congregation is at home, for then they will say "that preacher does what he says," and they will all be out next meeting punctually at 10 o'clock for them that long, preaching will begin late. When you are ready to open services, do so—do what the apostles told you without telling what he said before you do it. And when you conclude prayer with the Lord's prayer, don't boast to the Lord that you expect to do as he said, that is like the proud Pharisee, but do it.

Upton, Va.

For the Brethren at Work.

CHRISTIAN PANTHEISM.

BY C. H. BALDRAUGH.

WHILE many readers have been profoundly gratified with this article bearing this caption in No. 28, they are puzzled by the title, Good friends, why not allow the essay to give its proper definition? The caption means precisely what the essay imports. Better definition I cannot give. If any reader has a term more nicely expressive of the idea, I will be glad for it.

The etymology, compass, and intrinsic properties of the word, are good enough for Christian uses. It belongs to Christ and the saints, and will serve for proper mission in their employment. I believe in *Theism*; so does Rev. Stop and A. Brooke, the author of that ravishing book, "Christ in Modern Life."

But his theism is to me atheism. He so completely puts law instead of God in all the processes and sequences of nature, that there is no more use in praying for daily bread, or for recovery from sickness, than in trying to whistle the Atlantic ocean to stop the tides. Thousands of professing Christians profess to believe in Theism and Monotheism, and yet exclude the personal agency of God as effectually out of nature as Tyndall, Huxley, and Haeckel. They never get beyond the idea of *law* in the management of the universe, as though law were endorsed with all the properties of Deity. There is a *Divine immanence* in nature which is fitly expressed by the prefix *Pan*, which is the Greek for the English *All*. Not that all is God, according to the mythologic idea, but that God "*FILLETH all in all*," Eph. 1: 23. There is nothing God but God. There is nothing without God. Omnipresence is a reality. It means omnipresence, and not a substitute in the form of law. There can *Person* represented. All *Divine law* is expressing perpetually the *Divine mind and will*. The Law does not express itself, or anything above itself; but God expresses this *Personality* through law. No one ever thinks of praying to *Law* for recovery from sickness. James 5: 15. We pray to God, but expect to get well by *law*. This is *Christian*, and reveals the *Pan* of our Theistic belief. In Him is *Life*, and in him only is the power that holds the atoms of my pen together. We call it the law of cohesion, but this law owns a Father, and this Father is not only All-owner, but All-superintendent. He is the *Pan* in the sense that all things are His, and He in all.

For the Brethren at Work.

DISOBEDIENCE.

BY T. BROWER.

WE find, through all ages, that where God's Word was disobeyed, he always had a penalty to follow the same. In our day we hear a great deal said in regard to disobeying God's Word; and we see the effect of the first disobedience in the Garden of Eden down to the present time. Let us notice ourselves, and see whether we disobey.

We find that some parts of God's

Word are a little hard to understand, and to gain knowledge and give advice upon the same our good fathers in the church have met from year to year and placed the same upon record for our benefit. Now if we disobey this, the world and our children takes notice of it; and what right have we to ask them to obey even what we obey? We think our "actions speak louder than our words." Where will our church be in a few years? The apostle says: "Love the Brotherhood." And again, "If ye love me, keep my commandments." Can we not, for the love of the Brethren and the Gospel continue in well doing? Are we not received into the church with "Whatsoever ye shall bind on earth, shall be bound in heaven"?

We know the church has been prospering; and it will be much safer for us to follow in the same narrow path, and not give up certainties for uncertainties. We find that King Saul tried that to his own destruction.

THE APOSTLE PAUL OUR FATHER (WHO WAS NOT A BROTHER) that whenever the church gave up her peculiarities in regard to dress, etc., she could not prosper as she has in the past. So we see that the world takes notice to these things.

I would say to my young brethren and sisters, be firm, dig deep, and lay your foundation upon the rock; and if our older brethren become weak, try and hold up your hands that you may overcome the enemy. Let us search Word of God with prayerful hearts, for He says, "They are they which testify of me."

South English, Iowa.

NOTHING is ever done beautifully which is done in rivalry, nor nobly which is done in pride.

EVERY man we meet in this world, though we should never meet with him again, will meet with us at the day of judgment.

THE man who is the most certain of his strength in temptation, is often the first to fall when tempted to do wrong.

HE that trusteth in his own heart is a fool; but whose walketh wisely, he shall be delivered.

From Zion's Watchmen.

Notes of Foreign Travel.

BY A LADY.

LETTER IV.

COLOGNE stands on an elevation some fifty or sixty feet above the Rhine, upon a portion of the old Roman camping ground, where the soldiers of Agrippina, mother of Nero, rested after war's alarm, and watched the winding river at their feet. There is an old derrick, or crane, an iron arm fifty feet long, that has projected from one of the towers, which is one hundred and ninety feet high, for four hundred years. It is related of the originator of the plan of the cathedral, that in despair at not finding or being able to work out one to his satisfaction, while walking one day by the river, sketching with his stick upon the sand, he finally hit upon one and said, "This shall be the plan." "I will show you a better one," said a voice behind him, and pulled from his pocket a roll containing a plan of the present cathedral. The architect, amazed at its grandeur, asked an explanation of every part. As he knew that his soul was to be the price of it, he occupied himself while the devil was explaining, in committing its proportions to memory. Having done this, he remarked that the plan did not please, he would not take it. The devil seeing through his stratagem, said, "You may complete it," and the prediction seems likely to be verified. The interior is four hundred and thirty feet long, and one hundred and forty broad; the transept two hundred and thirty-four feet long, and the choir gallery one hundred and forty feet high. The part used for divine service occupies an area of seventy thousand feet. The Gothic arches, canopies, buttresses, and traceries, with statues of the apostles and saints, are bewildering in number and detail. In the treasury are rich collections of magnificent vestments for priests, bishops and other church officials. Among these was a frame work in which the consecrated wafer or host is held up to view before the congregation. It was of solid silver, weighing eight pounds, adorned with rubies and diamonds. Around it is a collar of turquoises, amethysts and sapphires, and hanging from it a superb cross of diamonds. There was another, much heavier, the gift of Pope Pius IX, and still a third, which outshone all the others in magnificence. It was a foot and a half high, and of solid gold, weighing ten pounds and two ounces, studded with jewels and beautifully enameled. Its value is immense, and it is used only on great occasions and carried in procession once a year—the next Thursday after Trinity Sunday. There were two silver vessels for incense, weighing nine pounds each, a large crucifix of gold and polished ebony, a gold and enameled flower, set in precious stone, a cross and ring worn by the archbishop at each pontifical service, a crozier of ivory and crystal, crosses, silver busts, carved ivory figures, and a silver shrine weighing one hundred and forty-nine pounds—a curious work of art made in the year 1635. Our priestly guide took great pleasure and pride, too, I think, displaying the costly treasures hidden away in the treasury,

and gave us many items of interest that made our visit to the cathedral very pleasant.

From this rich storehouse of gold, silver and jewels, we passed out into the body of the cathedral, where ragged women and poverty-stricken men were telling their prayers, and who followed us into the street, asking for a few groschen, and passed out, to be solicited by a priest, rattling a money box, for a contribution towards the completion of the cathedral.

From this place we went to visit the church where were deposited the bones of the eleven thousand virgins, the walls of which are full of curious cells containing their bones—bones under you, bones above you, bones all around you. We did not care to listen to the history of them, nor did we believe all our guide told us in regard to the many curiosities exhibited, one of which was the veritable jar from which our Savior's first miracle was performed. It looked too modern for us to reverence it very highly; and, disgusted with the superstition of the priests, we made our way out as soon as possible, and gathering our garments around us, so as to take away as little of the dust of Cologne as possible, returned to our hotel.

The next morning we went on board the Rhine steamer, which was fuming and fussing at its landing place, eager to depart. I was glad when we were really in motion on the swift Rhine; and as we ascend, the shores become the Drachenfels, or Dragon's Rock, with its castle perched eight hundred feet above the river, comes in sight as we turn a curve in the river. This is one of many castles which we shall see in our ascent of the Rhine, where throbber chieftains of the middle ages established themselves, and from their strongholds issued on their frer-booting expeditions, or watched the river for passing crafts, from which to exact tribute. The scenery grows more and more lovely; the little villages on the banks, the vine-clad hills, little Gothic churches, the winding river, and the highlands swelling in the distance fill out a charming picture. We now pass a small island, which was once used by the nuns of St. Ursula, and is now used by the Sisters of Charity. The bride of Roland, nephew of Charlemagne, took the veil here on hearing a false report of her husband's death, and on the left bank, high up, stand the Castle of Roland, who on his return from the war and hearing of his wife's vow to build this castle, where he might look down and see the convent where his bride had hidden herself from the world. And here they spent their lives; she unconscious of her husband's return and nearness to her, and he zealously guarding her beautiful retreat. Half a mile further on is the crater of Nideberg, seventy feet deep and four hundred yards in diameter, now extinct. On every bill and eminence we pass are ruins of castles and lofty watch towers, while in the valleys the old churches are built with watch towers instead of belltowers. We pass a village called Brohl, which is celebrated for its tuff-stone, of volcanic origin, which, when ground up into powder possesses the peculiar property of hardening under water, and is used by the Romans for cements, as it has the property of absorbing the moisture of the body,

This gave them the name of *sarcophagi* or "flesh consumers."

We pass the town of Nienwind, in the palace of which, belonging to the Prince of Wied, are numerous relics dug up near the town, and supposed from their antique appearance to belong to the inhabitants of the colony of Victoria, which was destroyed in the fourth century. In one part of the town is a community of Moravian Brothers, numbering about four hundred. They have their own laws, which are administered by their elders. The unmarried brethren live in a separate building, carrying on different trades, the produce of which is devoted to the society. The woman dress in a peculiar manner, according to their station in life. The head-dress of a young girl is red; unmarried young women, pink; married, blue; and widows white. Further on we come to the ruins of a splendid old castle, formerly the residence of the electors of Treves, and during the French Revolution the residence of many of the Bourbon princes, the head-quarters of the exiles, whence all their plots were hatched for the recovery of France from the Republicans. And now we come to the "Gibraltar of the Rhine," the commanding rock of Ehrenbreitstein, "the broad stone of honor," capable of accommodating 100,000 men, and is defended by 500 cannons, while provisions for 8,000 men can be stored within its magazines for ten years in advance. Besides the cannons, there are 50,000 stand of arms—all needle guns.

From the Christian Cynosure.

PISTOLS.

THE WIT Talmage, though sensational as a preacher, has said many good things, and among them the following endorsement of the opinions of the *Cynosure*, respecting the abolition of the pistol, is by no means his worst: "Another practical use of this great national calamity is that it has disgusted more than ever people with this free use of firearms. On the frontier, or if it is your business as an officer of the law to make the arrest of a desperado, you had better be armed, but it is high time that all respectable citizens snap in their sword-canons and unload their deadly weapons. If you move in respectable society in Brooklyn, or New York, or Washington, or London, you have no need of any more weapons than the two God gave you—two hands; fists, and they are easily lost. If you feel the need of having a pistol in your pocket you are a miserable coward. If you are afraid to go down the street unarmed you had better go with your grandmother with her knitting needles to go with you. A pistol is the meanest and most infernal weapon ever invented. It is the weapon of a sneak. I would as soon carry a road in my vest pocket."

THOMAS Carlyle once gave a young man, student in Edinburgh, the following good advice:

"The man without a purpose is like a ship without rudder; a waif, a nothing, a no-man. Have a purpose in life, if it is only to kill evil and divide and sell oxen well, but have a purpose and having it, throw such strength of mind and muscle into your work as God has given you."

Home and Family.

MARY O. NORMAN, LE SUEUR, MINN., - WITNESS

WAITING FOR THE GRIST.

"It is strange," said a gentleman who sat next to me in the car, and with whom I struck up an acquaintance, "what an influence a look, a word, or the little act of a perfect stranger will sometimes have upon a person."

"Yes," said I, "more than any of us realize."

"It was the simple act of a stranger that changed the whole course of my life."

"Indeed! How so?"

"When I was a boy, my father moved to the then far West—Ohio. It was before the days of steam, and no great mills thundered on her river banks, but occasionally there was a little grist-mill by the side of some small stream, and thither, whenever the water was up, the whole neighborhood flocked with their sacks of corn. 'First come, first served.' Sometimes we had to wait two or three days for our turn. I generally was the one sent from our house, for while I was too small to be of much account on the farm, I was as good as a man to carry a grist to mill. So I was not at all surprised one morning when my father said: 'Henry, you can get up old corn and go to mill to day.'

"Saunders' mill was ten miles away; but I had made the trip, so, about twelve o'clock, I rode on an old mill than to any other building. I can see just how it looked, as it stood there under the sycamores, with its huge wheel and rough clapboard sides.

"When I arrived, I found the North Branch and the Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in; so it was no unpleasant time we had while waiting for our grist. This time there was an addition to the number that had been in the habit of gathering from time to time in the old Saunders' barn—a young fellow about my age, probably a little older. His name was Charley Allen, and his father had bought a farm over on the Brush creek road. He was sociable and friendly, but I instinctively felt that he had 'more manners than the rest of us. The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it that it had long since ceased to shock me, and indeed, I was fast becoming a very interesting spectator.

"Well, boys, it is time for us fellows to go to rest," said Jim Finley, one of the greatest rousers on the Rocky Fork, as he threw down his pack of cards and began to undress. We all followed his example, although it was not much undressing we did to sleep on the hay-mow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed: 'Heyday! we've got a parson here, we have!' Charley was kneeling by the cate bin, praying. Jim Finley's jet met with no response. The silence was only broken by

the drowsy cattle below, and the twittering swallows overhead. More than one rough man wiped a tear from his eyes as he silently went to his bed in the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Saunders' mill. As I lay awake that night in the old barn, thinking of Charley Allen's courage, and what an effort it had upon the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested. Just after dinner I got my grist, and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman, because he was the rich man of the neighborhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said, 'did you go through this gate yesterday?' I could easily have denied it, as it was before daylight when I went through, and I quite as often went the other way. Charley Allen kneeling in the barn came to my mind like a flash, and before I had time to listen to the tempter I said, 'Yes, sir, I did!'

"Are you sure you shut and pinned the gate?" he asked.

"This question staggered me. I remembered distinctly that I had not. I could pull the pin out without getting off my horse, but I could not put it in again; so I carelessly rode away, and left it open.

"Out with it; tell just what you did!

"I left it open," I said, abruptly.

"Well, you let the cattle in, and they have destroyed all my early potatoes—a terrible piece of business."

"I'm very sorry, I'd—

"Talking won't help matters now, but remember, my boy, remember that sorrow don't make no sense."

"I felt badly about the matter, for I was really sorry that the old gentleman had lost his potatoes, and then I expected to be severely reprimanded at home; but I soon found that they knew nothing of the matter, and after several days had passed, I began to rest quite easy. Alas for human hopes, one rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father. They sat on the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into my mother's room to see if I could hear what they were talking about. 'Why, the boy could be spared well enough, but he don't know anything about the business,' said my father. 'There is one thing he does know,' said the squire, 'he knows how to tell the truth.' He then related the circumstance which I so much dreaded to have my father hear. After he had gone, my father called me to him and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wanted to. I went, and remained in the store until it blossomed out into a city store; and people say that I got my start in life when I entered Albright's store; but I will always maintain that I got it while I was waiting for the grist. (N)

HOLD ON BOYS.

HOLD on to your tongue when you are just ready to swear, lie, or speak harshly.

Hold on to your hand when you are about to punch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame, or crime.

Hold on to your temper when you are angry, excited, or imposed upon, as others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games, and revelry.

Hold on to your good name at all times, for it is of more value than gold, high places, or fashionable attire.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to virtue—it is above all price to you at all times and places.

Hold on to your good character, for it is, and ever will be your best wealth. (N)

THEY LOVE TO HAVE IT SO.

A MINISTER having charge of one of our largest city churches, made the astonishing statement that during the year that particular church had lost more members by the use of intoxicating liquors than by death. An aged missionary, returned from foreign lands, stated in a public meeting that, for each line of the Gospel, many thousands were made by the importation of alcoholic liquors from Christian lands, by the sanction of Christian governments.

And then to think that this liquor traffic, the curse of curses, the "sum of all vices," is licensed in Connecticut with her hundreds of Christian churches, and thousands of church members! And how many of those church-members voted to have it so—to sanction this dreadful business? As Jeremiah says, "They set traps to catch men, and my people love to have it so." (N)

Of all the poor excuses for using tobacco, the most shameless is that of the man who says that he left it off once or twice, but his wife urged him to take it again, because it made him "so nervous" to be without it; and the wife's added comment is that her husband was "really so ill-natured without his tobacco that there was no living in the house with him." It is bad enough for a poor working woman to be compelled to give "soothing syrup" to her crying baby, so that she can have a quiet time at her washing or sewing; but when a husband is beyond all hope of decency unless his ill-nature is kept within bounds by his being half stupified by the fumes of tobacco, why—well, that tobacco fills its place a great deal better than the husband does him. (N)

THINK twice before you believe every evil story you hear, and think twenty times before you repeat it. Say to yourself, "This may not be true, or it may have been exaggerated. Persons sometimes tell falsehoods, they often make mistakes."

Brethren at Work.

PUBLISHED WEEKLY.

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M. M. ESHELMAN,..... Editor.

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S. J. HARRISON, }

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John Evans, S. S. Mohler, J. J. Roschberger,
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The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncertain language, but present their views "with grace conjoined with salt."

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

JOYFUL SEASONS.

WITH pleasure we attended the Lovefeast at Hudson, Ill., the 8th and 9th inst. God's people at this place are noted for their zeal and Christian piety, humility and steadfastness. Peace is theirs. They cling to the same Lord, the same Gospel, the same Spirit, the same church that the apostles did; hence their joy. Bro. Thomas D. Lyon is their Elder; and a more tender-hearted, loving, long-suffering overseer could not be desired. He governs by love. No wonder love and peace prevail. Would that every local church were to follow the church at Hudson as it follows Christ!

Bro. John Metzger who is now three score and fourteen and who has been in the ministry forty-six years, was present, urging all to faithfulness with his accustomed and unabated zeal. He has lost none of his fire and activity. We wish he could be kept among us hundreds of years. Bro. Michael Forney who is seventy-one and has been in the ministry twenty-four years was there, too, and made us feel that Jesus is precious. And there is Bro. John Barnhart, the beloved in the Lord, who gave us comfort in the way of life. Bro. Edmund Forney of Ogle county told us many practical truths, and helped us all to look more to Jesus.

From Hudson to Shannon the 11th. This was also a grand season of worship and communion. There was a large attendance of ministerial laborers. God bless the church at Shannon! If the members there lose the crown of glory it will be their fault; for the means of happiness are given them freely.

Went to Naperville, Ill., the 15th and was pleased to meet Bro. Daniel Dierdorff and Bro.

Joseph Myers there. These brethren labored faithfully in the Lord, and sought to tell the story of Jesus in a plain, practical manner. The Love-feast was also full of joy to all present. We became strongly attached to the members of the Naperville church, and hope to meet them often in the future. One thing we cannot pass unnoticed, Christian Martin is overzeal; and he has the deacons well-trained. Each takes his turn in reading the Scripture; and it is understood that the one who reads the Word must also close the meeting. The result is, the deacons are very active—can speak to edification—can pray fervently, and are diligent in business. This is as it should be. The deacons should be taught to do much of the work; and we think those at Naperville have been well taught. Space forbids us to notice some other excellent things noticed at these Lovefeasts. Brother Hiram Smith of Joliet was chosen to the ministry by a majority vote. We have been greatly built up in the faith, and feel to work more for the humble ways of the Lord.

TO OUR AGENTS.

THE season of your labors is again here. Another year has sped into the past. Many have come and gone since then; and power, have been broken by death. Some whom you visited last year to solicit to subscribe, have been laid in the tomb by kind hands and affectionate hearts. Others who were then in the world, reveling in its fashions, parades and vanities, have turned to the Lord Jesus, and are striving by grace for the unfading, imperishable crown. These you can visit and invite to join the band of BRETHREN AT WORK.

Before entering upon the duties of canvassing, go into your closet and pray God to bless you with a love for your work, and that he may give you a tender heart, a mind to overcome all opposition by loving kindness. You need God to help you. Your labor is such as not to make you ashamed. It is the work of evangelization, and the work of union and peace. Sinners are warned to flee the wrath to come in your paper. In it the unruly are warned, the feeble-minded comforted, the weak supported.—1 Thess. 5: 14. Be patient towards all men. Permit no rude remark—no unfair criticism,—no unjust comparison,—no fear or favor to deter you from your canvass. We desire that you treat competitors fairly and honorably. Worth wins, trickery fails. False policy is as the grave; honesty whimpers never. Principle walks erect; selfishness creeps. Right smiles and keeps cool; wrong fumes and is rash. Study your work, and defend, maintain and advocate the right. Remember 1 Cor. 13 in selecting, and stick to the lesson.

On page fifteen we publish terms to agents. This is a small remuneration for your labor.

We wish we could do more; but it is the best we can do for you. By allowing you something as a premium you will be recompensed for any losses you may sustain; for some of you may find careless persons who fail to pay, and if you were not allowed something by way of premium you would sustain considerable loss. We hope none of our readers, however, will serve you thus in 1882.

We are pleased to be able to furnish each of our readers with an almanac for 1882. This almanac is printed by us in this office and is gotten up with care. It contains the ministerial list. Of course we cannot send the almanac until we receive the names, and as our readers will want it by Jan. 1—82, you should canvass early and send in the names in time to enable us to mail the almanac before Dec. 15th. Should our prospectus not have reached you, please inform us at once.

It is right that you persevere in your canvassing. You may be termed "beggars," but nick-naming is worldly work, and the world's work cannot affect God's work. We give value received, the same as any other man in legitimate business, and where this is done, it is not begging. We feel that we give full value for you to feel that way too. Then trust in the Lord; look to him for grace and power. Write us your mind freely, and any further instruction sought will be cheerfully given. Pray for us!

TO OUR WRITERS.

GOD wrote on tables of stone, and commanded Moses to write. He learned the lesson promptly, and to this day men write and communicate thus one to the other. "Thy will. Not all the happiness comes from mattock, shovel and plane; some comes by pen and ink. Therefore if you would find mines of wealth cease not to dig for truth, and having found it, give it to mankind. And this you will do if God permits.

Your noble aspirations—your divinely qualified minds—your sweet crumbs of counsel—your reports of God's work among his people, are monuments more lasting than marble and bronze. A name in the Lamb's book of life is worth more than a name written on stone or wood or iron. Who can measure the height of the good accomplished by your pens? Who can weigh the stupendous hills over which you have led weary souls to the Fountain filled with precious blood? God sees all, and will reward.

And now we come as beggars indeed. Here we have not wealth enough to repay. Crowns of glory, and homes of bliss, and palms of vic-

tory have we none to bestow; therefore we must beg. Will you continue to fill your BRETHREN AT WORK with the same precious gems? Will you dig deep into the Word for the truth and send it forth to the hungry through the B. A. W? Ah! methinks I hear every one say, "Yes we will—we will! With you we most cheerfully join hands in telling the sweet old, old story of the cross, and shall come in God's strength to help fill the columns of our paper."

Thus far you have done worthily. Few indeed are the instances that the waste basket engulfed your missives. You are learning to write in the spirit, because you are in the Spirit. Your defenses of the doctrine of Christ are firm. Your pleas for humility,—for brighter Christian life—for holiness and virtue ardent. Your concern for the principles and order of the church are greater. In fact, you have been with Christ and learned of him. Of this we have taken knowledge.

Some of you because of over-exertion cannot do as much in 1882 as in 1881, still you can do something. God will help. Others will come up who never before strake sail for Zion's port. Some will go to rest, and we shall hear no more from them. God's will be done. Come help us!

Our views, however, have been held, and are cordially invited to continue with the WORK. Church news—news of an edifying character—is ever gratefully received. However, make your articles as short as possible; for the more contributors the better. We would like to hear from fifty each week, but unless each one studies brevity, not the half can be heard. There are some things we should remember. 1. To write only what is of general interest. 2. To keep God before us—to give him all the praise. It is not edifying to tell when you took the train, who carried you from house to house, the distance from place to place and who are related to you. Think about the thousands of readers and give only what is interesting to them. We think you will try to do this.

And then we must say something about your writing and putting up your articles. Do please write plainly and with black ink. Pencil writing is a strong temptation to cast into the waste basket. Do not tempt us to do that. Do not sew the pages together to make a long article. And please place the pages in regular order. Nine-tenths of the articles received at this office, have the last page on top and the first at the bottom. It takes time to arrange them in proper order. Do not ask us to do this but do it yourself. Give full name and address. We must have it as a guarantee.

Be not impatient if your essay fails to appear at once. Wheat in a good garner keeps for

years; and makes just as good bread as if it were new wheat. Your articles on doctrine will not lose their savor by resting a few months. Keep our manuscript box full. The winter is a good time to fill it.

Again thanking you for your noble, Christian efforts and sympathies, and trusting you will find the same pleasure in continuing your excellent labor, we bid you an affectionate adieu for the present, pointing you to God for your great reward.

OUR REFLECTOR.

—That "Special Council Meeting" project needs to be handled with care. If the meeting is agreed to it should be called in such a way as to render it legal beyond question. There is an excellent class of members in Woodford Co., Ill., and there is no better place on earth to find genuine sympathy, but I think the place is a little too far to one side.

—I count forty-six items on your first page. I wonder how many of your readers can write that many items during odd moments in one week!

—We appreciate Bro. L. M. Eby's article; he writes just as he used to talk in our prayer-meetings. By the way we would like to see Bro. Lyman return to Lanark—he is needed here very much.

—Bro. Evans' letter to the *Work* is proving interesting. His second paragraph is very cunningly worded—most readers will not likely digest it. I do not want Bro. Evans to think that I am in favor of voting, politically; that is something I have never done, but I would like him to explain how Christ and the apostles could have voted in the Roman Empire even if they had wanted to. I presume he can comprehend the logic there is behind this problem.

—I wish every member in our Brotherhood would resolve like sister S. L. Layton, to have the much-needed family prayer. But I must wait till her articles are finished.

—I think Bro. Sharp is mistaken in saying that a change of heart, or of the affections is based on repentance. The heart, or affections are changed by faith. Repentance is based on a change of conduct. Faith changes the heart, repentance the conduct, and baptism the relation. His idea about mushroom conversion ought to have been told long ago. I do not give much for conversion produced by telling death-bed stories, and there are hundreds brought into the church just in that way.

—I understand that editorial about "Papers and Schools" so well that I dare not say much about it, but I do hope that our Brethren will use proper caution in regard to their schools as well as their papers.

—Like you, I believe that the devil was the instigator of the President's death; yea he is

the instigator of war, quarrels and every other evil going on in the world. It is unreasonable, as well as unbiblical to attribute all our misshaps and calamities to our Maker. A parent takes a thinly dressed little girl to a fashionable gathering, and thereby the little creature takes a severe cold which terminates in death from lung fever. The pious minister consoles the broken-hearted mother by saying that the little girl was too good for earth, and her Master thought good to call her up higher. That is a nice thing to think about, but candidly I do not believe there is a particle of truth in such doctrine. It is far more reasonable to suppose that the carelessness of that fashionable mother was the primary cause of the sad death. Let people realize these things more fully and then they will see cause to blame some one else for most of the mishaps that occur.

—It does my soul, and body too, good to handle Bro. Vaniman's "Chips from the Workhouse." If what he writes is only the "chips" I would like to see some of the implements he is manufacturing. Certainly the St. Louis missionaries should call on the Mission Board for money to help the cause along in that place.

—Bro. Bright will have his hands and mind full if he makes that matter as plain as most of us could make it. Man's immortality is a carefully studied subject.

—Your "Tidings from the Field" is becoming very interesting, more so now than the correspondence.

—Forty-nine baptisms reported in this No. Seventy-four last week, making in all 123.—J. H. MOORE.

BROTHER Paul preached Christ crucified as well as Christ glorified at Corinth. He persuaded men and women to believe on and accept the Lord Jesus, gave them commandment what to do; then departed unto other fields. While at Ephesus, sister Chloë wrote Paul from Corinth, informing him that the brethren and sisters there were at variance with each other—that there were contentions among them some having advanced some peculiar trait of Paul, others the work of Apollos, others that of Cephas, while a fourth party were clinging to Jesus. The estrangement of their feelings from each other was the result. Instead of one strong, compact, united body, having the same mind, speaking the same thing and expressing the one judgment, there was schism and separation.

THE Thursday evening meetings in the upper room in the college, are refreshing to the Christian soul. Praise, prayer, admonitions, exhortations and reading the Scripture—all make one happy.

A FALSE THEORY.

SOME people think that God cannot judge a man after he dies until the influence of the work of his life has ceased. Is it possible that God must wait to the end of time to ascertain what the influence will be? Does he get wiser with passing ages? O, no! God is infinite knowledge—perfect in wisdom.

But suppose it were a fact that God could not estimate the good or evil caused by the influence of the work of our life, where, in the Sacred Volume, do we read that man shall be judged, or give an account, for the works that follow them—the influence of what they have done? Christ says we shall be rewarded according to the deeds done, and that we shall give an account for our thoughts, the intents of our heart—not one word about the influence that follows.

This theory is evidently erroneous. According to it, it would be impossible for one who had done evil the greater part of his life to be saved, e. g., a man of vast wealth spent all his had in the publication of books teaching infidelity. In the seventieth years of his life, six months before his death, he discovered his way was leading into "outer darkness." He seeks the company of holy men and women. They pray for him, and sing—

"While the lamp of life holds out to burn
The vilest sinner may return."

Christ speaks to him and says, "Come to me." Your labor is hard and your burden is heavy; take it upon you and learn of me, and you shall find rest unto your soul." He don't say to him, "Go away from me. I can do nothing for you. The influence of the books you have put in circulation will, till the end of time, do far more against me than all you can now do for me. The harvest is too near past and the Summer too near ended for you to be saved!" Oh, no! such is not the doctrine of our blessed Savior.

Again, it may be seen that this theory is a contradiction of the Scripture because it would pass corrupt, wicked and rebellious characters into the paradise of God. The theory would admit them in consideration of the fact that the influence of the work they had done accomplished more good than evil. The Word teaches us that nothing unclean can enter the city of our God.

Again, it may be observed that this theory makes us responsible for the use others make of our work. Every thing used for a good purpose may also be used for an evil purpose. Consequently the salvation of an individual would not depend so much, or entirely, upon the deeds done in the body in connection with the thoughts and intents of the heart, but upon what use the people would make of their work. If this theory were true there would certainly be very little encouragement to try to work out our own salvation with fear and trembling; for even had we done all we could towards this, if others made a bad use of what we had done our doom would still be in the lake of fire.

It seems to us that all who do not have eyes that "seeing they do not," ears that "hearing they hear not," are guilty of the absurdity of the theory, and need no further education on this unnecessary.

S. J. H.

For the Brethren at Work.

PROGRESSION.

BY J. W. S. UTHWOOD.

PROGRESSION means moving or going forward in space, growth, or knowledge, etc.

But when we, remembering that "a tree is known by its fruit," take a view of the practical application some professed Christians make of the term we are forcibly driven to the conclusion that it means going over to the world; hence we see such going over to the world; some just starting, some further on, and many more nearly or quite over or back to the world; so much so that they look like the world, dress like the world, act like the world and go to the world's places of amusements; they love the world and desire and strive to be friends of the world. May God enable all such to see the error of their way and know.... that the friendship of the world is enmity with God, and that "whosoever therefore will be a friend of the world is an enemy of God (see Jas. 4: 4)." And again, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him, flesh, the lust of the eyes, and the pride of life is not of the Father, but of the world." 1 Jno. 2: 15: 16.

Although we believe that neither the word progress nor progression is in the Bible, yet we do not object to its use when properly applied to Christianity; such as a growth in grace or knowledge, but when progression is practically made to mean going over or back to the world we do most seriously object—retrogression would be a more appropriate word.

Such progressionists criticize Annual Meeting and call in question her authority to decide certain matters; preferring to be governed by the decisions made by carnal self rather than those made by the deliberative body of Christ. Such want everything labeled with "Thus saith the Lord," "in just so many words," yet they will contend earnestly, which is all right, for there is immersion and even progression, and none is found in the Bible in just so many words; yet both are undoubtedly there, nevertheless, in spirit and in truth. It is all right to thus contend; for we want to make use of the whole Gospel in word as well as in spirit as applied to every thing; not being so "blinded by the god of this world" that we cannot or do not want to see either theoretically or practically the spirit as well as the Gospel when applied to dress and many other things in which carnality is seeking our destruction. When one becomes contaminated with the god of this world and unlearned in the spirit and principles of the Gospel, then

the true Christian's course is to that one para-dise; then some things are hard to be understood as we find recorded in 2 Pt. 3: 16, where P. 3, speaking of Paul, says, there "are some things hard to be understood, which they that are unlearned and unstable wrest (that is grossly pervert) as they do also the other Scriptures unto their own destruction."

Br-thren, "Ye therefore; beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pt. 3: 17, 18.

Br-thren, let me entreatingly do not "be led away by the error of the wicked, do not fall from your own steadfastness," "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This is the kind of progression we want, a growth in grace and in a knowledge resting upon a living faith, willingly submitting to the spirit of the Gospel as deliberated upon by the church, the body of Christ, and not set up carnal self against "a multitude of council in which there is selfishness"—"the church of the Living God, the pillar and ground of the truth" (see 1 Tim 3: 15), and by so doing try to trouble the church. Paul says, Gal. 5: 12, "I would they even were cut off which trouble you."

Beloved br-thren, let us say in the language of 1 Cor. 8: 9, 10, "We are made weak, but are not forsaken; cast down, but not destroyed; always bearing about the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our own body."

Monmouth City, Ind.

BRETHREN, is there not too much light-mindedness at our Council-meetings, sometimes bordering close on joking and jesting? Who ever saw Jesus trifle with sacred things? J. R. M.

We should not give way to fakeness and jesting. Our Council-meetings should be held in honor to God. Love and soberness should prevail. We are commanded to be sober; yet the command is too little heeded. Where love and kindness prevail, councils are pleasant; but where there is hardness of heart, and want of love, there religion is fast becoming a scarcity and foolishness and what worldly men call "smartness" takes its place. Let all councils be conducted soberly, decently and in order.

If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself. The new version reads, If any man willeth to do his will, he shall know of the teaching whether it be of God or whether I speak from myself. Doing is the condition of knowing God.—Golden Center.

Precisely! Does the Censer believe in doing John 13: 4; 16? and Rom 16: 16? If not, does it know the will of God?

THE rose has its thorns; the diamonds its specks; the best man his failings.

Our Bible Class.

J. S. MOHLER.

EDITOR

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one please explain 1 Cor. 14: 34-37? Why are women to keep silence in the church?—Shall they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

Please give the true meaning of the word 'closet.' MATTHEW G. O. JOHN Y. SNAVELY.

Please explain Matt. 23: 40, 41. It reads, "There shall be two in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, the other left." LYDIA ZARNER.

Will some one explain the last part of the 6th verse of the 8th chapter of John: "But Jesus stooped down and wrote on his inner vesture on the ground," etc. How could he write on the ground, when he was in the temple? A SISTER.

Why did Simon want the honor as mentioned in these verses—to gain honor, fame, money, or what? FREDERICK BROWN.

Why do the brethren not salute each other with the Holy Kiss in towns? ELIAS HANNISH.

For the Brethren at Work.

QUERY ANSWERED.

What are the seven spirits of God? C. D. H.

I WILL offer a few thoughts on the above—the Scriptures. In Matt. 12: 45, no demon with himself seven other spirits. Seven loves. Luke 11: 26. "Then goeth he and taketh to him seven other spirits more evil than himself, and they enter in and dwell there." Rev. 1: 4, seven churches, seven lamps, seven stars, seven seals, seven churches and seven spirits of God.

Those all have a meaning, and Scriptures should interpret themselves. Those seven spirits are seven angels, which stand before God. Rev. 8: 2. Seven spirits which stand before his throne. Rev. 1: 4. Seven eyes which are the seven spirits of God, set forth in all the earth. Rev. 5: 6. "And I heard a voice out of the temple, saying to the seven angels: Go ye and pour out the vials of the wrath of God into the earth." Rev. 16: 1. Here we see that the seven spirits are the seven angels.

"And there came one of the seven angels." Rev. 17: 1. These I understand to be the same as the spirits. The seven stars are the angels of the seven churches. Rev. 1: 20.

Now let us notice, in brief, the beginning of the first chapter of Revelations: "The Revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass. And he sent and signified it by his angel unto his servant John."

Now mark what John sees. "He that hath an ear, let him hear what the spirit or angel saith unto the churches." Turning to Acts 8: 26—29, we read of the Lord speaking to Philip, saying, "Arise and go towards the South, unto the way that goeth down from Jerusalem And the spirit said unto Philip: Go near, and join

thyself to this chariot * * * The spirit of the Lord caught away Philip." Here we see that the angel and the spirit of the Lord are the same.

N-X torn to H. b. 1: 13, 14. "But to which of the angels said he at any time, 'Sit on my right hand, until I make thine enemies thy foot stool. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?'"

In Mark 8: 38 we read as follows: "When he cometh in the glory of his Father, with the holy angels," etc. Is not a holy angel, a holy spirit or a ministering spirit, the same?

We do not read in Acts 8, that the angel of the Lord and the spirit of the Lord are the same? I would like to know the difference between the Holy Ghost, and Holy Spirit, and the spirit of the Lord, and the angel of the Lord.

HOW IS IT?

WHILE in Ohio, D. P. Saylor preached us a very good sermon in the Wolf Creek church, and said that Christ was born in a stable. I have been trying to find it, but have not yet found it so far. I can find where he was wrapped in swaddling cloth and laid in a manger. I do not know very much, but I would rather think from the reading of the 5th verse of the 8th chapter of Solomon's Song, that he was brought forth under an apple tree, if you can find anything good in it, and do with it what seemeth best.

JULIA A. GILBERT.

New Lebanon, Ohio.

From the Lake Ocean.

VALLEY OF THE JORDAN.

By what people is the country adjacent to the river Jordan inhabited? What is their chief occupation? What kind of climate have they? How are their seasons divided? Would the country be productive if properly cultivated? What would be produced in it? When and how did Turkey acquire it? Are lands sold there as in the United States? W. R.

THE population of Palestine is about as easy to describe as the inhabitants of the country bordering the Jordan. The bulk of the inhabitants are a mixed race, says Dr. Hitchcock, descendants of the ancient Syrians and their Arab conquerors.

The Jewish population of Palestine is not great, and they dwell chiefly in the four sacred cities of Jerusalem, Safed, Tiberias, and Hebron.

To say anything intelligently of the valley of the Jordan, we advise the knowledge-seeker to take a map of Palestine and follow it while a few points are given.

Lake Huleh (called also the Waters of Merom) is the largest northern body of water, which contributes to the Jordan. This lake is triangular in shape, about six miles long and three and a half wide. On the north of the lake, whence spring several effluents of the Jordan, is an impenetrable jungle, the wallow-

ing-place of buffaloes. There is a marsh bordering the lake, which is about ten miles long, and which is covered with reeds and brush, but on the West there is a fine, fertile plain.

From Lake Huleh to the Sea of Galilee (the Lake of Gennesaret) the river first passes slightly over its bed for a short distance, then over a rocky bed, in a narrow volcanic valley, and then, thirteen miles or so below, it enters Gennesaret. This lake is surrounded by an almost continuous wall of hills, broken or receding occasionally, as at Tiberias, the plain of Gennesaret and at the Jordan. The hills are of limestone, basalt and volcanic rocks; hot springs abound, and earthquakes are frequent. This lake is pear-shaped; some sixteen miles long and four to seven miles wide.

The river issues from the southern extremity of this lake, and enters a broad valley or depressed plain or tract, between the mountains. During the Spring flood this "lower plain" is inundated; then it plunges over some twenty-seven formidable rapids, and then on to the Dead Sea.

The whole distance from the sources of the river to its mouth is not more than 136 miles in a straight line, and its whole descent is about 3,000 to the Dead Sea.

The cities which in Bible times stood on the lakes and in the valleys of the Jordan are generally ruins and only groups of squalid hovels now occupy their sites. The inhabitants of these places are for the most part of a very degraded race. He said to have any fixed occupation.

In the Jordan Valley the heat of Summer is always great and sometimes exceedingly oppressive. There are two seasons, Summer and Winter; the former from April to November, rainless or nearly so; the latter from November to April, rainy.

Palestine was once very fertile, and might be so again. Generally speaking, the country has such products as pear, beans, wheat and barley, as well as grapes, figs, olives, apricots, lemons, oranges and dates.

In 1517 the Ottomans came in and made Palestine a part of the Turkish Empire. It was snatched from the Sultan by Mohammed Ali in 1832, but Europe interferred, and in 1841 it was again back again. Lands are not sold there as in the United States.

The best part of one's life is the performance of one's daily duties. All higher motives, ideals, conceptions, sentiments, in a man are of no account if they do not come down and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

It is difficult to conceive anything more beautiful than the reply given by one in affliction when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to him who handles the rod." Christian pilgrims and fellow-travelers, do not forget the great Rock of our salvation.

Correspondence.

From Wm. Edgecomb.—Notwithstanding the fiery trial through which the church here has passed, two have been received by baptism, six by letter and one reclaimed. These had been waiting to see whether the church would stand by A. M., and it did so overwhelmingly. Our Love-feast Oct. 6th was well attended. It was held in a tent where all could be seated around the table to do as Christ commanded. Everything passed off pleasantly and in order.—*Parsons, Kan., Oct. 17.*

From John Weybright.—On the evening of the 28th ult., myself and wife, in company with D. P. Saylor and wife, arrived at Dayton, Ohio, where we attended several council meetings and Love-feasts. We have seen and heard the workings of the division of our Brotherhood in the Miami Valley. Out of a membership of 4,000 in the Southern district of Ohio 500 have gone out, while 220 are neutral. The leaders are no doubt disappointed as they expected more followers.—*Double Pipe Creek, Md., Oct. 15th.*

[We permit this to go in so that our readers may see how matters stand in the Miami Valley. Much might be published, but we doubt the propriety of noticing the errors of those who have gone out. They will stand or fall upon their own doings.—Ed.]

From J. Madsen.—I am much interested in your correspondence. I have always received regularly. I am sorry that I have not been able to find any interesting news for it, but I trust you will kindly excuse me. I am going home at the end of this month. I have a pamphlet of *Der Brudersbrot*. Will you be able to send me a paper instead of B. A. W. worth, that I may progress in the German language? I shall send the money before I leave for Denmark.—From a letter written by S. M. H., a missionary in Spain—in September this year—I got some information about the religious state of that people, which I shall briefly give here, hoping it may deserve some consideration, and perhaps his or her earnest prayers if no other aid. According to his letter it appears that a terrible dark cloud is hanging over that country, excluding the light from heaven; most of the people are Catholics, or nothing but men and women sunk into profound misery. Even those few who get converted are so blinded that things as bad and lying are common with them, not being looked upon as sins until they are taught by the missionaries or Bible to shun them. Persecutions await the true Christians everywhere, and if they can gather together a number of six or eight persons, for a meeting in towns like Leon, or distribute two tracts a day when going from house to house, it is very well done. They succeed in holding some children's meetings, and endeavor to unfold in plain words the glad tidings from heaven for the little ones. A lady of high position attended a meeting twice. Upon being invited to come again she answered: "No, I will not leave the mother and go to the son." Then

she retired. . . . If some brother or sister should find too little to do at home, go and help that poor, dark nation, and take God's blessing with you. . . . I think if some of our young believers, who have a little time to spare, would take a number of tracts and go from house to house asking people to read them, they would be able to work for the Lord in that way, and at the same time gather blessings for themselves. Every one may not be fit for teaching a whole congregation or to fill a vacant pulpit, but many are strong enough to carry a dozen or two or three suitable papers and hand them to their fellow-men. Now I, fancy I hear my young brethren saying within themselves: "There are many who like to command and advise, but who will go and attend to the work?" . . . I take Saturday afternoon when I have a few hours to spare; I go through a street of our town, starting at the one end and taking every house, rich or poor, till there are none left. The first time not one refused and a nice gentleman gave me a "Thank you, much obliged to you." I hope no one will misunderstand me here, as though I desire to be praised. If any good be done, let God have the glory.—*New Castle, Eng., Oct. 5th.*

From David Province.—A few items or crumbs, I thought, would be of interest to many readers of your valuable paper, which comes to us very regularly. Oh how eager we are for church news. . . . Our little church (Clear Creek) is about three miles north of Saline City, a little village on south bank of the Missouri river, for a few miles south of Chicago & Altona R.R., and about nine miles below Glasgow. . . . Our Feast is past. No ministers from a distance except elder D. L. Williams, who held forth the Word with great boldness. . . . We number some twenty members, two ministers and two deacons. Brother James Evans, of De Witt, is with us holding forth the Word. He commenced meeting on the night of the 7th of this month, and expects to continue until the evening of the 13th. On Sunday the 9th four were immersed. Good order, large congregation of people; proof for a large gathering of souls, of such, we hope, as may be saved. Our prayer is that brother Evans may live long upon the earth. God bless his labors for good.—*Arrow Rock, Oct. 12th.*

From Simon Mikesell.—In No. 39, Vol. 6th is an article entitled "Special Conference," in which the writer suggests that a Conference is necessary. We would say that if ever there was a time for a Conference it would be now, and we would suggest that it would be held in the Miami Valley. Were I to try and give all the reasons it would take too much space. Zion is bleeding here in the Valley, and I hope the Brethren will make a move to do something. . . . We have a very large church-house. Open correspondence with elders Jacob Garver, John Smith, David Murray, Samuel Mohler, Joseph Kaufman.—*Johnsville, Ohio.*

From B. B. Whitmer.—District Meeting of Southern Illinois was held in Astoria church, Fulton county, Illinois, Oct. 4th and 5th. The meeting was characterized with a more than ordinary degree of harmony. This

may perhaps be attributed to one great cause—that of the present distracted condition of our once united fraternity, the troubles afloat and the issues to be met and the firmness required in the minds of many as to where to stand during the present storm of the church. Severe trials seem to more firmly unite the hearts of God's children, and to more fully characterize among us that Christian forbearance, which is so essential to the promotion of peace, love, and harmony. . . . The meeting was not over-taxed with business, and hence could devote more attention to each item. There was a very marked decline in the number of queries. Many, no doubt, profited by having been present at our late Annual Meeting. This feature no doubt has been abused in the past, and we hope to see improvement in this direction in the future. . . . The Brethren's Orphan's Home, now permanently organized and located near Cerro Gordo, Illinois, received due attention. Its By-laws were affirmed, and five brethren were appointed as trustees, viz., John Mezger, David Kuns, Stephen Shively, Andrew Shively, and David Bickenstaff—all located in the immediate vicinity of the Home. We feel sorry that by mistake the names of these trustees did not appear in print in Minutes of D. M. The meeting elected, by vote, Daniel Vaniman and J. R. Gish delegates to Standing Committee for 1882, and John Wise and T. D. Lyon alternates.

From E. Miller.—Our Love-feast on 11th inst. was not so large as on former occasions, yet we had quite a respectable audience, and good attention. Elder John Nigley, of Plymouth, Jesse Calvert, of Warsaw, and J. C. Murray did most of the preaching, and it was well done, too. If we ever in this world need sound preaching it is now. We, too, are in somewhat a suspense on account of the existing church trouble; but I don't think we will lose any members by the imprudent move, yet some of our neighboring churches are worried by it, though not nearly so extensively as was at first anticipated. In fact, only quite a few of the real sound in the faith, are willing to take the risky chances to make things worse to one to make things better, and I do hope and pray God to put it into the hearts of faithful watchmen over Zion to use double diligence in warning the people to flee the wrath to come.—*Pierceton, Ind., Oct. 14.*

From J. R. Miller.—Our Communion is past. Had a pleasant and profitable waiting before the Lord. Plenty of ministerial aid, and the doctrine of the Bible was plainly brought before the people. We are happy to say that the seed sown is already bearing fruit; for six have come out as free volunteers in the army of the Lord since then, and we hope and pray that more will soon follow their example. . . . The brethren and sisters of Yellow Creek District selected elder John Anglemeyer to take care of them and help them along in their trials. Am happy to say that some who had concluded to go out are already returning to the fold, of which Jesus Christ is the Shepherd, weeping over their mistake. May many more quickly see their error and make their return,

being loyal to Jesus and the church of which He is the head, which no power on earth is able to overthrow.—*Locke, Ind., Oct. 26.*

From John Zook.—Our Love-feast at Free-spring is over. Brethren from a distance were James Quinter, of Huntington, Pa., brother George Myers, from Miami county, Kansas, John Gable, of Clinton county, Iowa, and C. Myers and Isaac Eby, from Perry county, Pa., and John R. Hanawalt, of Millin county, Pa. Brother Quinter opened the exercises, followed by G. Myers. One was baptized. This makes the third one in two weeks.... The house was more crowded, but had rather good order. Next day preaching at 9 A. M. After services brother Solomon Kaufman was advanced to the second degree of the ministry.—*Juniata Co., Pa., Oct. 13th.*

From S. H. Baker.—Wife, younger daughter, and myself started Sept. 8th for the Chippewa Valley church to attend the Love-feast, Sept. 10th. On account of the muddy roads and being badly washed by the severe rains shortly before, our speed was slow. We arrived at brother Samuel Crist's, first evening, a distance of thirty miles. Next morning we resumed our journey, and when we arrived at the Chippewa river, we soon found that we could not cross on the ferry, so we had to drive thirty-five miles out of our way, via Eau Claire, yet we arrived in good time at place of meeting. On account of the inclemency of the weather the meeting was not so largely attended. My little daughter, our little daughter by baptism.... September 17th being the day for our council meeting at River Falls, we could not make as lengthy a visit at Chippewa as we desired. On arriving home sad intelligence came to us: that we were called to preach the funeral of brother R. A. and sister Libbie Patterson's infant son, aged 16 days. The funeral took place at 10 o'clock Sept. 17th. Subject or text, "Suffer little children to come unto me," etc.... Oct. 1st was the day for our Communion; were pleased to see our brother David Whetstone, from Lewistown, Minn., come to our assistance. The meeting passed off nicely.... On Sunday our joy was turned to mourning, learning that our aged brother A. Huddleston was taken dangerously ill; disease, congestion of the lungs. It was supposed by all that he was dying, but at this date he still survives.... Three were received into the River Falls congregation by letter at our Communion.—*River Falls, Wis., Oct. 9th.*

From M. Lichty.—Concerning the consolidation of our papers I, for one, am not in favor, from the fact we cannot have too much good literature about us, just such as most of our papers are. Could I believe the papers are the cause of divisions in the church, I would immediately sanction the annihilation of all, without any exception; but as I believe intelligence is not the cause of church troubles, I favor as many church papers as can be supported, and each writer to be responsible for the effect of his productions.—*Bell, Kan., Oct. 10th.*

From William G. Brown.—Our Love-feast at Panther Creek, Woodford Co., Ill., is

over. Had a good meeting and good order. About one hundred members communed; some from other churches were with us. There were five strange ministers present. They preached the Word with power, for which we thank God and take courage.... An election was held for a speaker. The lot fell on brother James W. Gish. May the Lord bless him in the work that is before him.... Four precious souls were made to see their lamentable condition, and came to work in the vineyard of the Lord. May God bless them. Sinners, how can you stand out in the cold world when you hear so many strong invitations?—*Roanoke, Ill.*

From A. D. Garber.—The Brethren of the Pleasant Valley congregation held their Love-feast Saturday Oct. 1st, with a large number of communicants.... Three young maidens were made willing to put on Christ, and were received into the fold by baptism in the forenoon, to partake of the Feast in the evening, which makes ten added to our number this Summer. The Lord be praised.... This congregation has three comfortable meeting-houses, in which the members meet every Lord's day for worship, and are still aiming to keep the good old ship sailing in the Gospel current.... General health good.... Drouth still continues.—*Mt. Sydney, Va., Oct. 13th.*

From a Brother.—The Coon River congregation is in union, and ever willing to stand by and maintain the honor of God through the Lord Jesus Christ, in order to promulgate his will as he has united as one unbroken chain—in the strongest ties of Gospel love and affection; for Brethren, after we have become enlightened in the old landmarks of the fathers of our fraternity, and bolt against them I fear we have but a faint conception of the steps we are taking. O let us be united in spirit and in love, and in heaven above surround his throne in love.—*Dale City, Ia.*

From Flora E. Teague.—Although our Communion is numbered among the things of the past, yet it will long be remembered as one of the happiest we have ever known. It is true we have met with trouble from those who favored the Miami Valley resolutions—nine having strayed away from us—but those who are loyal and true to the Brethren church are more closely united than ever. I think we all feel as if each one now had a very important part to perform, and that we will be drones and idlers no more. God grant that we may ever serve him faithfully and lovingly, and that we may ever stand firmly united.... One young sister was baptized the same day. May the peace which belongs to the saints ever be thine, is the prayer of your unworthy sister in Christ.—*Covington, Ohio, Oct. 17th.*

From J. S. Flory.—Our Love-feast is past and a glorious meeting we had. It cannot be otherwise where the spirit of the Lord is and love prevails. Ministers present were only those of our home congregations, five in number; each one willing to bear another's burdens, and thus fulfill the law of Christ. Our

meeting was well attended; quite a number of the scattered members from some distance were present, and added to our enjoyment to meet with them around our Communion board and bow at the same mercy-seat to praise and adore our Great Redeemer, so when our meetings and partings are over we may meet in heaven.... There has been a number of additions by letter during the year, and the church seems to be prospering. We scarcely ever hear the muttering tone of dissension that is shaking the church in the East in some localities. God forbid that the dark pall of disunion or secession shall ever hang around our cloudless skies. May the Sun of Righteousness and the glittering stars of God's promises ever shine upon the little band of faithful followers here in this central West.—*Longmont, Colo.*

From Sarah A. Miller.—Our Love-feast of Oct. 6th is past. No ministerial aid. Had a good meeting. Splendid order. Just at the close of services next day, our dear old brother Houtseer came to us and gave us four meetings; it revived us all as we have come to a dark period—there is a dark cloud hanging over us at present. We will cling closely to our good old Ship; it will bring us safely through; if we hold out faithful we need no other refuge.—*Logan Creek, Logan county, Ohio.*

Orphan Home.

The Home for Orphans at Cerro Gordo, Ill., under the auspices of Brethren, is now ready to receive orphans. All donations of money, clothing, etc., should be forwarded to Stephen Shively, Cerro Gordo, Ill.

DAVID KUNS.

Cerro Gordo, Ill., Oct. 16th.

[THE BRETHREN AT WORK congratulates the Brethren of Southern Illinois in their good work. God will prosper the labor of love. Here is an opportunity to show love by good works. We have gathered a little for the Home and will bring it to you in person.—*Ed.*

Mountain Normal.

This is the name of a contemplated school which is to be built on top of the Blue Ridge in Floyd county, Virginia, 2500 feet above the sea level surrounded by a great many mountain scenery, natural curiosities, etc. These, together with the healthful climate, good water, and kind and welcome-hearted people ought to induce patronage from far and near especially from those countries where the water is bad and the air impure. The work is in the hands of nine trustees who will push the work forward as rapidly as possible. They will perhaps not be able to begin the school before Sept. 1st, 1882.

Brother John B. Wrightson of South Bend, Indiana, (who has been with us for the last month) has been chosen to take charge of the school.

Any one desiring any further information in regard to the school may address the undersigned, who will kindly respond.

C. D. HYLTON.

Hylton, Va.

STRIP the gift that is in thee.

Health and Temperance.

S. T. BOSSERMAN, - - - - - EDITOR

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

FOOD AND MORALS.

IS it not a matter of surprise in this age of advanced thought, that Christian and moral reformers pay so little attention to the marked influence of food upon morals? It cannot be denied but what bodily condition had a debasing and detesting influence upon the spiritual man. The apostles taught the same old truths. Is it right for us to shut our eyes and go on blindly in our course? Can we ever expect any great progress in moral reformation or Christian prosperity, so long as we, as a nation, live on gross, unhealthy food? A people has become so perverted that instead of being governed by the laws of health, we are governed by sensual delight; the food that gives the most pleasure in passing the palate is most sought after, regardless of after consequences.

Premature death is the result of violated laws. God never intended to give life and then take it before maturity. Were it not that we ourselves or our ancestors violated nature's laws, we should live to a ripe old age, and drop this life into another as the fruit when ripened falls from the tree. But instead of warning to the living, but instead of taking them as such, we seek comfort by attributing all to the providence and mercy of God. It is true God's hand is in it, but only in carrying out the penalty of disregarded law. He is present to bind up the "broken hearted," and gather to his fold all that are his when death comes, but do not let us think early deaths are the result of an arbitrary edict from God, or act of His special providence, independent of law and order.

The law of nature as it relates to man and the law of grace, are in harmony. There is an antagonism between the carnal mind and the laws of God, but not between the laws of development in the body and spiritual growth in grace.

It is a universal law that "Like begets like." "Every seed after its kind," is the law governing all created things. Men and women are not an exception to this rule. Blood is the life of all living animals. Blood will most surely live in morals as well as in the bodily structure. Yes, "blood has power throughout the whole realm of life, whether it be in a human body, in society, or in the body of a horse on the race course. Bad blood gives bad health, bad temper, and develops bad, gross-grained people."

God's bill of fare to his people in ancient times excluded all gross food from their tables. With the Jews it was the design of God to bring them up to a high state of moral reform, and if gross food was a hindrance to the desired end at that age, why should we suppose it makes no difference in these days, when all ad-

mit true morals are essential to a true Christian or spiritual life.

Look at the bill of fare to be found on our tables to-day. Bread made from fine flour which by the process of bolting has been deprived of most of the phosphates and nitrates that exist in the wheat, these very elements that go largely to the making-up of nerves, bones, muscles and brains. The grossest kinds of meats, reeking with scrofulous elements, and often saturated and seasoned with fiery spices and alcoholic acids; and there are the many indigestible cakes, puddings, and the whole must be washed down by some kind of hot drink.

Is it any wonder we are a nation of dyspeptics, fiery blood, hot temper and devilish morals? Can we expect anything better so long as we offer a sacrifice three times a day to the god of a perverted appetite, and during the rest of the day roll a deadly narcotic in the mouth. Such a course of living, or rather of eating and breathing, vitiates the blood, and the bad qualities of human nature rise to the top as natural as scum upon a filthy, boiling water. Talk of the regenerative influence of the Holy Spirit in such a seething cauldron of carnality! Stagnant evolutions are as natural as breathing—no marvel then that many seemingly good men fall. Gross food produces gross blood, and bad blood fires up any evil lust, so the little good that is in man is burned out, and he is consumed in the fires of iniquity. Temper the body according to the laws of nature. Eat to live, and bring both body and soul under the dominion of *hygienic law, and moral and religion*. Do fit not the temple of the many ghosts, and we may expect growth in grace, and true Christians may become a light to the world and a salt to the earth. Let ministers and reformers in general commence aright, if they would regenerate society and build up the waste places.

Will quote the following incident: "A father, by prayer and precept, and flogging, had done his best to reform his boy, whose staple diet was meat and sausage, pie and cake, at his meals, with lunch between. The family physician said to the father, 'If you will put a each back of each of your boy's ears once a week for a month, you will do more to reform him than your preaching and punishing will do in a year.' The father asked for the philosophy of this prescription. 'Why,' said the doctor, 'your boy has bad blood, and too much of it; he must be bled badly, or he would burst.' 'Then,' said the father, 'I'll change his diet from gross meats and pies to hominy and milk.' In three months thereafter, a better boy for his age could not be found in the neighborhood."

Says a certain divine: "I hold that very much of the wickedness of mankind is the natural expression of physical bestialness, rather than the outflow of innate viciousness. A body made up largely of all manner of nerve-giving, passion-producing, anger-generating elements, such as are found in the gross animal dishes, with their belongings, just as surely draws the soul to sin as a tempest drives the hydra before it."

Hygiene as applied to the kind of food a man eats, and the manner of eating it, is as much a

matter of morals as it is a question of medicine. We know there are men that will poo! poo! at this idea, but nothing better can be expected of guilty culprits. Having assumed the responsibility to stand upon the ground of sound logic in the face of popular prejudices, we shall maintain our position though the heavens fall.—*J. S. Flory, in Home Mirror.*

DANGERS OF CANNED FRUIT.

THE exigencies of trade appear to be in continual conspiracy against the health of the human family. Some sharp man once found out that it was economical in the manufacture of tin plate to introduce into it a small quantity of lead, and now the cheaper grades of tin are all adulterated in this way. This discovery is fraught with mischief, for when a fruit comes in contact with this mixture of tin and lead, they are liable to become contaminated and produce lead poisoning in those who eat them. The canning of fruits in this country is now carried on to a much greater extent than ever, and cases are frequently brought before the public in the newspapers of injury done to families or individuals by eating fruit which has thus been preserved. For those who preserve their own fruit or vegetables, glass or earthenware vessels are absolutely safe, and much to be preferred to those made of metal.—*American Rural Home.*

THE FATAL HEEL.

THERE is possibly nothing sadder in the week of the young bride, who, before her honeymoon had passed, fell down a flight of stairs and received such injuries that she died. The cause was a very simple one, viz. the use of the high and sharp heels that are worn by most ladies all over America. It is only a wonder that any young lady descends the stairs safely with them, and while the event calls for the strongest sympathy, it leaves a lesson behind which young ladies will do well to heed.—*S. Francisco News Letter.*

LEEN drinkers had an opportunity of reading in the *Herald*, the other day, that the brewers use guano, bad mink, cigar butts, resin, soap, and leather scraps, besides cocculus and such and other drugs that few men care to take into their systems unless by medical advice. The fiery furnace of King Nebuchadnezzar never had more incombustible material when Shadrach, Meshach, and Abednego were used for fuel, than the stomach of the ordinary beer drinker contains when filled with this unlavish mixture. But then it isn't all in beer that these abominations are found. The grocers sell them in all sorts of disguises, and by no means least in that very suspicious stuff sold under the name of "coffee" and largely composed of coco-nut shell roasted and ground. There was no market for this stuff till Satan showed some of his disciples how it could be roasted and ground into "coffee."

A CERTAIN doctor once remarked, "Show me a man that has a natural taste for tobacco, and I will show you a man whom God never created."

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AND
TRACT SOCIETY.

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OUR PLEA.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity. It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, uncalculated grace of God is the only source of pardon, and that the victorious suffering and meritorious works of Christ are the only price of redemption.

That Faith, Repentance and Baptism are conditions of pardon, and grace for the remission of sins.

That First Immersion, or dipping the candidate three times above-water, is Christian Baptism.

That First-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and, in connection with the Communion, should be eaten in the evening, or at the close of the day.

That the Salvation of the Holy Kim, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the Religion of Jesus Christ.

That Non-Confession to the world in dress, conduct, daily walk and conversation is essential to true holiness and Christian life.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the original plan of assisting the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and doctrines of modern Christianity, to point out ground that all must concede to be infallibly true.

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Mt. Morris Public School.

Report for the week ending - - - October 15

Number Enrolled.....	182
Average Daily Attendance.....	142
Per Cent. of Attendance.....	78
Number Tardies.....	7
Number Absent not Tardy.....	113
E. A. BERRY, Principal.	

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Remember! Fare Always as Low as the Lowest!

Gidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Greenland, W. Va., Oct. 12, 1881.

Our Love-feast at Knobley transpired Oct. 8 and 7. Brethren D. B. Arnold, Geo. S. Arnold and N. Leaberman were present. May we all strive to put to practice the good things we learned.

WM. M. LYON.

Olathe, Kan., 9, 1881.

Love-feast in Douglas Co., passed off pleasantly and was well attended. There were 275 members and 20 ministers present. Brethren that desire homes in the West, and are faithful, should stop at Olathe, and take a look at the country.

ISAAC H. CRIST.

Platt Valley church, Neb., Oct. 7.

Our Love feast is past. Truly it was a time of rejoicing. Though there were no additions, good impressions were made. The tent which was added to the meeting-house, was crowded, Joseph Bruoker of Fillmore Co., and John Suowberger, of York Co., labored for us, J. P. MOOMAW.

Macksburg, Iowa.

The undersigned contemplates visiting the valley of Virginia, the coming Winter. Will start about the middle of November, passing over the C. B. & Q. R. R. to Chicago, C. L. & C. R. R. to Cincinnati; thence B. & O. R. R. May possibly go to Baltimore before going into the valley of Va.—Any of the Brethren along the line, above mentioned, desiring ministerial aid, should address me by postal.

M. MYERS.

Burr Oak, Kan., Oct. 16.

Our feast came of Sept. 24 & 25, and passed off very pleasantly. Bro. Lemuel Hilley was with us, and very ably held forth in his 'ministry', and two chosen to the deacon's office.

A. W. AUSTIN.

South English, Iowa, Oct. 18, 1881.

Our Communion meeting is now in the past. A large number of members from adjoining churches were present. Bro. George S. Wine was elected and installed into the ministry.

PETER BROWER.

Wabash, Ind., Oct. 18th.

Had our Love-feast in the Wabash church Oct. 15 and 16. Brethren Baker and Tinkle from Marion, Bro. John P. Wolf, of Peru, and Bro. J. W. Southwood were present and admonished us in the way of the Lord. The church is in love and union.

N. F. ARNOLD.

Mexico, Oct. 17.

The Mexico church held its Communion meeting Oct. 8 and 9. Had a good and interesting meeting. Three received by baptism the week previous to meeting, two on the first day of meeting and three on the second day, and one since. During the past six months thirty-two have come out on the Lord's side and been added to the fold by baptism.

L. D. WITTER.

Arcanum, Ohio, Oct. 15.

The Communion of the Ludlow and Painter Creek church was held Oct. 12. A large concourse of people were present, and about three hundred members communed. Meeting next time to a large audience.

SILAS GILBERT.

Peabody, Kansas.

To the Churches of the Southern District of Kansas: This is to inform you that I have resigned the office of Treasurer of the Missionary Cause of the Southern District of Kansas. Hereafter all money for such purposes must be sent to J. H.

Bassore, Peabody, Marion County, Kansas, who is appointed in my stead and will report for all money received.

II. SHOMBER.

Mulberry Grove, Ill., Oct. 8th.

D. B. Sturgis and wife are visiting friends here. They just returned from District-meeting, where everything passed off pleasantly. Our series of meetings will commence on the evening of November 26th, and will be conducted by Martin McClure, of Morrisville, Ill. The Brethren have decided to hold a Communion meeting in the Hurricane Creek church on the 26th. Plenty of rain now.

J. P. LILLIGH.

Covington, Ohio, Oct. 17.

Our Communion closed this morning. It truly was a feast of love, and everything passed off in order. One soul united with the saints. Our dear brother and elder Mohler was prevented from being with us on account of sickness, but we are glad to know that he is better now. We hope the church will be aroused to doubling her diligence and finally overcome all trials.

A. S. ROSENBERGER.

Prairie City, Ill., Oct. 15.

Our Love-feast in Spring Run church is past. It was held in our new meeting-house. D. B. Gibson, Jacob Negly and other ministering brethren were present. One received by baptism. Expect to finish painting and to dedicate our meeting-house soon, and invite ministering brethren to be with us.

JOHN POOL.

Cerro Gordo, Ill., Oct. 14.

I collected \$25.00 at our District-meeting in Fulton Co., to pay rent for a hall in St. Louis, for the Brethren to preach in. The Brethren at the Communion meeting in Hudson paid \$4.00 to pay rent, making in all, \$29.00. As we pay \$12.00, a month, we have the Rest for the Year.

JOHN METZGER.

Hespler, Ont., Can., Oct. 14.

I am well. Thank God for his mercy. I am still on the wing in Canada. I find the people very kind. Our meetings are well attended. Good attention, which, we hope, will result in much good. I am passing through the country, preaching wherever there is an opportunity. My colleague, Bro. D. Rupe, of Ind., took sick and went home. Thus I am alone, yet not alone—the Lord is with me. My address will be Scenery Hill, Pa., after November. Correspondents will address me there.

JOHN WIEE.

Matrimonial.

ATHERTON—MILLER.—At the residence of Bro. N. W. Miller, Oct. 8th, by the undersigned, Bro. John S. Atherton, of Pawnee Co., Neb., and sister Mary A. Miller, of Norton Co., Kan.

N. C. WORKMAN.

HAMILTON—CROLL.—At the residence of Bro. John Bruoker, Oct. 11, 1881, by the undersigned, Bro. H. H. Hamilton, of Howard Co., Ind., to sister Mary Croll, of Carroll Co., Ind.

DANIEL BOCK.

Fallen Asleep.

Blissed are the dead which die to the Lord.—Rev. Jas. 12.

HOUSEL.—Oct. 18, 1881, John K. Housel, of Loran township, Stephenson Co., Ill., aged 81 years, 6 months and 20 days.

S. MATTEW.

HILL.—Near Dresden, Poweshiek Co., Iowa, Oct. 2nd, Isaac Hill, aged 73 years, 8 months and 23

days. Funeral occasion improved by Bro. S. P. Miller from the words. Prepare to meet thy God.

JESTINA MILLER.

DOW.—In the Bear Creek church, Christian Co., Ill., Louvena, daughter of Bro. and sister Dow, aged 6 years, 9 months and 4 days. Died Oct. 6, 1881, of typhoid fever.

Funeral services by J. M. McClure and A. S. Leer and B. B. Whitmer, from Mark 10: 14, to a large congregation of sympathizing friends.

W. H. MILLER.

FLORENCE.—Of diphtheria, in the Log Creek congregation, Mo., Sept. 12, 1881, Frisella Florence, twin-daughter of Eld. C. C. & S. A. Root, aged 3 years, less 18 days.

Z. HENRICKS.

SNIDER.—Of lung fever, March 21st, 1881, sister Nancy, wife of Bro. Joseph Snider, aged 70 years, 11 months and 16 days.

MAK.—In the Jonathan's Creek church, Ohio, of cancer in the face, Sept. 20th, Bro. Alexander Mack, aged 74 years, 5 months and 15 days.

He was a descendant of old Alexander Mack, the starter of our fraternity and a brother of Bro. Jacob Mack, the minister. He leaves but one child, a son, who is also in the church.

SWICK.—In the same church, Bro. James Swick, Oct. 4, aged 30 years, 2 months and 25 days.

W. ARNOLD.

YODER.—Sept. 6, 1881, near Appanoose, Elkhart Co., Ind., of Dropsy, Christian Yoder, aged 56 years, 7 months and 14 days.

He was a member of the Omaha church. Funeral by J. Smoock and writer.

JACKSON.—Also, Sept. 11, 1881, Birdie Clayton, son of friend John and Barbara Jackson, aged 1 year, 8 months and 21 days.

Bro. Geo. Coe, aged 32 years and 4 months. Funeral discourse by writer.

DANIEL WYSONG.

Announcements.

LOVE-FEAST NOTICES.

Oct. 29, at 10 A. M., Lafayette church, Allen Co., Pa.

Oct. 29, at 10 A. M., South Waterloo church, Iowa.

Oct. 29, at 4 P. M., Swan Creek church, Fulton Co., Ohio.

Oct. 29 and 30, Concord church, Adams Co., Ill., 5 miles south of Clayton.

Oct. 29 and 30, Osawie church, Jefferson Co., Kan.

Oct. 29 and 30, Beaver Run, Mineral Co., W. Va.

Oct. 29 and 30, at 4 P. M., Salem, Marion Co., Ill.

Oct. 29, Beaver Creek church, York Co., Neb., at the house Jacob Zern, 8 miles south and 8 miles west of the town of York. Meeting to commence on the 28th.

Nov. 1 and 2, Mill Creek church, near Liberty, Ill.

Nov. 1 at 2 P. M., Bachelor Run church, Carroll Co., Ind. Those coming by R. R., should stop off at Flora.

Nov. 5, at 2 P. M., at Farragut, Fremont Co., Ia.

Nov. 5, Millmine church, Platt Co., Ill.

Nov. 5 and 6, at 2 P. M., Neosho church, Neosho Co., Kan.

Nov. 5 and 6, at 2 P. M., Big Creek congregation, Richland Co., Ill. Conveyance at Parkersburg, by informing J. M. Forney.

Nov. 12, at 10 A. M., Mt. Edna church, Adams Co., Iowa.

DISTRICT-MEETINGS.

Nov. 4, 5 and 6, in Knob Creek church, Tenn.

BRETHREN AT WORK.

35 10
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Nov. 1, 1881.

No. 42.

Editorial Items.

Put away all bitterness and wrath.

FLEE from anger, and clamor, and malice and railing.

A good religious paper is a valuable education in the family.

Be kind to one another, tender-hearted, forgiving one another.

BROTHER, neglect not the gift that is in thee, but stir it up to the saving of souls.

OUR visitors were quite numerous last week. Well, they were welcomed and ever will be.

DAVID C. HANDEMAN was recently chosen to the ministry in the Hamilton church, Missouri.

BRO. E. D. KIDGEL, of Mt. Vernon, Va., reports in *Primitive Christian* twenty-two baptisms.

THERE is a difference between the "foolishness of preaching," and the preaching of foolishness.

READ the interesting letter from China found in this paper. Hope we may be treated to more such letters.

BRO. J. C. LABMAN, of Franklin Grove, Ill., has gone to Pennsylvania to spend several weeks among friends.

BRO. SHARP went over to the Rock River church the 22nd of October and spent Sunday with the Brethren there.

The Normal training class in the college, conducted by brother Sharp is one of the interesting things of the school.

Two baptisms and one reclaimed in Turkey Creek church, Indiana. The Lord is richly blessing that church.

The Savior was a great Emancipator. He liberated the whole world from sin, and gave every man perfect liberty!

The editor of the B. at W. expects to visit the Minnesota field the latter part of November. The Lord has a people there.

BRETHREN C. C. ROOT and W. B. SELL are out in the Northern Missouri missionary field, telling the people how to be saved.

FEARS were held in all the congregations in Northern Illinois this Fall but two, and it rained more or less at nearly every meeting.

BRO. JOHN ANGELMEYER has been chosen overseer of the Yellow Creek church, Indiana in place of him who went out from the Rock.

THE Hopewell church, Pa., held a Love-feast on the 7th of October. One added by baptism. Abraham Steel was chosen deacon.

MR. JOHN T. RAY, Superintendent of schools of this county, gave us a pleasant call the 25th. He held a public examination here that day.

THE Gospel condemns us when we turn to wit to drive away madness. We should learn that "Virtue is its own sure to madness near allied, And thus partitions do their bounds divide."

BRO. YOUNG, of Naperville was with us last Thursday night. He attended the Feast and seemed to enjoy himself among the saints here.

THE three boys who wrecked the train near Laporte, Iowa, for the purpose of robbing it, have been captured. They are all under twenty-one.

BRO. Enoch EBY conducted the Chapel services at the College last Friday morning. He also attended the Feast and enjoyed the Christian associations.

HAVE you received a Prospectus? If not, and you desire to get up a club for the B. at W., please send for one. An agent wanted in each church.

NOW that the evenings are growing longer, every one should arrange for himself a systematic course of reading. System is another name for success.

BRO. WM. HINKLE, of Laramie, called at the office last Thursday morning. He has been quite unwell for some months, but seems in good health just now.

DO not be afraid of the waste basket in our office; but send on your soul-inspiring contributions. You are sure to miss the basket if you write in the Lord.

THE following inscription may yet be seen upon the front of the house in which John Knox lived in Edinburgh: "Lafe tied afore all, and ye Nychtbour as yerself."

BRO. SHARP has found a good thing in the Cassel Library on Foot-washing. He is translating it from the German into English. It will be published in tract form.

IN the Eagle Creek, Ohio, church, October 22nd, A. J. BUGHMAN and JOHN R. SPACKT were elected ministers, and JOHN TOMBAUGH and JOHN BUSHONG were chosen deacons.

THE editor left on the morning of the 26th ult., for several days' sojourn in Central Illinois. He has come after his wife who has been in Christian county the past three weeks.

HON. JAMES G. BLANE, Secretary of State, has been requested to institute an inquiry for brother STEIN. It is hoped something may soon be received, concerning him. We are extremely solicitous for his welfare.

IT commenced raining soon after the close of the exercises at our Feast, Thursday evening and continued all night, thus rendering the after-part of the meeting more unpleasant than what it otherwise would have been.

A CARD just received from Dunkirk, Ohio, informs us that BRO. S. T. BOSSERMAN is improving so as to be able to sit up in bed and eat his meals. His appetite is also getting quite good. This will be good news to his many friends.

THERE is more danger of us, as a people, suffering on account of the love of money, of the world, and the waste of means in ways that do no good, than by liberal contributions to preach the Gospel and disseminate tracts and papers.

OUR Feast, last Thursday and Friday, was largely attended, there being members present from nearly all the congregations in Northern Illinois, rendering the meeting one of special rejoicing and edification. A more harmonious and lovely meeting we have seldom seen. The ministerial force was large, and the Word preached had a good impression. Brother Enoch EBY officiated.

BRO. M. V. SWOOD now of Maysville, Colorado, in tents to spend the Winter in Pueblo, Colo., where his family will join him this Fall. He was for several years pressman of B. at W. We wish him success in his search for silver.

BRO. JOHN WISE is still in Canada. He preached seven sermons at Hespeler, and then journeyed to Fordwich. Why not stay at one place until a church is built up, or the people turn you out? Ministers need sticking qualities in new fields.

BRO. BALBAUGH writes: "I am delighted with brother Moore's Weekly Reviews. There is not a department in your paper that requires closer working with Christ to fill it honestly and creditably. He occupies a post where all that is highest and best in him may find free scope."

A BROTHER writes as follows: "Change the paper from— to—. The cause is, some persons, we think, take the paper out of the office and do not deliver it, but keep it for their own use." Perhaps others might investigate in the same direction, and find the reason of the non-appearance of their papers.

BRETHREN having correspondence with Geo. Meyers, Miami Branch, Miami county, Kan., as Secretary of the Miami Board of the South— as, will please direct their letters to Jess— and Anderson county, Kansas, who will— the place brother Myers while he is absent in the East.

IT is strange that an editor can strike at error all around so long as he misses some of the wrongs of his contemporaries; but when he happens to point out an error in one of those, he is set down as quarrelsome. It is about time that the people shun evil, come from where it will; and accept truth even if it comes from Balmain's denkey.

BRO. B. F. MOOMAW writes. "We are having a fine series of Communion meetings, for two months, one every week within a day's travel on horseback. More burnings and love I have never seen in this district. More harmony and joy so much as been named in my hearing. We have no need of the Miami Valley elders to enlighten us. May the Lord grant that peace and union among us may abound more and more."

WE do not wish to be understood in our address to our readers as disparaging in the least any of our periodicals. We appreciate the talent, the wisdom, the ability and the discrimination of our fellow-workers in the field of periodical literature. The amount of work to be done—the extent of the field to be cultivated—the momentous theme of heaven, are too vast and important to permit us to be drawn aside to vain jangling. The B. at W. must press on towards the mark of the prize of the high calling.

ON motion of brother Joseph Fitzwater, a very cordial invitation to take part at the subsequent sessions, was extended to all Sunday-school workers. — *Primitive Christian*.

THIS motion was made at the S. S. Convention held with the Brethren at Green Tree, Pa., Aug. 21. It is doubted by many whether the S. S. Conventions are profitable to the cause, and if those not of the Brethren are to be taken into the meetings and given license to shape the work, then there can be no doubt as to their utility as aids to Sunday-school work. It is to be hoped our brethren will exercise wisdom in their efforts to study methods of teaching.

Religious Essays.

For the Brethren at Work.

"MY LIFE ON THE OCEAN WAVE —MY HOME ON THE ROLL- ING DEEP."

BY GEO. D. ZOLLERS.

NUMBER I.

In the prime of my life I wandered from home
About eighteen years ago,
To sail on the sea where the proud waves foam,
And the winds in their fury blow,
And soon I was ploughing the wide-rolling deep,
Perchance to return never more.
I tell you my friends it will make a boy weep,
In his last ling'ring look at the shore.
The golden sun set 'neath the far-swalling tide,
And the dark shades of night soon came on
While the billows kept beating the ship on her
side,
And I kept a thinking of home.
And a landsman at best is awkward at sea
When the vessel is driven and tossed,
A surge from the windward will send him to
leer,
And he's ever afraid he'll be lost.
Our lesson on ropes was a study so new,
And nautical phrases are strange.
Our articulations to the learned of the crew
Would doubtless admit of some change.
My ascension at first to the top of the mast;
How 't was a rope-ladder with care!
And deep sadness o'er my visage

As it trembly rose in the air.
In sorrow I sat on the fair ryal-yard;
My physical courage was low.
I thought, sure a mariner's life is hard;
'Tis a life of peril and woe,
Still onward we floated across the gulf-stream,
And steered toward the African shore,
While the beauties of home on my vision did
gleam,
As I pondered them o'er and o'er,
The scenes most terrific were down at Cape
Horn,
A point which all mariners dread—
Where ships have been wrecked 'mid the
raging of storm,
And the mighty waves roll o'er the dead.
Thirty-six lone days we were driven and
tossed,
And baffled by tempest and wave.
Our peril was great and we feared we'd be
lost
And interred in that watery grave.
One night on my watch in deep wonder I
stood
'Mid the sweep of the tempest's wild roar,
When a huge foaming billow submerged
like a flood,
The ship and myself sweeping o'er,
But the dreadful commotion abated at last,
And the sails were unfurled to the breeze,
And impressed with the hardships and woes
of the past,
We sailed from the confluent seas.
On the mighty Pacific we glided with ease,
And steered for a Chilian port.
The Oriole spread her white wings to the
breeze,
No headwinds her progress to thwart.

For the Brethren at Work.

FEET-WASHING.

BY J. S. MOHLER.

NUMBER II.

"For I have given you an example, that ye should do as I have done to you."—John 13: 15.

THE arguments summed up are as follows:

1st. Christ commanded us to wash one another's feet as he had done.

2nd. He gave the example, as well as the precept.

3rd. The example of Feet-washing was given in Jerusalem, at night, in connection with a meal called supper. *Deipnon*.

4. This supper is distinguished from the Bethany supper (a) from the fact that it was observed on the first day of unleavened bread, while the Bethany supper was held previously, and (b) from the fact that there were none present at the "feet-washing supper," save the disciples, while at the Bethany supper numbers of others were present, and (c) from the fact that at this supper the disciples served—made ready, while at the Bethany supper, Martha served.

6. The traitor was revealed at the same supper at which Feet washing was instituted. "Ye are clean but not all," here Judas is meant.

7th. At the "Feet washing supper" Christ took bread, and blessed, and brake. Likewise also the cup, and thus instituted the communion, (*Koinomia*), thus forming a connected chain of the following links:

Link first. The disciples prepared a supper in an upper room at Jerusalem, around which Christ and the disciples were seated.

Link second. Christ arose from this supper, girded himself with a towel, washed and wiped the disciples' feet.

Link third. After washing the disciples' feet and sitting down again the traitor was revealed, by giving the sop, who immediately went out and thus did not commune.

Link fourth. As they were eating supper Christ took bread and brake, &c., &c., the communion.

Link fifth. "I have given you an example that ye should do as I have done to you." John 13: 15.

Link sixth. "If ye know these things happy are ye if ye do them." John 13: 17.

Link seventh. "Blessed are they that do this commandment that they may have a right to the tree of life, and may enter through the gates into the city." Rev. 22: 14.

Another class of objectors say, "What good can Feet-washing do?" As much as to say "Thou shalt never wash my feet." We might with the same propriety say, "What good can baptism do? or a little wine in the communion?" It is not our duty to inquire, "Why has God required this or that at our hands?" In fact, it is wicked so to do. Our first enquiry ought to be "What wilt thou have me to do?" Then, as dear children, readily obey the form of doctrine delivered unto us, and we need not fear the consequences.

Still another class of objectors will say that Feet-washing was introduced to give us an idea of humility. Having gotten the idea, we need the precept that imparted the idea no longer. Upon the same hypothesis we might say that baptism imparts the idea of the burial of the old man of sin and the resurrection of the new man in Christ Jesus. The bread and wine in the communion imparts the idea of the sufferings and death of Christ. Having gotten the idea of these things we need baptism and the emblems of communion no longer; and thus we could discard every precept of the Gospel, and would have nothing left but ideas. The truth is, it is not the *idea* of humility we need so much as *humility itself*. A person may have his head full of ideas of humility, and be as proud as ever at heart. It is *heart humility* we need, and not head humility.

Another class says, "If our church would practice Feet-washing we would practice it, too. This argues that such persons respect their churches more than they do Christ; thus making flesh their arm—loving the praise of men more than the praise of God. It is the duty of every true child of God, when he cannot obey all the precepts of the Gospel in the church he belongs to, to leave such church, and unite with a church that practices all the precepts of Christ. This shows honesty, and a firm resolve to follow Christ through evil as well as good report.

While we may not be able to fully comprehend the design of feet-washing, yet we can see through the glass darkly, and in this life experience some of

the good results flowing from obedience to this precept.

Feet washing is symbolical in its meaning. It symbolically means a spiritual cleansing. Christ said after he had washed the disciples' feet, "Ye are clean but not all; for he knew who should betray him." John 13: 10, 11. If this cleansing had been natural then the fault of not all being clean would have fallen upon Christ as he washed all their feet; but being symbolical of spiritual cleansing, and Judas having already betrayed Christ, feet-washing did not have the effect of spiritual cleansing upon his heart, as it would have had, had he been faithful to his Lord and Master. It is thus with all the precepts of the Gospel; they must be observed from proper motives, or they will only tend to our condemnation.

The idea of cleansing, as connected with Feet-washing, is a beautiful one. There is a natural body, and there is a spiritual body. The members of the natural body do, in some sense, represent the members of the spiritual body; and the feet naturally being those members of our natural body that constantly come in contact with this earth, hence become defiled more than any other member of our body, and in this represent the spiritual body coming in contact with the ungodliness of this world; hence the cleansing of the feet or rather washing according to the precept of Jesus, well represents the cleansing of the spiritual body.

Feet-washing, also, has a tendency to humble us in the presence of each other and to produce a unanimity of sentiment, and brotherly and sisterly feeling among us. It unites us in fraternal feeling as members of the body of Christ. The rich condescend to wash and wipe the feet of their poorer brethren, and thus are humbled, while the poor feel honored in being thus served, and thus all distinction, so far as wealth or position is concerned, is removed, and all the members feel towards each other, as brethren and sisters in Christ; the brethren washing each other's feet and the sisters likewise; thus observing order in the house of the Lord, for God is a God of order.

While Feet washing has a tendency to humble us in the presence of each other, it also strengthens the ties of fra-

ternal feeling; our attachment for each other is stronger in thus obeying the precepts of Jesus. It was not in vain that Christ said: "If ye know these things, HAPPY ARE YE IF YE DO THEM." No person can realize this happiness save those who obey Christ in all things. It is promised to no other.

Since we all desire happiness, and real happiness is based upon our obedience to Christ in all things, why not obey Christ in Feet washing, also, that our happiness in him might be complete? Peter felt unhappy when he saw that his refusal to have his feet washed would sever his relation to Christ. He instantly repented, and would even submit, not only to have his feet washed, but also his hands and head. Peter then experienced a degree of happiness in having his feet washed, that he could not have experienced otherwise. Peter's experience is our experience. If Peter was unhappy in disobedience, so are we. If Peter was happy when he obeyed so will we be. But the truth is, we have too many Peters who are saying by their actions, if not by words, "*Thou shalt never wash my feet.*" That being the case, such need not expect to fare any better than Peter would, in case he had continued disobedient. Either of the other apostles would have met with the same reproof had they manifested the same spirit, and what is true of them is equally true of us. What was required to constitute a true follower of Christ in the days of our Savior is required now; for Christ says, "Heaven and earth shall pass away, but my words shall not pass away." The words of Jesus will remain firm to the end of the Christian dispensation.

May God give us all good, obedient hearts, willing minds, and Christian courage, so as not to be ashamed of Jesus or his words; that Jesus may confess us before the Father and the holy angels and not be ashamed of us.

Clinton, Henry Co., Mo.

For the Brethren at Work.

NOBLE WORK.

BY D. A. NORRIS.

WE have just bid our beloved brethren J. W. Metzger and Daniel Bock farewell. They arrived at our place — 22nd and remained with us till the morning of the 30th. Preach-

ed eight discourses, and left many of their hearers thinking, no doubt, and that seriously on that all-important subject of the Christian religion. Some would be Christians received many unwelcome reminders to their guilty conscience for not attending with a heart of love to the all things that God has commanded.

The attendance was reasonably good, and a majority seemed anxious to hear lessons of instructions from our Great Teacher, and listened attentively to the words spoken by our brethren. I am pleased to say that their preaching was of "the true metal having the right ring." The doctrine and commandment of men were, never mentioned. Their mission seemed to be far above the humanisms of these times, and their whole theme was on the teachings of our Savior and the holy apostles of the Lamb.

The object of their labors was to instruct their hearers what to believe and how live in order to gain a happy admittance into that rest prepared for the people of God.

There were no accessions to the church during our meetings, but we have reason to believe that the seed of the kingdom (the Word of God) has been sown into some good and honest hearts, and ere long will bring forth fruit to the honor and glory of God's great name. O that God would help as a brotherhood to imbibe more largely the good spirit and disposition of Christ our Redeemer, that we may be able, by his grace, to live in the discharge of every known duty and restrain ourselves from evil, sinful and excessive speaking and be led gently along the pathway of eternal life, and finally obtain that rest which is in reservation for God's dear children.

It matters not what we say about our humbleness and happy experience, we can never prove to the world that we have Christ in our hearts, unless we talk, act, and walk in harmony with his blessed teachings. Then dear brethren and sisters in these last days and perilous times, let us provoke and be provoked unto love and good works, for that is no true love which can be separated from good works. O may God help us to use all Gospel means to excite one another to love—yes love—for it is the spring and fountain of all good works.

Now a few words to those who resist the offered mercies of God, who will not accept the Gospel of grace which has been so kindly offered to you in all its fullness, but continue to trample God's holy law under your feet and crush out every holy principle and desire implanted in your mind, and force your way downward through the prayers and entreaties of your fathers, mothers and best friends on earth; but when that hopeless day shall close upon you and the shades of a dark and never ending night shall gather around you and as you stand trembling before God awaiting to hear him utter the awful words, "Depart from me, ye workers of iniquity, I never knew you." You can then with sorrow look back and think of the many Gospel warnings and invitations of mercy which you passed by unheeded and neglected, but now the door of mercy is closed upon you. No one to blame but yourself. Jesus died for you. He was ever ready to bring your case before the Father and have it adjusted, if you would only have placed it into his hands, but this you refused to do, and rejected Christ your best friend, and accepted Satan your vilest enemy and now you must abide the result; "having sown to the wind you must reap the fierceness of the whirlwind, having sown to the flesh your harvest must be corruption." Dear sinner, Satan promises you nothing in this life, and will pay you for your labors in eternal ruin in the life to come.

In conclusion will tender our sincere and heartfelt thanks to the brethren and sisters of the Southern District of Indiana for the love and kindness that you have shown towards us in sending missionaries to labor with us, for we always meet them with joy and gladness, and feel built up and strengthened in the Master's cause by their good counsel and holy admonitions; but it fills our hearts with sorrow when the time comes for us to bid them farewell.

Shoals, Ind.

For the Brethren at Work.

AMONG THE CHURCHES.

BY JAMES EVANS.

IN our last we made a few notes of our visit to Whitesville, Andrew county, Mo., to attend the D. M. We forgot to say that two young persons, a brother and sister, were added to the church while we were there. We feel

interested in such, and trust that they have fully given their hearts to the Lord who has bought them and who is now their Lord and Master.

After preaching three discourses at Whitesville, we proceeded to Honey Creek, Nodaway county, to attend their Love-feast. We rode through a prairie country destitute of trees except along the windings of Platte river and other streams. These extensive prairies are nearly all occupied and enclosed with wire fences. The soil is fertile, and in course of time this will be a rich country as far as we could see.

We reached brother Fishers', Thursday evening, the 15th, and found brethren and sisters from Gentry, Holt, and Harrison counties. We found them an affectionate, devoted class of people. We saw few things among them to disapprove of. We saw only two sisters who inhaled the smoke of the abominable weed, but these did not belong to Honey Creek. We would here say a word to the brethren and sisters who smoke the weed: if necessity or lust compel you to use it, why compel us, who are sickened by it, to inhale what you eject from your mouth. We are sometimes forced to retire from the room where a brother or sister is smoking in order to avoid the stifling, sickening odor of the weed. If such brethren or sisters must smoke, do not poison the pure air we love so well.

We enjoyed the Feast much. There we again met old brother John Forney, and for two evenings we enjoyed his company. We listened to the rich recitals of his experience as a minister of the Gospel. He has a happy way of making an opponent confess the truth. Honey Creek enjoys the presence and labors of Bro. Wm. Sell, an earnest, intelligent minister of the Word. The church there deserves his labors. They have given substantial proof that they want a zealous minister to settle among them. How many churches lose the labors of an intelligent minister just because they are unwilling to aid him a little to remain among them. But the loss of some is the gain of others; so it has proved at Honey Creek. A few years ago sister Fisher was alone here, but her large heart yearned for others, and so she labored to bring the Gospel to her neighbors. Her own example was constant preaching. When the brethren came to preach, they visited

the poor as well as the rich, and soon a goodly number became obedient to the faith. Two years ago she was rewarded by seeing her husband accept the ancient Gospel. To his praise be it said, from the beginning he was kind and courteous to the Brethren.

The Love-feast was held under a tent in brother Fisher's yard. The day was cold, still when the tent was packed we were not uncomfortable. We had good order, good speaking, and the Lord was with us. We saw everything in order. During the whole series of meetings, from Thursday to Sunday evening, we saw every sister, young as well as old, wear the plain cap.

We had snow on Friday which covered the ground.

Had good audiences from Saturday till Sunday. The preaching brethren left on Saturday, and so the labor fell on us. Our efficiency to speak was much impaired by a severe cold. Sunday forenoon we discoursed on the Commission, in which we examined the evidences, witnesses pro and con for the three-fold action of baptism. We trust good was done. We may some time present our readers with the substance of our discourse.

We left this kind people with regret; but hope to see them again. There is work there for another minister, as Brother Sell has to visit four congregations in three different counties. The Brethren in Gentry county need a resident minister among them.

We returned homeward with brother Daniel Glick of Andrew Co. Next day we rode forty miles with brother John Orr, brother of our zealous brother E. A. Orr, who is a good preacher and teacher of the youth. We there learned for the first time of the sudden death of sister Lulu Shoemaker, whose death has saddened so many hearts. But we trust she sleeps in Jesus. Blessed sleep! She is not dead, but sleeps, and will be raised up at the last day.

For the Brethren at Work.

FROM CHINA.

[We take the following from a letter written to brother Moore by a sister of J. W. Stein, a missionary in China.—Ed.]

BUT now I want to tell you something about the women and my work among them, with the hope that my letter may not prove altogether uninteresting. But my heart is sad when-

ever I think of the poor, perishing women of China. Most of them are very ignorant, and we cannot wonder that they are superstitious. Oh! that the light of the Gospel of God's dear son could shine in their hearts leading them in the way of truth! We do all we can to teach them, but there are so few of us and so many of them that the work moves on slowly, yet we rejoice that we do see some of the fruits of our labor. The women can only be reached by visiting their homes. When we do this for the purpose of reading and talking to them of our dear Savior, they generally receive us kindly and often say that it is good to hear, but frequently we find it hard to get them to believe that for them Christ died. They sometimes say that He is the foreigners' God, *not theirs*. But how our hearts rejoice when one grasps the idea that for her the Savior suffered, and giving up idol worship, trusts her all to Him! Some of our church members seem to live very near the cross, and feast upon heavenly things. This fact is very encouraging to us. It is impossible to witness the worship of the heathens without many heart pangs. I have seen a poor woman, evidently in great distress, stand fronting an idol, and after placing her hands together in front of her, make three bows, and then falling prostrate strike her head three times on the earth. She went through with this three different times and then left still uncomfortable, of course, and seemingly almost heart-broken. How my heart yearned to tell her of the dear Jesus and of his ability to help, but I could not even speak to her then!

Of course the heathen know nothing of our Sabbath. They carry on their work from day to day never thinking of a holy day of rest. As we pass along the narrow streets on Sunday on our way to our chapel, we find them thronged with burden bearers, and the shops are all open and every kind of trade going on. Though I witness it so often, each time I am grieved to think of the day of rest being thus violated. But when we get to our chapel, we find a goodly number of old men and women, young men and women, and small children assembled for a Sunday-school, to be taught God's Word. After the school, there is always a sermon. Sometimes our congregations are

large. I think that one of the surest ways of doing good here is through our day schools. We have in Canton three schools for girls, one of them in my charge. They are taught by Christian women, and we do all in our power to win pupils to Christ. Many of the Chinese girls are remarkably intelligent, and I find my school very interesting. But I must now close.

S. E. STEIN.

Hong Kong, Sept. 8th.

For the Brethren at Work.

PREPARE THYSELF.

BY SUS L. THOMASSON.

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Rom. 10: 14.

IN all the writings of the apostle Paul, he has evident proof of sound judgment and a talent for good reasoning, and has given us directions how we should receive the weak, and not to judge one another in respect to things doubtful and indifferent; but to consider their relation and accountableness to Christ, and to be cautious in dealing with one another. Remember charity, humility, and self-denial. "Speak not evil one of another brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and destroy: who art thou that judgest another?" James 4: 11, 12. It would be very imprudent for a man to quit his station as a subject of God and usurp the authority as a lawgiver and judge, and determine what ought to be commanded and prescribe to men their rules and pass sentence on all that did not obey, as if they were the competitors of Christ, and denounce sentence against their brethren according to their own judgment; for it is written, "As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God;" so every one shall give an account of himself to God. Let us therefore follow after the things which make for peace and things wherewith one may edify another. I think Christians should enlarge their candor beyond such narrow limits, and then schisms could not come in and disgrace the church where, in her best friends are made to grieve,

and sinners rejoice. Always keep in Gospel bounds, and strive together in prayer for one another and for Christ's sake, and try to keep the unity of the spirit in the bonds of peace, laying aside prejudices and disputes, and receiving one another as brethren, not regarding the distinction of Jew or Gentile.

Though our best desires are often met with hindrances and many prayers unanswered, yet we should not be discouraged. We should consider the shortness of this life, and the never-ending eternity that is before us. How dreadful it will be to meet our heart-searching Judge if we are unprepared. 2 Pet. 3: 10-13 gives us a brief sketch of that awful day which will suddenly come upon us when not expected, and which will be the most surprising and destructive to those unprepared at the most important event. The heavens and earth and all the inhabitants therein will pass away with a great noise; thunderings and earthquakes and all convulsions of nature, and the elements shall melt with fervent heat, and all the earth shall constitute one vast conflagration. Then what manner of persons ought we to be!—all holy conversation and godliness. Surely Christians should not lay up treasures on earth or set their affections on things below; but be prepared for that catastrophe, and lay aside all envy, malice, wrath and strife. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Do all things without murmurings and disputings, that ye may be blameless sons of God.

Petersburg, Kan.

God made the world to be trampled upon. Let us seek to keep it where he put it, beneath our feet.

It is as easy to be trusted as to be false, and it is far more satisfactory. A deceitful life is a perpetual disappointment.

Truth is ever forbearing, courting inquiry, while error is never forbearing and intolerant of investigation.

How narrow our soul becomes when absorbed in any present good or ill. It is only the thought of the future that makes them great.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER V.

WE now pass Coblenz, a city dating back nine years B. C., and surrounded by powerful fortifications. Its situation is most lovely, being at the confluence of two rivers, the Rhine and Moselle. It is here that the sparkling Moselle and Hock wines are made. The mountain sides are covered with vineyards, terrace rising above terrace, where we see men and women pruning and cultivating the vines, which are kept low and trained to the stake. Little steps are cut in the rock, leading from terrace to terrace, by which the vine-growers pass up and down the steep mountain sides. Remains of ancient walls, old ruined castles, old churches, are passed, all of which have a history that, should I stop to write of, would exceed the limits allowed me, and I only mention some particular ones, which have either a more commanding view or romantic history.

We come to the convent of Bernhoben, above which stand the ruins of two castles, once inhabited by the brothers Conrad and Heinrich von Boppard, who both loved a foster-sister, Hildegard. Heinrich, with generous impulse, departed on the crusade, to leave his brother in possession of the beautiful foster-sister. Conrad, hearing of the brave exploits of his brother, pined to join him, and became cold and incontinent to his sister. He soon left for the wars, leaving Hildegard to brood and pine over the loss of her lover; but he soon returned with a young and beautiful Grecian bride. Hildegard shut herself up in one of the loneliest chambers of the castle. Late one night a stranger-knight craved shelter, who proved to be Heinrich, and after hearing of the wrongs of his sister, challenged his brother to mortal combat. Hildegard insisted on a reconciliation; and soon after, Conrad's wife proving unfaithful, the two brothers retired to these two castles, spending their lives in harmony and in doing good to those around them. Soon after passing these old castles we come to a high bluff, or rock on each side of the river, called Lorelei, four hundred and fifty feet high. There is an old romance connected with these rocks. A siren, who dwelt on the top, used to lure fishermen and sailors to her abode, then dash them down headlong to destruction. The echo here is wonderful, being repeated several times. The officers of the steamer fired several cannons, that we might hear the reverberations, which were very fine. Ruin after ruin is passed, now of the castles, now of monasteries and churches, until we grow weary of so much sight-seeing, and leave the remainder of the castles and ruins until we shall come again. We sit very quietly until we reach "Bingen, fair Bingen on the Rhine."

Here our enthusiasm bursts out again, and all are on their feet, promending the deck or looking over the rail, drinking in the wonderful beauty of fair Bingen. It is situated at the confluence of the Nahe and the Rhine, and contains about 7,000 inhabitants. On a hill above Bingen is situated the chapel of St. Roch,

where, on the 16th of August, large numbers of pilgrims offer up their devotions. Above the chapel are ruins of an ancient castle, which lends a charming aspect to the city, as seen from the steamer, as we came in sight. Passing on, we come to the celebrated castle of Johannisberg, celebrated for its wines and owned by Prince Metternich. The grounds are covered with vineyards and the wines command a high price—from two to ten dollars per bottle. The extent of this vineyard is thirty-eight acres, and the proceeds amount to \$40,000 dollars a year. There is a rival vineyard owned by the Duke of Nassau, and the product of these two vineyards, or the wine made, is sold at auction every year. After passing these vineyards, we settled down again very quietly and wait very patiently for the boat to land at Baebrich, where we shall take carriage for Wiesbaden, one of the Saratogas of Germany.

Wiesbaden is most delightfully situated in the midst of garden and orchards, and is a place of fashionable resort. The springs are of a high temperature. The principal one issues from the earth at a temperature of 155° Fahrenheit. It is an alkaline spring and not at all disagreeable in drinking. There is not much of interest to be seen, but the situation is lovely and the crowds of visitors so gay and pleasant, that we felt charmed as well as rested during our stay.

Our next visit was made to Frankfort on the Main, and one of the ancient cities of Germany. Charlemagne had a palace here, and a century later it became the commercial capital of Germany. It is the native place of the Rothschild family. We visited the locality where the great banker was born, where he commenced his business, and also one of his great banking houses. We went to the great cathedral, where all the emperors of Germany have been crowned, from Conrad I to Francis II, also to the house where Goethe was born, over the door of which is his father's coat of arms—three lyes. There is a fine statue of him in one of the squares, and a magnificent statue of Schiller, in bronze; and before the theatre stands a monumental statue, the subjects of which are in bas-relief and taken from the works of Goethe. On the Ross market is a monument to Gutenberg. The central figure, with the types in his left hand, is Gutenberg, on his left Faust, and on his right Schaffer, and the frieze are likenesses of celebrated printers. In the four niches are arms of the four towns, Venice, Mayence, Frankfort and Strasburg—where printing was first practiced.

We visited the Jewish quarters, and saw the old walls where formerly they were obliged to be locked in after sunset each night. Had we not known that we were to visit this quarter of the city, we should have known directly where we were by the peculiar physiognomy of the people on the streets. There is something about a Jew that marks him from other people. The chief characteristics are in their high cheek bones, prominent noses and thin, compressed lips, which, in the men particularly, gives a peculiarly miserly expression, that is unmistakable. No matter how different their faces, there is a family character that runs through the whole of them, women and chil-

dren as well as men, and it seems in passing through these quarters as though we had suddenly entered another quarter of the globe. In our drives and walks we manage to economize time and strength, and therefore have an intelligent guide who takes us to every place of interest and explains its history or any traditions that may be attached to any locality or house that we care to visit. We were shown the house of Luther and the window from which he preached to the people. In going to it from the Jews' quarter, we passed through streets without any sidewalks, the houses six and seven stories high, and every story projecting out over the other, so that those living in the upper stories might reach out and shake hands with each other over the street below. At the corners of the houses are figures of men holding up the stories above them, making hideous faces at the weight, while the lower windows have iron gratings extending a foot or more into the street. Many of these buildings have a local history which our guide now and then would relate, of secret chambers and staircases, that inclined us strongly to enter and see; but our time was too short, and we were hurried off to the train that was to take us to Heidelberg, where we spent the Sabbath.

From the Religious Herald.

FOR MINISTERS ONLY.

SOME ministers, anxious to use great plainness of speech, suppose it must be done by scolding the people. An apostle recommends "speaking the truth in love," but these men overlook the words "in love" when they read the text. One of these ministers, after preaching a flagellating sermon, was approached by a brother and requested to preach from the text, "Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, 'Beast my sheep.'" "No, no!" said the pastor, "You are mistaken, my brother. He said, 'Feed my sheep.'" "Ah, did he?" said the old man, with a searching look into the pastor's face, "I thought maybe you read it, 'Beast my sheep.'" The pastor saw the point and reformed his practice. If the Sabbath congregation is small, it is just the way to keep it so, to berate those who come to the sanctuary. If only a few come to the prayer meeting, to lash them for the delinquency of the absentees, will effectually alienate them. It is better to throw the cudgel away, and feed well the sheep who come.

CHINESE MAXIMS.

LET every man sweep the snow before his own door, and not busy himself about the frost on his neighbor's tiles.

Great wealth comes by destiny; moderate wealth by industry.

The ripest fruit will not fall into your mouth.

The pleasure of doing good is the only one that does not wear out.

Dig a well before you are thirsty.

Water does not remain in the mountains, nor vengeance in a great mind.

An upright judge has more regard for justice than for men.

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN., - EDITRESS

HOME RELIGION.

WE do not feel that we have the ability to bring forth all that is contained in the subject now before us. But perhaps in our weakness, by the help of God our Father, we may be able to present a few thoughts which may be of interest and also prove a blessing to some precious soul who, like myself, is seeking for all the light possible upon the "one thing needful," and which is the one thing neglected, in many homes of our land. O! could we wake up those who are asleep in regard to this great work which the Master has assigned them to perform; we would gladly do so, even if we should be called to forfeit our life. A true home must be made, and it remains, dear reader, on your part, to make your home happy; and to do this you need religion, which is the very heart of home.

A true home cannot exist without religion, no more than a man can exist without a heart. But, you ask, What do you mean by religion? I will answer.

I mean by religion, not a system of opinions, nor a set of ceremonies; but an humble conviction of our ruined state of sin, the application of the soul to Christ as an all-sufficient Savior, and sincere endeavor to oppose sin and live unto holiness. This is religion which the Holy Spirit teacheth and which the disciples of Jesus possessed. Again, it is for the mind to be enlightened so as to discover the holy character of God, to see our own deformity in the glass of his holy law, to receive Jesus as our teacher, our Lord, and to give up ourselves to be his forever.

This religion is Scriptural, it is rational, it is experimental, it is practical, it makes us holy and happy, reforms the manners and secures eternal bliss. Thus by a strict attendance to these several duties at home, all the inmates will grow up into that which everybody acknowledges to be genuine religion. It certainly is as necessary to cultivate as to sow. It is our privilege to bless the world by our influence; and in doing this we will bring joy to our own heart.

Parents should make straight paths for the feet of their children through shadow as well as sunshine, and in order to do this should often go to their Savior with prayer, asking, "O! Lord teach us how we shall order the child and what we shall do unto him." After you have done this let your practice be in harmony with what you have asked for, and whatsoever God through his wisdom has revealed to you. Thus you will receive further light and knowledge as you will have need. Remember and do not forget this "one thing," that it is only when we seek in our own lives to follow the teachings of Christ, that we can hope to form the character of our children after the Divine Pattern.

Fashion and custom exert a strong power over the young, and if the heads of families fail in their duty to instruct, counsel and restrain

their children, they will accept the evil and turn from the good. It is the design of God that parents enter upon their work with energy and courage and great zeal, and prosecute it with fidelity. God will certainly give you wisdom and strength to accomplish whatever he has made it your duty to do. It is a fact that nothing but the power of God combined with human effort, can accomplish the work of ennobling and uplifting our race.

How necessary, then, that proper steps be taken at home to fortify the young heart with good principles. This important work certainly is sadly neglected because it requires labor and self-denial. But, we ask, will not the result compensate for the sacrifice made? It certainly will. Thus will you open a fountain whose streams shall be blessedness to the world, and secure to yourself a home where Jesus dwells.

M. C. N.

GEORGE MOORE OF LONDON.

IF you were to go to London, you would hear very much about George Moore, the great merchant-philanthropist, now dead. When he was very small, he hired himself out to the farmers, that he might earn some pocket-money. He got twelve cents a day at first, and when he was ten, he earned thirty-six cents a day. When he was thirteen he determined to go away from home and earn his own living. He was apprenticed for four years to a dry-goods dealer, and at the end of this time he had saved up \$150.

Then he went to London, and for a whole week went from shop to shop, to as many as thirty a day, asking for a situation, and never once getting disheartened. At length he got a place for \$50 a year, and began to attend night schools after his hard day's work was done.

After years of struggle, he was made a partner in a small shop. Here he worked sixteen hours a day for twelve years, and was up two nights a week. When he was thirty-four, he married the daughter of his first employer, a lady whom he had loved for years. He used to say: "I never could have surmounted hardships which I had to encounter but for the thought of her."

He became very rich, and devoted all his wealth to doing good. He helped the ragged school, established mothers' meetings for the poor, lectures for workmen, meetings for omnibus drivers at his own house, and was everywhere the friend of the poor and of all noble causes. He educated himself, so that he was welcomed into the best society. Work, and a fixed purpose to be somebody, made the poor little boy who earned only twelve cents a day an honored and famous man, heard of the world over.

(N.)

DO IT YOURSELF.

DO not ask the teacher or some classmate to solve that hard problem. Do it yourself. You had better let them eat your dinner than "do your sums" for you. It is in studying as in eating; he that does it, gets the benefit, not the one who sees it done. In almost every school, I would give more for what the teacher learns, than for what the best scholar learns,

simply because the teacher is compelled to solve all the hard problems and answer the questions of the lazy boys. Do not ask him to parse the difficult words and translate the hard sentences in Latin. Do it yourself. Never mind, though they look as dark as Egypt. Don't ask even a hint from anybody. Try again. Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in the effort, even though at first the problem was beyond your skill.

It is the study, and not the answer, that rewards your pains. Look at that boy who has just succeeded after six hours of hard study, perhaps; how his large eye is lit up with a proud joy, as he marches to his class. He treads like a conqueror, and well he may. Last night, his lamp burned late, and this morning he waked at dawn. Once or twice he nearly gave up. He had tried his last thought; but a new thought strikes him, as he ponders over the last process. He tries once more, and succeeds; and now mark the air of conscious strength with which he pronounces his demonstration. His poor, weak school-mate who gave up that same problem after the first faint trial, now looks up to him with something of wonder, as to a superior being. And he is his superior. That problem lies there, a great gift between those boys who yesterday stood side by side. They will never stand together as equals again. The boy that did it for himself has taken a stride upward, and, what is better still, has gained strength to take other and greater ones. The boy who waited to see others do it, has lost both strength and courage, and is already looking for some good excuse to give up school and study forever. The one is on the highway to a noble and masterly manhood; the other has already entered upon a life of defeat, disappointment and disgrace.—*Selected.*

THE TURNING POINT.

A YOUNG man Saturday night, having received his wages, found himself in possession of five dollars and twenty cents. He started down town to buy some food for his family, and on his way drifted into the dram-shop, where he was too frequent a visitor. One drink made him generous, and he was prepared to treat all hands, and an hour passed swiftly in the rough hilarity which graces (?) such places of resort. At length he, late in the evening, bethought himself it was time to go and called for his reckoning. The dramseller figured up the account and it was just five dollars and twenty cents. The young man handed out the five dollar note, saying to the landlord, "You'll have to trust me for the twenty cents;" and started for the market. Entering there he said to the market-man:

"What have you got that you can sell me for twenty cents? It's all the money I have, and I want to buy something for my family."

Avoid strife, especially in a church. If the cause cannot prosper in quietude, it certainly will not in an uproar. Tares are a trouble, but the rooting of them up may make worse trouble. Courage is a virtue, but a pugilistic tendency is not.

Brethren at Work.

PUBLISHED WEEKLY.

NOVEMBER 1, 1881.

M. M. ESHELMAN, Editor.

J. H. MOORE, }
S. J. HARRISON, } Corresponding Editors.

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The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please put indorse in personals and exhortations languages, but present their views "with grace seasoned with salt."

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Money sent by Postal-Office Orders, Registered Letters and Drafts properly addressed, will be at our risk.

Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

ADDRESS TO OUR READERS.

HOW swiftly time wings its flight! Another year almost completed! Who can know your joys, your sorrows, your heart-burnings and tender-kindnesses since last we addressed you in particular? God knows them all! Nothing has been hid from him—yes *nothing*! No evil thought—no dishonorable act—no unkind word escaped his notice. O, what a mighty God is over us! On the other hand not a tear for Jesus, not a prayer for more grace, and greater humility, and closer walk with God has been unnoticed by our heavenly Father. For all this, let us praise God.

Doubtless during the year the BRETHREN AT WORK has carried to you some things that were not so edifying—some things that should have gone into the waste basket; but we feel that these things crept in rather through infirmities than by our desire to do wrong. The responsibilities of an editor are great. Few know the vast amount of labor connected with a printing office. Many hours, yea even nights, are spent in mental toil to bring out good things for you. As the farmer must toil hard, early and late, if he would secure good crops, so must the editor labor if he would produce a good paper. But alas! as the weeds creep up among the corn even in the best cultivated fields, so do they spring up in the best conducted papers; therefore please do not look for absolute perfection in the B. AT W.

We beseech you to deal gently with your agents. Next to the editors they bear a heavy burden. Often they will trust you and pay your paper in advance. Sometimes they must wait for years for their money. This is all wrong; and that which is wrong cannot be right. Think of this and have the \$1.50 ready when the agent calls.

We do not feel to make any promises for 1882. Our past, with the errors out, we do not regret. Our position on the doctrine held forth by the church is well-known to you. Our love for the principle and order of the church, has not abated one jot or tittle. Though there be confusion in places, and members are being tried—severely tried; and though attempts are being made to draw away many on unfair and unfounded declarations, yet we feel to cling to the church we joined—the same organization—the same people, that hold forth the same ordinances, and walk in the same humble ways of the Lord.

It is desirable that the B. AT W. defend the Gospel. Of this we are not ashamed. But as determined as we are to defend the Gospel, just so determined are we to respect the exponents of the Gospel. To do this, we do not wish to be called upon to defame any brother's character—not to belittle and destroy the members because they differ in their opinions. It is one thing to build up the church, and quite another thing to pull down. God forbid that we should in any manner help destroy the habitation of God's spirit—the church!

The correction of abuses in the "one body" belongs to the church. These abuses and disorders may be remedied by the local church, and if this fails to bring about union between members, an appeal may be had to all the churches—the Brotherhood. There can be no better system to obtain justice, if this system be kept out of the hands of cunning and scheming men. The B. AT W., is for the kind of government that grants the fairest trials to the accused and elevates Christian virtues. And it is not averse to the discussion of the best methods of government, and how to remedy evils; but such discussions must be free from personal abuse and defamation of character. Our fraternity cannot adopt the manner of rabid and inconsiderate politicians and remain an undivided, compact body.

We want the year 1882 to be a year of good growth among the Brethren. We want to see them growing in love, in piety, in goodness, in benevolence, in charity, in righteousness. There are many ways this development may be sought. Love must run through all of them; therefore love, and loving, forbear.

"Let those love now who never loved before,
Let those that always loved now love the more."

THE BRETHREN AT WORK does not contain the cuttings or clippings of other papers in the Brotherhood. It aims at originality; and its able, active and efficient corps of contributors keeps it fresh and edifying.

Owing to the increase in the cost of labor, material and other things which enter into our work, as well as to comply with the desire of many of our readers, the B. AT W., will be changed to the octavo form.

Each of you shall be given an almanac free. We feel that this is due you. You patiently bore with us when we moved to this place, and gave up one paper for our convenience. As it now is, we can give you only fifty numbers to complete this volume, and we feel that you are entitled to an almanac. We think you will appreciate this gift, and remember that we are willing to labor night and day to give you value for your money.

But there is a higher motive than the mere getting money. Money is a means to do good. With it men may accomplish much for truth and enlightenment. It is a desirable thing to have in order to do good with; and if we know ourselves as we should, this is our only desire.

God forbid that we should ask your money that it might be spent foolishly, and for the purchasing of that which is only for vain show. We feel that God is being honored by your paper. But unless God continues his grace, we can accomplish nothing for him. Then let your prayers in our behalf go up to God. Let your best wishes, your kind words, your sympathies, your hearty co-operation be given us, and then your paper will go forth laden with precious gems to gladden the hearts of God's redeemed and blood-washed children. Let us all pull together.—pray together, and love each other fervently, and then you will prosper, and joy will fill your hearts and the hearts of your children and friends.

We kindly and affectionately solicit each of you to remain a reader of the B. AT W., during 1882.

"A generous friendship no cold medium knows
Burns with one love, with one resentment glows."

WHAT IS DOCTRINE?

Paul says, "All Scripture is given by inspiration and is profitable for doctrine, reproof, correction, instruction," etc. Now what part is doctrine and what is not doctrine? I would like an explanation on this in B. AT W. I think there are a great many doctrinal sermons preached, but the texts are not found in the doctrine part of Scripture. I have tried to have some of what we call "wise men" to preach on this subject; but so far, have failed,

S. S. CRESTWELL.

Onaburg, Pa.

DOCTRINE is something to be believed; a system of facts, commands and promises. Doctrine is a body of principles set forth for the government of those who believe it. Christ says, "If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John. 7:17. Christ evidently meant that he who believeth the Gospel, obeys its commands, hopes for the promises, has the doctrine. A man must imbibed principles; believe doctrine; obey precepts. Doctrine is the name of the thing as a whole; principles and command are only parts of the whole.

But doctrine is even more than principle and precept; it is also manner. "He taught them

many things by parables and said unto them in his doctrine." Mark 4: 2. When he taught them by parable he taught them doctrine; for doctrine is not only what is taught, but also how it is taught. Therefore all Scripture is profitable for doctrine—that is, profitable both for teaching and for believing.

The entire Gospel is doctrine; for all of it is given to make a man wise unto salvation. The whole of it is profitable for reproof, for what part does not teach us of our helplessness without Jesus? It is profitable for correction; for what part aims not to make us straight? It is profitable for instruction in righteousness, for what can we know of true righteousness without it?

But sometimes man speaks of the doctrinal part. By that is meant, more particularly, the duties, the works we are to perform. The commands, precepts and examples of Christ which are required of his children, are sometimes called doctrine in a qualified sense. A man preaches a doctrinal sermon: what is meant by it? Is it not that he has declared some leading principles—some fundamental truths which is to be grasped and imbibed? Christ came into the world. This is a fact to be believed. He died and arose—two facts to be believed. This is historical in character, and causes men to begin to believe in Christ. All this is doctrinal. Next, Christ gives commands; these are to be believed and obeyed. These commands are promises to be enjoyed or hoped for. These, too, are doctrine. Hence when a man preaches the facts to be believed, the commands to be obeyed, and the promises that are to be enjoyed, he preaches doctrine. And when he preaches these, he preaches the whole counsel of God.

OUR REFLECTOR.

Bro. J. S. Mohler's "Feet-washing" is as good as it well could be as far as yet published. It is useless for feet-washing quibblers to parody over the meaning of "ought." Paul says, "So ought men to love their wives." Eph. 5: 28. Now, if "ought" is not binding then a man can do as he pleases, about loving his wife. If our opponents do not want to accept this consequence then let them cease saying that "ought" is not binding. We shall watch the remainder of Bro. Mohler's article with considerable interest.

—Sister S. L. Layton's experience is told in a very straight-forward way; she has the gift of telling what she means without any polish whatever; but candidly, I am not much of a believer in dreams, nor do I think we ought to pray the Lord to take us out of the world. The good Master placed us here to work; let us therefore pray the Lord to spare our lives that we may do much good while living. The case

terminated very happily with the praying sister and her husband, however.

—Bro. C. D. Hylton's "Friendly Admonition" is about the best thing in the paper. There are places where that thing ought to be read to the preachers and congregation. I wish every preacher in the Brotherhood would read it and then take the admonition to heart. Some ministers will appoint meeting for ten and then get to the place of meeting a half an hour late, and commence meeting about eleven. Now if this is not telling a "preacher falsehood" I confess I do not know how to tell one. Tell the people when you are going to commence meeting, and then be prompt to the minute. Promptness on the part of a minister will make the people prompt. The way meetings are sometimes conducted is an outrage on the cause. A long tedious exhortation before prayer; a long tedious prayer, telling the Lord things that he has no need of hearing; a long tedious sermon, prefaced with a long tedious apology; two or three tedious exhortations, and the sleepy congregation is glad the end has come at last. Now, why cannot ministers learn to make their meetings interesting and to the edification of the members especially? They can if they will.

—I get much refined food from many of Bro. Balaugh's articles; but his "Christian Pantheism" is as mysterious to me as some of the works of the Creator. There is something in the article for the lover of "deep things."

—The import of Bro. P. Brower's "Disobedience" is that our fathers and others should live up to them.

—Turning to the editorial page I learn that Bro. E., attended the feast at Hudson, Ill., Shannon and Naperville. I think it would be a little more interesting if he would tell, in a brief way, how he reaches places. This he can do without telling where he ate dinner, slept, etc., etc., as many correspondents do. But you see he wants to teach those who write notes of travels to be brief and goes to the extreme in order to do it. Come Bro. E., be a little more Apostolic—Acts—and tell a little more about your getting from place to place; your readers will appreciate it.

—Bro. Harrison's "False Theory" exposes an error that is a little too common. I once believed and preached this theory, but finding it not according to the written Word was compelled to dismise it. The theory is generally based on 1 Tim. 5: 24, 25, but this Scripture evidently refers to laying "hands suddenly on man." Verse 22.

—Bro. J. W. Southwood has a correct idea of "Progression" from a truly Bible stand-point; but the line of conduct to which the term is now being applied renders it very repulsive to sincere, consistent Bible students.

—Forty baptisms are reported in this number. Previously reported 123, making 163.—J. H. MOORE.

BUSINESS.

1. How many new subscribers must an agent obtain to get Problem of Human Life? JOHN DUNLAP.

Six new ones or eight old ones.

2. Do you allow commission on B. at W. and Y. A., together (\$1.75)? A. K. Co. mission, 10 per ct., allowed on B. at W., at \$1 50. Price on Y. A., 25 cts, so low we can allow no commission on that. See premiums to workers for Y. A., in No. 40, BRETHREN AT WORK.

2. Will those who subscribe after Jan. 1st, get an almanac? O.

Yes. Those who want the almanac before that time must subscribe before then. Almanac sent on receipt of name.

ON another page of this issue a communication from Bro. Eby may be found. It sets forth the result of murmuring and complaining. It is very dangerous to be continually finding fault with the church. For a number of years in papers, and in Annual Meeting, there has been a spirit of murmuring—fault-finding with the advice and decisions of the Brotherhood; and it has come, to pass that this spirit has broken out, and causing much unhappiness. To drink of the spirit that murmurs will make murmurers and complainers. To drink of the spirit that defames character, and abuses the church, will make abusers and haters of the good and the pure. It is important what you think and read. O how many desire that all clamor, and malice, and evil speaking, and vain jangling shall be put away, and that brotherly love, kindness, long-suffering and gentle forbearance rule instead! Brother Eby weeps over the sad state of some churches; and hopes and prays that those who seem to be hasty in leaving the Brethren church, may consider what they are doing, and come to the wise conclusion to return to the fold. Brethren, pray for peace and love, and more, act peaceably and lovingly, and then God will be honored, and souls saved.

A LITTLE SERMON.—Sometimes I compare the trouble we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us one stick, which we are able to carry to-day, and then another which we are able to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

EXPLANATION.

BY INOCH FRY.

WE deem an explanation in order, yet not on that which some desire. That will be attended to at the proper time and place if the Lord will, viz: at the next Annual Meeting. We shall try to patiently bear all the uncourteous and unchristian language and epithets that are being or may be used against us by those whom we love and with whom we often worshipped and took sweet counsel, and for whom we shall continue to pray. Knowing that each one is not only accountable to God how he performs any part of church work, but also for the motive that prompts his labors, we act conscientiously in what we do, and fear not what man can say or do.

The attention of the reader is called to another feature of church work. A number of elders in conjunction with the Dry Creek Church, Linn county, Ia., at a church-meeting during the Summer were compelled to consider the conduct of several officials. Those officials were relieved of their offices by the church, and they then went with the Miami Valley Brethren. While these officials were deposed, one Jacob Metzger of Indiana, and Samuel Muselman of Iowa, went among them and organized them, with some other members who had gone out with them, into a separate body and they continue to hold meetings as before and tell the people they constitute the Brethren church. They thus misled some members and the people who do not know the church. I hope, however, they do not mislead intentionally. In view of this fact the elders present and the church thought it prudent that at some public meeting the people should be informed of the correct state of things—that those from whom fellowship has been withdrawn, have no authority to preach, baptize nor marry in the name of the Brethren or German Baptist church; and that as they have rejected the General Conference of the Brotherhood, they have no right neither by law nor the Gospel to the church property. I hope those who have rejected the council of the Annual Meeting or Brotherhood will think of this and make no more trouble.

Fry in the Free Methodist.

CROSSED THE LINE.

THE hostile Indians in Arizona that have given the soldiers so much trouble, vibrate between Mexico and the United States, making it very difficult to punish them without crossing the boundary line. Their conduct reminds us of certain disorderly persons who create much disturbance in the kingdom of Christ. When you think they are fairly under your influence where you can manage them and do them good, suddenly you are surprised to find they have crossed the line into another government. "The weapons of our warfare are not carnal," so we cannot "whip the devil with his own instrument;" but must wait patiently until

they "return for supplies." Such cases are very trying, but the will of the Lord is that we "resist not evil, but rather give place unto wrath." The judge of the whole earth has said, "Vengeance is mine, I will repay." Under such circumstances the words of Jesus are often helpful: "In your patience possess ye your souls."

For the Brethren at Work.

OUR DEAD.

BY D. E. CRISPE.

"Death is a short dark passage to a land of light."
"It is appointed unto man once to die."

ALL know that sooner or later death will be our lot, and yet when those we loved and cherished are called away, when all we held most dear, lies cold and senseless before us—a wreck of earthly life and hope—and the tender affections which had twined around the heart are rudely torn away, leaving it sore and bleeding, we are stricken with grief, and almost paralyzed with sorrow. The shadow of this great sorrow darkens the very light of day, in whose melancholy glare the joys and the hopes of this life seem but a bitter mockery, and existence a galling load along the long and lonely journey of life. However bright our hope may be, though we may feel confident that we will meet our loved and lost beyond the river, we know that in all the days that ever may dawn upon us, we must lead a separate existence, exiled from their society, unisolated by their friendship, unprotected by their love, and life never be what it has been.

We are not forbidden to weep. It is a consolation to know that our Savior wept at the grave of a friend; but we believe that he did not weep so much for his departed friend, whom he was about to raise to life again, as he wept for poor humanity; for the universal sorrow and anguish death brings to all mankind. He has not only tasted death for every man; but there is not a shade of sorrow, not a bitter pang, but what our Savior has tasted for us, and fully sympathizes with our every grief. We are not forsaken; but we are commanded not to "weep as those who have no hope;" but we should patiently bear our loss, nor exhibit such frantic sorrow that the world will believe our religious hope to be a sham.

Why should we weep as those who have no hope? It is a great consolation to believe and to know that after death we may enter a region of eternal rest—the rest that remaineth for the people of God—where the weary laborer who has toiled all his days, borne and suffered long; where the mother who amid annoying household cares, with tears and discouragements has labored early and late; where all the pious weary ones of earth, may find unending and untiring rest, and every bliss for which the soul so often yearns be there enjoyed to the full. But better still is the hope that on that Sabbath shore we may be re-united to those we long have mourned, forever with them to enjoy all the bliss of heaven, where there shall be no more weeping, pain and anguish, and where God shall wipe all tears from our eyes. Surely this hope is the blessing of all blessings.

At the death of a friend we still remember that what God does is well done, yet we may feel that He has cruelly bereft us, and when we are called upon to bow in prayer to give thanks to his adorable name, we can hardly see why we should thank him for such an affliction. Yea in our deepest sorrow we have as much to be thankful for as at any other time. We should be thankful that our lot was cast in a land of liberty and a time of peace, that the last hours of departed ones were cheered by that love which follows to the portals of the tomb, and that they may die without mocking tormentors around them, as our Savior died upon the cross, as many of his disciples have sealed their faith with their blood. We should be thankful that we are still in the land of the living; for no matter how dark and dreary life may seem, it is still infinitely better than the everlasting despair of the lost, where "the worm dieth not and the fire is not quenched," which might be our doom; but while there is life, the door of mercy is yet open. And we should be very thankful for the plan of salvation which has given us the hope of meeting our loved and lost beyond this vale of tears, without which, life would be a torture and hope a delusion. The hope of immortality to bereaved mourners, is a richer gem than all the wealth of kings could buy. Surely this is something for which we should be very grateful, and the more we are bereaved the more grateful we should be.

No sea is so wide, no desert so drear and no mountain so high, but man will traverse them in search of that glittering bauble—gold, when there is a treasure far richer than every gem and every metal that ever slumbered in earth's bosom, a treasure that is free to all, that will bless you in this life and in the life to come. Hasten, all ye, who have ever mourned for the dead, who have ever shuddered at the thought of death, come and possess yourselves of this treasure—salvation, the hope of heaven. It will brighten all your days, it will lighten all your sorrows, it will give peace to your dying hour. Then God's grace will be sufficient for you in every day and trial. In every affliction, in every bereavement, in every calamity, His grace will sustain you. The Lord has promised to be with his children in six trials, and in the seventh he would not forsake them. Glorious promise!

North Manchester, Ind.

SLEEPERS.

Is there any way for keeping people from sleeping during religious services? Will those in the habit of sleeping give a remedy?

A GOOD minister who will preach the Gospel and not grunt, is the best remedy I can think of. From a Sister.

Those who sleep were to answer. Do you sleep during meeting, dear sister? If so, how do you know that any one grunts?

It is well to contend earnestly for the faith once delivered to the saints; but we must not wrestle with flesh and blood, nor fight the Lord's battles with the devil's weapons. "The wrath of man worketh not the righteousness of God."

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co., Mo.

Will some one please explain 1 Cor. 11: 24, 25? Why are women to keep silence in the church?—What do they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

Please give the true meaning of the word "closet." Matt. 6: 6. JOHN Y. SNAVELY.

Please explain Matt. 24: 40, 41. It reads, "There shall be two in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, the other left." LYDIA ZARNER.

Will some one explain the last part of the other verse of the 8th chapter of John? But Jesus stepped down and with his finger wrote on the ground, etc. How could he write on the ground, when he was in the temple? A SISTER.

Why did Simon want the honor as mentioned in those verses—to gain honor, fame, money, or what? PETER BROWN.

Why do the brethren not salute each other with the Holy Kiss in towns? ELIAS HARRIS.

For the Brethren at Work.

THE FIRST APPEARANCE OF THE NAZARENE.

RABBI NATHAN was a teacher in the synagogue of Gennesaret, situated on the western shore of Lake Tiberias or Sea of Galilee. Nicodemus had a princely mansion there. No part of Palestine was more fruitful and lovely than the vale of Gennesaret.

Now Rabbi Nathan was beloved by all. At this period religion was at a low ebb. The moral law was eclipsed by the ceremonial.

It was the custom of Nathan to assemble the congregation and read a portion of the Scripture, followed by prayer. The closing service was a hymn sung by the whole assembly in praise of the expected Savior,—coming of the Messiah was the great theme of conversation.

Rabbi Nathan had appointed a meeting in the season of the year, when the flowers bloom and the fields are clothed in grain, the congregation of the village of Gennesaret moved along the beautiful lake.

The morning was bright and lovely. After the reading, a hymn was sung and then the sacred music rose upon the air and its dying sound lingered among the valleys.

At this moment a stranger unknown, entered the circle. Though at all he was no intruder, for he belonged to a class of men who were expounders of the law, and they were all eager to hear him.

The stranger requested them to make known their views of the coming Messiah. Nathan read the Prophets: "Who is this that cometh from Edom with dyed garments? From Borsrah traveling in the greatness of his strength? I that speak in righteousness to save. Every valley shall be exalted and every mountain shall be made low and the crooked shall be

made straight, and the rough places plain and the Gentiles shall come to thy light and kings to the brightness of thy rising."

"And now," added Rabbi Nathan, "do not the prophets warrant all that we have said and sung of the Messiah?" "Do the prophets give you no other view of his character?" said the stranger.

Then he took the parchment, and in tones, which riveted the attention of all, read as follows: "Who hath believed our report and to whom is the arm of the Lord revealed? He shall grow up as a tender plant and as a root out of dry ground? He hath no form or comeliness and when we shall see him; there is no beauty that we should desire him; surely he hath borne our griefs and carried our sorrows. Yet was he stricken, smitten and afflicted."

He then laid down the parchment and disappeared.

It was reported that a new teacher was preaching and baptizing in Judea, called John the Baptist; that he was uttering words of astounding import, that he was telling of the day of judgment and the future world, and that he warned to flee from the wrath to come. He said that he was only the herald of one, who would be the Judge of the world.

Now John the Baptist had appointed a meeting on the banks of the river Jordan. Rabbi Nathan was very eager to hear him.

The morning appointed for the preaching and baptizing of John the Baptist arrived. The neighboring villages poured forth their population toward the river Jordan. The western side of the river Jordan gently sloped to the water, and here the vast multitude was rapidly assembling.

The Hebrew villagers were there in great numbers on foot, some rode on camels from a distance; and a few of the nobles and priesthood took their horses and chariots, and they came even from Jerusalem.

The occasion was everywhere regarded as momentous. Early in the morning Rabbi Nathan's chariot was at the door and they proceeded southward towards the place appointed. The morning was bright, the soft breezes were filled with the odor of flowers, the fields were clothed with grain, the meandering and purring streams were glittering along the road, the birds filled the air with music.

The conversation was active and diversified, and they finally found themselves at their journey's end. John the Baptist was attended by his disciples and appeared in the common dress of the wilderness; he sat on a rude platform. Near by lingered the little party from Gennesaret.

As he arose, the solemn voice of the Baptist rising over the hushed and awe-struck multitude, was heard, "Repent ye, for the kingdom of Heaven is at hand."

He then proceeded to unfold the nature of the true worship of God and the necessity of a holy life. He demanded of them fruits meet for repentance, assuring them that the ax was now laid at the root of the tree, and that

every tree, which did not bear good fruit must be cut down and cast into the fire.

The Baptist then declared himself to be the prophet spoken of by Isaiah the prophet and that he was sent to preach the doctrine of repentance to the guilty and to warn them to flee the wrath to come.

At the close of his address he prepared to administer the ordinance of baptism. The persons to be baptized were arranged and as the Baptist descended into the river, they followed and were baptized. A great multitude witnessed the baptism.

The solemn ceremony was about to be closed when a new incident arose and crowned its glory. The stranger that had appeared to Rabbi Nathan descended into the stream and approached the Baptist, and asked of him to be baptized. A feeling of unutterable astonishment pervaded the assembly when they saw John kneeling at the feet of the stranger, and saying, "I have need of thee to be baptized, and comest thou to me?"

Then Jesus said, "Suffer it to be so now; for it becometh us to fulfill all righteousness."

John said: "Behold the Lamb of God which taketh away the sins of the world."

After he was baptized, he arose and the vast expanse of heaven became suddenly illuminated with glory ineffably brilliant, and yet sweetly attempted to mortal vision, and they saw the spirit of God descending on him, and a voice from heaven was heard, "This is my beloved Son in whom I am well pleased."

Now, brethren and sisters, what a pity if you neglect so great a salvation as not to hear and obey the Savior, and, like the foolish virgins are found wanting, and your sentences will be, "Depart, ye cursed into everlasting fire, where the worm dieth not, and the fire is not quenched."

N. C. BIGLER.

From the Tabor Ocean.

THE ISRAELITES IN EGYPT.

How long were the Israelites in Egypt, and how long were they in bondage? J. S.

Dr. Philip Schaff says they were 400 years in Egypt, first under the favor, and then under the oppressive tyranny of the Pharaohs.

Another authority says: "How long they remained in the house of bondage (for the Hebrews were not the only slaves in Egypt) cannot be determined, there being Scriptural testimony for 430 as well as for about 210 years."

Professor Felix Adler says: "Four hundred and thirty years they served their pitiless taskmasters, according to Ex. 9: 40. Gen. 15: 13 gives the somewhat lower estimate of 400 years, while from Ex. 6: 16 it would appear that only three generations, Levi, Kohath and Amram, the father of Moses, had passed between the first settlement of the Israelites in Goshen and their final deliverance."

A CERTAIN amount of opposition is a great help to a man. Kites rise against and not with the wind.

Correspondence.

From S. J. Harrison.—On Sunday last, (Oct. 23rd) Bro. Geo. D. Zollars, of Hickory Grove, was with us, and preached two very acceptable sermons. Bro. Z. has a pleasant face, is slender, and of average height. In poetic ease and finish, he speaks fluently—almost perfect English. We did not observe a single grammatical error in either of the sermons. It may be we were so enrapt with the sacred words that flowed in Heaven's elucence from the man of God that errors did not attract our attention; but of what we saw not, we say not. Bro. Z. is so easy and graceful in manner, so sincere and tender in his appeals that few, if any, could withhold from him their love. He is also very meek and humble. He will be ashamed when he reads these commendatory words. He would say, "go and tell no one." But God says, "he that humbly himself shall be exalted," and Bro. Z.'s case is only an example of this. What a pleasant world this would be if all were so kind and gentle as he appeared, and as we presume he is. Long may he live for the comfort of his dear family, and as a bright example to the world of Christianity.—*Laanark, Ill., Oct. 24th.*

From E. A. Meek.—There is a band of eight members living on this mountain, and a few more living five or six miles distant. There is no organized church here, yet I feel that the Lord has a people, and I think there might be much good done if some of our ministering brethren would come over and help us. One year ago the brethren held a meeting here and some were almost persuaded to be Christians. The people seem quite anxious to hear the brethren preach. Many I think would come into the fold, if we were an organized church. The harvest truly is great but the laborers are few.—*Washington Co., Ark., Oct. 16th.*

From Eleazer Bosserman.—Our Feast at Eagle Creek church is now in the past, and truly we had an enjoyable season. On the morning of the 22nd, the day appointed for the Feast, the weather was calm, the sun shone forth in its glory and beauty, and by 10:30 there were a goodly number of brethren and sisters assembled of the home church with a fair representation of brethren and sisters of the adjoining churches. The meeting was then opened by Eld. John Krabill. Eld. Conrad Kahler led in prayer, after which he preached a very interesting sermon from the text, 1 Cor. 6: 20. Eld. I. J. Rosenberger closed the services by way of exhortation, singing and prayer. After dinner the brethren of Eagle Creek proceeded to elect officers, and the result was as follows: Bro. A. J. Baughman and Bro. J. R. Spacht were chosen to the ministry, and Bro. John Bushong and Bro. John Tombaugh were chosen deacons. These brethren were all installed on the 23rd, at the close of the 10 o'clock services. I hope these brethren may be full of the Holy Ghost that they may become ensamples to the flock and may be enabled to fully discharge their several duties. While I can say I enjoyed this communion season very much, we were also made to feel sorry at the thought that our esteemed Bro. S. T. Bosserman and

his companion could not be with us, as they are passing through a severe trial of affliction. Bro. B. has been improving for the last six days but is not able to be up yet. His dear companion is at this time in a very critical condition. We hope the church in general will remember our brother and sister in their prayers. May the Lord speedily restore them to health. May the will of the Lord be done. In addition to the above named ministers that were with us, were, Brethren Edward Rosenberger, Samuel Lindower and Jacob Heistand.—*Dunkirk, Ohio, Oct. 24th.*

From Sarah E. Brooks.—We are having wet and cool weather.... Have had no preaching here for several weeks, on account of our ministers being away attending Communion meetings in adjoining churches. Hope we can soon have our regular preaching again. The B. at W. is making its weekly visits to our home, and it is a welcome visitor. And oh! what a comfort it is to us that we can hear from the brethren and sisters all over the Brotherhood, and to read their many good and wise instructions that they are giving us! Dear young brethren and sisters, let us receive them with thankfulness, and let us all try to live a little nearer the kingdom of Christ, so that when the church falls into our hands we may be fit subjects to carry the work on in the plain and humble way our blessed Savior has laid down.... We are glad to hear that souls are turning from the evils of this world and starting to follow their blessed Master; and I would say to those that have lately started, go on; you have begun. May many more come to the feet of great mercy while it is yet called to-day.—*Fairmount, Neb., Oct. 16th.*

From S. J. Peck.—The Falls City church had a council meeting on the 18th of September. Things looked troublesome to hold a Feast, but after hard labor, we can say, like the Lanark church, "There is peace." Had a Love-feast on the 8th of October. Very large crowd of people there. Brother Honberger from Missouri officiated. He is a very zealous brother, and does much labor in the West. I said there was peace. Yes, there were members that had not communed for three years came forward and communed. I was glad that the broken-hearted were healed, and the downcast were lifted up.... On Sunday morning following the Feast, a large crowd assembled, and were ably addressed by brother Bauman, from Brown county, Kansas. Text, "What must I do to be saved?" We went home with great joy and love. There were no additions during the meeting, but there were a good many during the year.—*Falls City, Neb., Oct. 18th.*

From F. C. Myers.—Last Saturday, 15th, was the time appointed for brother Metzger to come here to preach for us. According to appointment, the dear old brother made his way once more among us to give us good instructions. The same day, to our greatest surprise, brother Shamber from Peabody, Kan., came to my house; he preached that night for us. He intends to live here for a while. What a blessing it is to know that we have a prayer-answering God. It seems that the Lord has instructed

this brother to come over into Macedonia and help us. He is a good speaker and well thought of by this little flock. The Lord knoweth us even in time of need. The church here would not have prospered much longer without having regular preaching every Lord's day. But the Lord who knoweth all things saw this and sent this brother here to live among us. He is a young man and young in the ministry, but the Word of God is a lamp to his feet, and the eyes of the Lord are upon him. Dear brethren and sisters, you see that although we are a little and weak flock here in the vast city of corruption, the Lord of Lords had compassion on us—that when he saw that we were about to be scattered as sheep having no shepherd, he sent this dear brother here to help bind us closer together.... We expect another happy meeting before many days have elapsed, when sister Shamber will make this her home. We greatly desire that some zealous brethren and sisters would come here to live and to help build up the cause of our Master.... On Sunday morning our dear brother Metzger preached an interesting sermon; that night our brother Shamber gave us a good spiritual supper.... On Monday night our dear old brother preached his farewell sermon to us. How sad we were to know that the time is near that he will have to give us the parting hand in death. We behold his face and tremble at the thought of having to part with so good a friend. But we know that there is a promise to those that hold out faithful.... On Tuesday brother Shamber conducted the meeting. What a comfort it is to know that there is one left among us to take charge of this work. I know not how to praise God enough for this great manifestation of his goodness in answering our prayers by sending this dear brother to live among us and help fight the enemy.—*St. Louis, Mo.*

From Thos. G. Snyder.—The Dry Creek church held their Love-feast on the 9th and 10th of October. Had a pleasant Feast; and will long be remembered. About one hundred communed.... The Word was preached in spirit and truth. Ministers present from Illinois were J. H. Moore, E. Eby, S. J. Harrison; from Iowa, I. Barto, J. Shultz, John Zuck, P. Wetzel, P. Forney, I. G. Aachenbrenner, and Miller, of Brooklyn, Iowa. Thanks to our dear brethren for their love manifested to us.... Held an election for one deacon. The lot fell on brother James Wilson. May he ever prove faithful.... On the 10th the church met in council. Brethren Barto, Shultz, Eby, and Zuck were with us, and were under the sorrowful duty, with the church of withdrawing fellowship from seven officers, three ministers, and upwards of thirty of the laity. Hope and pray the Lord may cause all of them to see their error and come back again to the fold.—*Cedar Rapids, Iowa.*

From J. C. Lahman.—To-day brother Sharp visited us for the first time, and preached an acceptable sermon to an appreciative audience. The first chapter of Ezekiel was read, from which the brother selected his text. He directed attention to the great central thought, God's power unlimited, the fact which science,

philosophy, the great first cause and the Bible teach. He also drew a lesson from the vision of Ezekiel, as represented by the wheel and the creatures. The eyes of the Lord are represented in that wheel as being in the outer surface, penetrating everywhere. Every wheel has a center, and most wheels have spokes. We occupy a place somewhere along the spokes. If we get too far out, we are liable to be thrown off by the motion as in a natural wheel. Better stay near the center—God's love—and by its centripetal motion cling to God and one another, having the angels of God as ministering spirits to bear us up. Before services today one brother, a husband, was reclaimed, and immediately after preaching we repaired to the water where a sister, the wife of the reclaimed brother, was baptized into Christ. Now the train can walk together serving the Lord.—*Franklin Grove, Ill., Oct. 23rd.*

From Enoch Eby.—I was present at seven Communion meetings in Northern Ill. and two in Iowa, in Linn and Cedar counties this Fall; and I think I never saw better order and attention to the Word preached, and more life, and zeal, and brotherly love among the members generally. Several were not so largely attended on account of rain. Very few aided, perhaps none that I remember. In Rock Creek district, brethren J. Myers and —Ferguson were both advanced to the second degree of the ministry. In Yellow Creek district the church elected brother Ezra Boyer to the office of deacon. In Pine Creek district the church elected brother Titus to the ministry; we hope those brethren will all fill their different offices in honor to God, and to the edification of the church. I feel, dear brethren and sisters, that we have much to feel thankful for, and nothing to complain of here in the north-west, compared with many other places. Let us take courage and spend the long Winter evenings, in provoking one another to love and good works; and preaching the Word to our neighbors and friends as we have opportunity.—*Lena, Ill.*

From Catharine Gooch.—Dear Brethren and Sisters:—Out of the fullness of the heart the mouth speaketh. Truly our Love-feast was a feast to our souls. The Lord was with us. It was the first Love-feast that ever was held in this part of Kan., and the people seemed to be anxious to see, and to hear the gospel preached. Oh how we all labored to get ready for our meeting so that everything would be done in order. Our meeting was held in a shed at our residence. Some of the brethren and some of our neighbors came together and my husband and they soon erected the shed. It was finished on Friday eve, and the next morning the sun rose in all her beauty, and we were favored with a lovely day. About 11 o'clock the people assembled. At 2 o'clock our meeting commenced, and I was made to think of the good news of God, to me and mine, in giving us health and strength to make preparation for this meeting. I prayed for this, and I believe the Lord did give me strength. Dear brethren and sisters when we get our spiritual strength renewed we often forget our bodily infirmities. We are much built up and encouraged since our dear brother Lemuel Hilary and family have

settled among us. Oh let the whole Brotherhood pray for them that their labors may be blessed in this part of God's moral vineyard, and that they may live long here in our community, that many souls may be added unto the church by their faithfulness to God. We are but few in number and scattered over a wide territory; but we feel thankful to say that the same God that rules and watches over the large congregations east, watches over our small number here. He has told us where two or three are met together in his name there he would be in their midst. The ministering brethren from afar were brother Landis from Osborn County, brother Switzer from White Rock, brother Deester from Gravel Co., and brother Hoover from Nebraska; these brethren preached the word in its purity. We expect, if the Lord will, to appoint an elder over us at our next council meeting, as we are organized into a church now. We want an elder. Our church will be known as the Belleville church. We live nearer that town than any other; it is the county-seat of our county. When you travel and preach don't go where there are so many ministering brethren, but come where there are a few and some places none. I have had some of the members tell me they have not heard a brother preach for two years. Oh it makes my heart ache for them! You that have enough of this world's goods and some to spare, do come and see our beautiful country, and preach for us and encourage us on our way to heaven.—*Belleville, Kan., Oct. 16th.*

From Geo. Long.—The Love-feast in Thornapple church Oct. 1st, was a pleasant meeting. Speakers from other churches were Benjamin Leer, from Indiana, who officiated, Isaac Raigh and A. C. Price from Woodland church, Barry county, and our home ministers. One added to the church by baptism. Church is in union and peace. . . . Health is good among us. . . . On the 13th ult., Sam. Ritter and wife, self and wife boarded the train at Lowell, en route for Black River church, Van Buren Co., Mich. Had a good Communion, though much rain fell during the night of the 14th when the Feast was. But the members enjoyed themselves very well. Had to move the meeting in the house instead of the barn, being too damp for children. . . . One was added by baptism. The church is prospering.—*Oct. 25th.*

In the Field Again.

For the benefit of our missionary alternates, I will say that I entered the North Missouri Home Mission on the morning of the 22nd of October. Had services that morning in Kingston at 8 o'clock, after which two young sisters were ready to go "go down into the water and be buried with Christ in baptism." From thence I went to the Hamilton congregation (where our dear brother resided and presided while in Missouri). Here the brethren met at 1 o'clock P. M. for council, and a choice for a brother to the ministry. Here also elder D. D. Sell, of Plattsburg, met with us, and having myself the oversight of this church we at once led in the work of the desired choice. The lot fell on the beloved brother David C. Hardman, who as we all feel confident will loudly preach Christ in works as well as in Word.

From here I go to Bancroft congregation, where I expect to meet my companion in this work of evangelism, namely Wm. B. Sell.
Oct. 23rd, '81. C. C. Root.

At Home Once More.

Home! How dear the name! We only learn to know how sacred the home circle is, when we are deprived of its enjoyment. The writer has been made to fully realize the above to be true because of much absence from that hallowed spot.

We have recently had the pleasure of enjoying a season of sweet communion with the dear brethren and sisters. 1st. At the Antioch church in Saline county, Mo., where we enjoyed that which is known only to the disciples of Jesus. This congregation is known as the Blackwater church, and is under the eldership of D. L. Williams. Two precious souls came out on the Lord's side and were baptized into the body of Christ. Brother James Evans did most of the preaching. We will again say to our brethren in the East, do not forget to visit that part of the Lord's vineyard. Give them a call and locate among them if it suits you.

This congregation is not far from the celebrated Sweet Springs, where the invalid has a chance to have his body healed, and take a new lease of his life.

The second Feast was at our own place at Centerville, where we had another season of rejoicing in the Lord. The rain fell fast, but we were comfortably situated in the church where the Father's children could hold sweet communion together, notwithstanding the inclement weather. We enjoyed the ministry of S. S. Mohler, and D. L. Williams. They gave to us the Bread of life in plain terms. Two young sisters were baptized by brother Witmore about a week before our Feast. Thus the work goes steadily on.

The third Feast was in the Mineral Creek church, Oct. 21st. This Feast followed immediately after our District Meeting. At this meeting more members communed than we have ever seen in Missouri at one meeting.

Our District Meeting passed off very pleasantly. We never saw brethren labor together more pleasantly than at this meeting.

This morning (Oct. 24th) I will set sail for the land of my birth, where I once spent sweet fellowship with the Father's children among the hills of W. Virginia. The prime object of this trip is to be company for my dear widowed mother to the place she calls her earthly home. She has spent the Summer with her children in the West; and now as Autumn indicates the near approach of Winter, she wishes to return to her native land. She is alone, and we feel it a duty to bear her company as she is not willing to travel alone. And since we will visit our native country, I will stop with the brethren in the following counties: Fayette and Monroe in W. Va., and Montgomery, Roanoke, and Botetourt in Virginia. May stop in Ohio on my return, with the Brethren at Covington. Will be at Bonacks in Roanoke county, Virginia about the last of November. Any one wishing to write to me will address me at that place. A. HUTCHISON.

Centerville, Mo.

From the Chicago Daily News.

THE BALLOON.

Prof. King's Air-Ship "A. J. Nutting"
Accomplishes One of the Most
Extraordinary Voyages
Recorded.

Five Hundred Miles Continuous Flight
—Desperate Position of the
Voyagers.

Lost in the Swamps of the Wisconsin
Prairies—The Landing on Flam-
beau River.

Mr. Hashagen's Thrilling Story of His
Experiences—Without Food for
Five Days and Nights.

THE OFFICIAL REPORT.

CHIPPewa FALLS, Wis., Oct. 21.—The voyagers who took such hasty flight last Thursday from civilization feel no such disposition to-day. If you should see us now, dragged, torn, water-soaked, and exposed, and our appetites—what a wonderful thing they are—you would surely say we loved civilization, and more especially the good table.

THE FIRST NIGHT OUT.

Before five minutes after leaving terra firma we reached an altitude of 4,000 feet, moving south-west. A few minutes later we reached an upper current moving slowly westward, so slowly that we barely moved, but what a prospect beneath us! Chicago, which at best is barely endurable to the down-easter, was now a "thing of beauty," but not a "joy forever," for we were soon shut out by night, and had nothing but its myriads of lights twinkling in the distance.

SWINGING IN A CIRCLE.

We remained there suspended, neither rising nor falling, for several hours, but at last a puff of air sent us south-west, changing before morning to west and north-west. While going south-west we remained about becalmed three hours swinging in a circle over a small city that, from its location, I judged to be Peoria, Ill. After getting tired of the earthly stars we turned in, that is, took "cat-naps."

SHOT AT BY A NATIVE.

At 5:15 on Friday we passed over Spring Valley, Wis., starting the natives by dragging our drag-rope over their roofs, and one ambitious fellow, probably thinking we were "Old Nick" with his legions, sent a shot after us.

OVER THE PLATTE MOUNDS.

Afterwards we passed over the Platte mounds at 7:15 A. M. These mounds are 1,281 feet above the sea level. They are of various colors and fantastic forms, which, with the bright colors surrounding the foliage, gives a picturesque appearance to the surface unequalled by anything but a most vivid imagination. The balloon circulated along these mounds as though drawn by force of inspiration, and as one particularly loth to part company. They kept us just one-half hour dancing in this circular attendance, when we were compelled to use our ballast, to escape this ap-

parent attraction. Of course there was nothing but currents of cold air circulating in the valleys, which it was necessary to rise above to escape.

OUT INTO SPACE.

At 8 A. M. we passed over Tomah.

At 9:50 we arose among the clouds and lost sight of Mother Earth for a few hours. The wind increasing, carried us at a rapid rate, probably forty or fifty miles per hour, and not being able to discern stationary objects, could not tell where we were or what course we were pursuing.

GRABBING A SOUVENIR.

In passing Little Falls, Monroe county, Wisconsin, we came so near the ground that we came in contact with the trees and were compelled to take a large portion of one along as a souvenir. When we neared the ground we were greeted with a beautiful view of the verdure in every variety of form. Children were hushed, dogs called off, horses whipped up, and old country matrons stood in their doors with arms akimbo and in the most surprising and comical attitude. If we had had an artist along he could have made his fortune out of their figures.

BURIED IN "MILK."

As though dissatisfied with her late action, and wishing to give us a heavenly view, our balloon took an upward turn, carrying us 4,000 feet above the strata of clouds and literally burying us in "milk" for an hour.

THROUGH A RAINSTORM.

Meanwhile the rain poured in torrents. Collecting on the outside of the balloon it poured down the mouth of the bag into the basket in a steady stream, compelling me to put away my instruments. But it was useless, there was not a dry pin head among them. At 12:45 the highest known elevation was reached, being 9,600 feet.

THE LANDING.

From the last person spoken for we found we were forty miles from St. Paul, and when we descended, at 2:30 P. M., on the west bank of the river, one-half mile inland, we concluded we were in the State of Minnesota, probably forty miles north of St. Paul, on the Mississippi river. With this supposition in mind, we stepped out of our car into about eighteen inches of ice-water, found we were in a cranberry bog, and had to get out.

LOST IN THE SWAMP.

To recite our experience after that, for the succeeding five days, is too horrible. How we walked five days up to our knees through boggy swamps, without food, except a half pint of berries; how the wolves and bears snarled around us at night; how we slept on the wet ground at night, through heavy frosts, only to start again in the morning, through the swamps, with its ice-water, and falling over muddy logs at every step, I cannot put in words.

As a last resort we built a raft, expecting to go over St. Anthony's Falls. Of our subsequent disappointment and our subsequent tramp with blistered feet and torn shoes I will tell Mr. Finn when I see him to-night.

SAFE AT LAST.

But oh! joy when, at 4 o'clock in the evening of the 5th day, we reached Flambeau river, and were carried across by Clermont

Bertrand and Michael Miner, woodmen; and here we are, enjoying the good things before us.

(Signed) J. GEORGE HASHAGEN.

PETRIFIED.

WE clip the following from the *Democrat* of this place.

"Mr. David Rina procured the services of sexton Higer last Thursday for the purpose of removing the bodies of deceased friends from the old to the new cemetery. Upon opening the grave of his mother buried about six years ago, the coffin was found to be so heavy that it required the whole efforts of four strong men to lift it out of the ground. This unusual weight induced them to open the coffin when it was found that the body had turned to stone, the state of petrification having been almost wholly completed. The outlines of the form were perfect, except in a partial disfiguration of the features and of the hands. The deceased had been buried in a black silk dress and this had shrunk so as to closely fit the body, indeed having become a portion of the petrification. The ground in the old cemetery is of a wet nature and is slightly mixed with sand. During rainy seasons many graves are no doubt filled with water, this being true of the case in question. There are good grounds to believe that in future removals other cases of a similar nature will be found."

NOVEL IDEA.

A FARMER in Iowa sends the following novel proposition respecting telephone facilities to the *Iowa State Register*: "Will not some of those smart patent-right men invent us a cheap insulator? Then we can utilize our wire fences for telephones, and have the whole country connected and in speaking distance of each other. At the road crossings insulated cables can be run under ground, or regular poles can be planted to raise the wires above travel. In riding around I notice we have a continuous wire on the fences already. All we need is an insulator, costing a small sum and which is so arrantly that the wire can be tightened and held firmly and securely, and we shall have the line already strung that will do away with a telegraph monopoly (if there is one). Then make each post-office a telephone exchange, and business for farmers will be expedited, saving many trips to town to order parts of machinery, or to learn if some important letter has arrived. Visiting friends can notify us of their arrival on the train; hasty trips for medical assistance may be done away with, and many other things not now thought of."

The Gospel in All Lands estimates that 100,000 Jews have been converted to Christianity during this century and that about 1,000 embrace the Gospel every year. Of those about one-fourth become connected with Protestant churches. The rest go into the Greek and Roman communions.

The Mormons are reported to be gaining large recruits from the wretched poor of the East end of London.

Vice Pres. and Gen. Manager, Chicago Gen. Trk. and Trans. Agent, Chicago

Findings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Macomb, Ill., Oct. 18, 1881.

Our Communion-meeting is in the past. Brethren T. D. Lyon and D. B. Gibson were with us, and held forth the Word of Life in an able manner. The weather was very inclement, but the attendance was good and attention excellent. Good seed was sown, and I think many are seriously counting the cost of life eternal. We have been edified and encouraged, and may heaven's choicest blessings rest on our beloved brethren, Lyon, Atchison, Fitz and Gibson, and with all his lucas.

H. C. LUCAS.

Ozawkie, Kan.

I wish to correct a mistake made by our Committee brethren in their report in B. AT W. No. 27, in regard to the dividing of district of Northern Kansas and Southern Nebraska, in announcing place of District Meeting for 1882, in North-eastern district, should read Ozawkie church, instead of Valley Falls church.

J. A. ROOR.

Milford, Ind., Oct. 19, 1881.

This evening we have our first feast. We have had an abundance of rain; corn was too down by the 'ol' fresheit, and some that lays on the ground is sprouting. Some sprouts are four and five inches long. It is so wet, we can scarcely get in with our teams, to gather the corn. The fly has about taken our wheat. Some grapes are bearing the second crop: some pear trees are in bloom. Apples are rotting on account of wet weather. The different elements in the church have no bad effect on us. Among the trouble that exists, we have baptized more lately, than in the forepart of the year.

J. H. MILLER.

Kearney, Neb., Oct. 23.

Our Love-feast is among the things of the past. Had a pleasant feast and the best of order during services. Nineteen members communed. Bro. David Bechtelheimer preached for us. Received two by baptism and one by letter.

MICHAEL SNAVELY.

Fordwich, Ont., Oct. 21.

I am now in Fordwich. I closed my meetings on the 19th, inst., at Hespeler. Had very good meetings. Seven appointments and very good attention. Our Bro. N. P. Cober and wife are the only members in this part of Canada. I feel confident, that if we had an organization in this place, we could build up a congregation here. The people seemed to enjoy the meeting very much. Bro. and sister Cober seems to be much built up and encouraged. May God bless his cause in these parts. My health is good. The people are very kind.

JOHN WISE.

Mulberry Grove, Ill., Oct. 25.

There is a probability that Bro. D. B. Sturgis will preach for us on his return from Mo. At the council in the Hurricane Creek church, Oct. 15, twenty-two members withdrew from the church, claiming the Miami resolutions as their platform.

N. E. L.

Milford, Ind., Oct. 23.

Oh! what joy! To-day we had preaching at our church (Gravelton). Bro. D. Wyson discoursed from Matt. 13. The subject was, "The Hidden Treasure in a Field." Two were willing to search after it and came out and confessed Jesus, and finally were buried beneath the liquid wave to walk in newness of life. At the water side many faces were bathed in tears. The scene indeed was a solemn one. Truly the waters are troubled, and many are counting the cost.

J. H. MILLER.

Harlan, Iowa, Oct. 22.

The rain has descended in torrents all afternoon and it is still raining. Every ravine is filled, and the roads are very muddy.

L. M. EBY.

Ervin, Ind.

Our Communion in the Howard church, passed off pleasantly. It was a feast to the soul, and many were made to feel that it was good to be here. Brethren present were J. H. Caylor, J. W. Metzger, Isaac Cripe, Benj. Neff and J. Eikenberry, who ably defended the Master's cause, and many good and we hope lasting impressions were made.

DANIEL BOCK.

Monument City, Oct. 21.

L-f home last Saturday to attend Wabash Love-feast. Arrived at Bro. Hamber's in time for dinner. After being delayed a while on account of rain, we started, in company with Bro. Hamber, wife and daughter. We reached the place in time for services, but not in time to entirely escape the rain. Had a very pleasant meeting, though it rained much during the meeting. Among the several ministers present were Elders John Wolfe, Wm. Minnick, John Baker, and Jacob Tinkle. The farewell remarks of the Brethren were truly encouraging and no doubt many went away, feeling that it was good to be there. By earnest request Bro. Jacob Tinkle will hold meeting here a little while longer.

LATER.—Our Love feast is past; had a good meeting. The weather was favorable in the afternoon, though it rained some at night and next morning. Ministers present from other local districts were Dan. P. Shively and Jos. Shipley, of Pipe Creek and Abram Leedy, of North Manchester. One reclaimed. We are having plenty of rain at present. May the Lord enable us all to feel truly thankful to him.

J. W. SOUTHWOOD.

Maria, Pa., Oct. 22.

We held our Love-feast in the Woodbury church on the 11th of October. The ministering brethren from abroad were Bro. Joseph Sherkey, of Gettysburg, Pa. J. W. Brumbaugh, Thomas Madack of Clover Creek, Pa., and others. Bro. Sherry officiated. We had a good meeting,—one long to be remembered by many. One precious soul was added to the fold.

LOTTIE KETRING.

Matrimonial.

HAMILTON—MEYERS.—At the residence of the bride's parents, Oct. 30, 1881, by Bro. M. Kimmel, Bro. William T. Hamilton and sister Mary Meyers, both of Carroll Co., Ill.

MORRIS SCHMUCKER.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

RITCHIE.—In the Hopewell church, Bedford Co., Pa., Oct. 12, 1881, Jacob, son of Bro. Henry and sister Dilla Ritchie, aged 14 years, 1 month and 11 days.

Funeral discourse by the Brethren from 1st Peter 1: 24. The subject of this notice left his home in good health, and started for a neighbor's house, and was found dead on the way. Thus in the midst of life, death may come.

MICHAEL KELLER.

HALLER.—At the Belvidere House, Boulder City, Boulder Co., Col., Sept. 21, of typhoid fever, Elias Emery Haller, of Greenwood, Cass Co., Neb., aged 21 years, 8 months, and 8 days.

Deceased was a grandson of Elias A. Munnia,

of Grand Detour, Ogle Co., Ill., and leaves a widowed mother, two brothers, two sisters and a large circle of friends to mourn his death.

MARY C. HARDNOCK.

JACOB.—Sept. 13, 1881, near Noulac, Hancock Co., O., Susanna, wife of Oliver Jacob and daughter of Bro. John and sister Margaret Tipping, aged 44 years, 4 months and 24 days.

D. W. C. ROW.

THOMAS.—In the World's Grove church, Story Co., Iowa, Dora Ida, daughter of Bro. Isaac and Rebecca Thomas, aged 5 years, 2 months and 21 days.

J. W. THOSTLE.

CORNISH.—In the Mulberry Grove church, Bond Co., Ohio, Oct. 18, Nora L., daughter of Bro. John and sister L. Cornish, aged 9 years, 9 months and five days. Served by Eld. John Goodman.

N. E. L.

Announcements.

LOVE-FEAST NOTICES.

Nov. 5, at 2 P. M., at Farragut, Fremont Co., Ia. Nov. 5th, Neosho church, at house of Bro. David Clumb, two miles north of Galesburg, Kan.

Nov. 5, Milline church, Platt Co., I.

Nov. 5 and 6, at 2 P. M., Neosho church, Neosho Co., Kan.

Nov. 3 and 6, at 2 P. M., Big Creek congregation, Richmond Co., Ill. Conveyance at Parkersburg, by informing J. M. Forney.

Nov. 12, at 10 A. M., Mt. Edna church, Adams Co., Iowa.

Dec. 2, at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

DISTRICT-MEETINGS.

Nov. 4, 5 and 6, in Knob Creek church, Tenn.

You run no risk by pouring oil out of a can into your stove if you have no fire in it. Another safe way is to have no oil in the can.

HONESTY needs no mask, and having no use for a cloak, 'twas laid aside; stolen by FRAUD, and has been used to the detriment of virtuous people ever since.

Mr. Moody tells of a blind beggar, sitting by the sidewalk on a dark night with a bright lantern by his side; whereas a passer-by was so puzzled that he had to turn back with,

"What in the world do you keep a lantern burning for? You can't see!"

"So't folks won't stumble over me," was the reply.

We should keep our lights brightly burning for others' good, as well as for the being "in the light ourselves."

THE Roumanian peasants have been subjected to horrible treatment in the district of Dambrovitza, to compel them to confess a theft of which they were suspected, but of whom in fact they were innocent. They were first submitted to a severe bastinado, and then stripped and beaten with nettles. Next by the order of the sub-prefect duca quills were forced between their finger-nails and flesh. These tortures being without the desired effect, the wretched men were subjected to indescribable outrages, and finally suspended by their feet till half dead, when they acknowledged themselves guilty, and were sent for trial. Their innocence was clearly established before the court, and they were acquitted.

BRETHREN AT WORK.

10 Cts.
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 3.

Mt. Morris, Ill., Tuesday, Nov. 3, 1881.

No. 43.

Editorial Items.

Begin that your liberty is not a stumbling-block.

A TEN QUESTIONS "from Enoch Day" will appear in this issue.

There is for free distribution limited quantities on application.

Bro. George W. Cripe and wife of Illinois are at Mt. Morris, Ohio.

Visiting Board of "Sabbath-Kings" is about to open their doors for the Winter.

NUMBER 11 of the *Friend's Chronicle* contains an editorial sermon by Brother Hope.

Bro. Geo. W. Towner, of Chicago, Kansas, will soon make a mission tour in the West.

Afternoon Indiana has been visited by a disastrous loss, \$20,000. No profits.

As at the *Prophet* we learn that several new subscribers recently arrived for *Abraham's College*.

The contest is between Ben Franklin, dead and S. H. Fisher, living. See several letters. Poor Ben!

Bro. Flory has improved *the Home Mission*. It now comes out as an illustrated paper, stitched and trimmed.

It will be more convenient if you make drafts, post-offices and registered letters payable to M. M. Education.

At 12, 25th the thermometer was 10° below zero in the Northern part of Russia. A heavy snow fell at the same time.

A request for consolidating the papers in the *Brotherhood* goes to next Annual Meeting from Southern Missouri.

Bro. Clark's communication relative to the late District Meeting in Western Missouri received too late for this paper.

The President will fulfill the design of the late President Garfield by taking steps to stamp out the crime of polygamy in Utah.

A LITTLE more good health—more spiritual life, in many places would round to the glory of God, and the peace of the church.

The Sunday-school in the College is becoming very interesting. It is growing in numbers as well as in the direction of its work.

The District Meeting of Southern Missouri, Oct. 20th, was very harmonious, and may be set down as solid for the Brethrenhood in the region east of the river.

Bro. Solomon Backlow visited the Dunning's Creek Church, D., not long since, and preached a very able discourse on doctrine. Several added to the one body.

ST. LOUIS seems to be on the decline in Chicago. There were forty-six deaths there recently in one day. Dr. DeWitt has crossed the entire congregation at St. Paul's church, Chicago, to give the saints performed a similar work at the St. Albans church.

LEWIS B. BAKER, Peabody, Kansas, is Treasurer of Southern Missouri Board, instead of Henry Shomaker, who has traveled in St. Louis, Mo.

Bro. M. V. Seward has come down from among the mountains in Colorado and located in Pueblo where he will remain until Spring. His family has joined him there.

SOME correspondence must go over to next issue. Bro. Hays' article arrived just in time to find room among correspondence, and being important, we give it space forthwith.

The Pittsburgh, Pa. Wayne & Chicago Railway has placed a fast train on their road. Passengers are carried in Pullman cars from Chicago to New York in twenty-six hours.

Bro. Ely's "Inconsistency" as found on editorial pages, opens a field for reflection. Let some sanctified hearts and hearts take hold of the matter, and point out a remedy.

Just before going to press we received a letter from the U. S. Consul-General at Vienna concerning brother Stein. Nothing definite. Shall publish the letter next week.

THE WORK pays its agents and workers. This is one of the reasons of its success. As it grows older, it is an endeavor to increase its ability to reward those who labor for it.

BRO. S. T. BOWSERMAN and wife continue to improve, and it is hoped they soon may be able to about. We bless God that they are spared to work a little while longer in the Lord's vineyard.

BRO. JACOB R. KELLER in his "Disappointments" on page 682 is mistaken in regard to the circulation of B. AT W. With it were as he says. What will the readers do towards reaching 10,000?

JONAS P. BROOKS, a minister of the M. E. Church, in the Central Illinois Conference, and editor of the *Banner of Holiness*, has been expelled for going into the bounds of other ministers to preach.

SIX in your subscriptions for the *Microcosm*. 50 cents for the paper one year, or \$1.75 for it and B. AT W. one year. The November number is before us—neat, solid, and attractive. It contains an interesting editorial on reviewing Isaac Erret who had criticised Wilford on his Sound theory.

No. 40 of the B. AT W. stated that Bro. David Frantz was in favor of special Conference, and favored Woodford Co., Ill., as a suitable place to hold it. The work misunderstood him. He meant that the Brethren in Illinois should meet there for counsel. We cheerfully make this correction.

The first and second chapters of Clark Braden's "Ingrained Unbelief" is upon our table. He tells some bitter blows at the great infidel, and lays bare his blasphemous work. The book complete will cost \$1.50. Address, Clark Braden, Cushman House, Broadway, New York.

NEWSPAPERS are everywhere and their products generally are of an improved and interesting nature. Some of the 114 papers we have the honor to subscribe to give from B. AT W. are less than \$1.50. Really an excellent bargain. Let us be willing to get along with the present price. Please let us live also.

BRO. MOORE in his "Reflector" lays hold of last week's balloon in a manner that causes our compilers to raise the question whether he is in order in criticizing their work. True, it had a big head. Well, it was a big thing, and sailed over a big country and landed in a big swamp. Therefore the head was appropriate.

When you are inclined to insist on a "thus saith the Lord," and then say you are for plianeness because it so taught in the Bible, your next effort should be to find the word "plianeness" in the Bible. Plianeness is taught, but not by the word "plianeness." The principle is presented by the words "molested," "not conformed," "separates," and "holly."

ONE more baptized in the Fallow church, Ohio, since the last report. That church seems to be specially blessed since the Miami Meeting was held there. Withdrawal from it does not affect its progress. Bro. Tolson's Order has been confirmed, and brother Silas Gilbert chosen to the ministry. Abraham Blumrich and Jacob Eikenberry elected deacons.

ONE who is not a member of our fraternity writes: "I paid twelve out of the fourteen subscribers I sent you. I mean business. If you want any free distributions made by agents, send me my part to do. I have put my shoulder to the wheel and will start at the crack of the whip. I feel good at my success; and from present indication will send in another club soon. I want to get up a big club for the paper."

TWO readers of the B. AT W. should enjoyed Bro. Zollner's "Life On the Ocean." Bro. Z. is a poet, preacher, and plasterer. He plasters buildings to make them warm, writes poetry to edify the soul, and preaches the Gospel to save man. His three years' experience on the Pacific ocean after whales is rich with sufferings for Christ. We hope he will give us more of his ocean life in poetical form.

BRO. BALSBAUGH writes: "God sustain you in your noble work. You are living, laboring, dying and working in the sphere of John 11: 25, 26. No man knows how to live, or what the incarnation means, till death is mastered, and becomes ours. 1 Cor. 9: 22, 23 and 15: 55. A whole infusing of God makes us great and good and strong and influential in the swallowing up of death in life. By daily crucifixion, death is kept at bay, and the more we die the longer we live. To lose life is to find it, and only fellowship with Christ on the cross lets us into the secret of life eternal."

IN last week's issue B. W. was stated that Secretary of State (Blaine) had been requested to institute inquiries for brother Stein. The following letter from Mr. Blaine explains itself:

DEPARTMENT OF STATE, 1
WASHINGTON, Oct. 31, '81.

D. L. MILLER,
Mt. Morris College:—
Mt. Morris, Ill.,

SIR:—
Your letter of the 27th inst. concerning the President of your College, (Mr. J. W. Stein) who when heard from in July last, was in Vienna intending to leave for Constantinople, has been received. You express grave fears for Mr. Stein's safety. Pursuant to your request I shall have pleasure in presenting the matter to the Minister of the United States at Constantinople, Mr. W. Allen, who will be instructed to report for your information such facts as he may be able to ascertain respecting Mr. Stein.

I am, Sir, your Obedient Servant,
JAMES G. BLAINE.

Religious Essays.

For the Brethren at Work.

"MY LIFE ON THE OCEAN WAVE —MY HOME ON THE ROLL- ING DEEP."

BY GEO. D. COLLERS.

NUMBER II.

Onward we floated propelled by the wind,
Along the Peruvian shore,
Anon the mountains were left far behind,
Too remote for our eyes to explore.
Toward Crusoe's island our course was given,
And we steered through the trackless deep,
With sails all bent our barque was driven,
As we toiled and our watch did keep.
I had read of Crusoe's lonely life,
On that island in the sea.
How he rescued Friday in the strife,
And set the doomed man free.
Whether false or true, we've no warrant for
you.
But my feet roamed o'er the land,
By the mountain slopes their forms to view
And down by the ocean strand.
I saw the goats climb o'er the steep,
I entered the rocky caves
Where many a seaman his mem'ry keeps,
Who his name on the rock engraves.
Two ship-mates there deserted the ship,
To hide in the mountains wild,
Whatever their fate on that daring trip
Has never been revealed.
Soon we have the anchor up again,
And spread the sails to the breeze,
And soon were plowing the rolling main
To the islands, in the seas.
Now fell the genial sunbeams down
Now blew the gentle gale.
Then sailed clouds with angry frown
The sun and stars would veil.
And thus 'mid seasons bright, and drear,
Our labors were achieved,
'Mid hard exposure, peril, fear,
And plans and hopes deceived:
Marquees's Islands next we gained
Down in the Torrid Zone,
Where human hearts are ever trained
To worship wood and stone.
We compassed the huge mountain base,
Then opened to our view:
A fertile vale with a tattooed race
Ranged on the beach at Whitehoop.
We furled the sails and the anchor dropped
On the bay at Whitehoop.
Our floating barque had scarcely stopped
Came each in his rude canoe,
With wild untutored whoops and yells,
With strange and savage mien,
Whose actions cultured sense repels
And weeps o'er fallen man.
Their hair was long, and black, and straight,
Their bodies almost nude,
Step elastic, nimble gait,
And manners low and rude.
I wandered o'er the mountains wild,
Sat 'neath the cocoa's shade,
And ate the fruits of the savage child
Who of our blood is made.
One day I sat on the shore of the sea,

Where the surges break and die,
When the natives came and encircled me,
And watched with curious eye.
I was eagerly searching the Sacred Page,
To find a solace for me;
For I was the object of Satan's rage,
Far out on the troubled sea.
I pointed to God in the azure sky,
As the Being who lives, and saves,
And then to the ocean nigh,
Where rolled the foaming waves.
O that dear audience on the beach!
With grave and earnest look!
When I with gestures tried to preach
While holding the Sacred Book.
No elocution was required
In that peculiar hour,
The heavens and sea their hearts inspired,
'T was self-evident power.

For the Brethren at Work:

THE MYSTERY OF MYSTERIES.

BY C. H. BAILENAUGH.

To Dr. Andrew W. Flowers:—

DEAR Brother:—Your letter has a ringing, decisive snap, like the shutting of a new jack-knife. It means sober earnest. You write as one having not only authority, but experience and the wisdom which experience brings. You wield your two-edged weapon with the dexterity and vigor and glitter of an old veteran. No wonder that doors and hearts and purses are shut against you in many quarters. Such a philosophy is too high, too spiritual, too remote from the stomach and palate and gross sensuality, to be popular, even in christendom. You are a millennium ahead of the age, as distasteful truth always is. Jesus was "despised and rejected of men" because he was the embodiment of eternal truth. All truth is God's. The curriculum of the university of Jehovah omits no branch nor item of knowledge. The Gospel of Hygiene is the Gospel of God. There tobacco is forbidden as positively as the sin of onanism. Both are forms of self-pollution, although not equally criminal. One is essentially so, while the other is not. But there is no escape from the penalty of either. No one ever tasted tobacco in any form without violating the physical instincts, even if he regarded it morally as a duty, which is the case in those instances where it is used as a medicine in obedience to professional advice. But no doctor, be he ever so wise, can break up the antagonism between a poison and vitality. The majority of our distinguished scientists are only educated into

deeper ignorance and inveterate prejudices. To administer to the sick with a purpose to cure what tends to make the well sick, is the consummation of folly and stupidity. The physical and moral laws have been so divorced in the religious conception of the church, that to preach hygiene to the Brotherhood is like recommending swine's flesh to the Jews, or monogamy to the Mormons. But a very few have any idea of the moral significance of 1 Cor. 10: 31. One of the urgent demands of the day is physiological preaching, the revelation of God's will in the organic laws. No wonder that church doors are slammed in your face when you preach that tobacco and pork and half-seasoned food, and many other immemorial customs and life-long habits are violations of God's law in the human constitution, and indirect allies of the devil. Many disciples will turn back and walk no more with such an evangelist, saying, this is a hard Gospel, who can hear it! But truth is truth, and will so remain as long as God is what he is. The sin that is committed in the church in the abuse of the generative function, and the physical and moral injury entailed thereby on offspring, is simply awful. Of all that man does, nothing is so solemn, so far-reaching, so vitally knit with eternal consequences, as the act of propagation. And yet with how few has it the character and aim of a sacrament. How thoroughly is it under the dominion of lust with thousands who name the Name of Jesus! Religion is emphatically to exhibit its power where God came into abiding contact with human nature. All perverted sense-functions are debasing. Where flesh triumphs over spirit, body and soul are debauched. The law of solidarity has for many generations been active on the side of our lower nature, and has made the predominance of sense-life so natural, and apparently so necessary, that it is next to impossible to lift even the church out of the rut of carnality. You have undertaken a stupendous and arduous mission in the Brotherhood. To the majority your Gospel of organic law will be as new and incredible and Paul's annunciation of God in the flesh was to the sensuous Athenians. Acts 17: 18-20. It requires profound humility, sanctified wisdom, and the very patience and forbearance of Emmanuel, to

make your efforts productive of good. Ignorance and prejudice and superstition are a mighty trinity in opposition to the truth. Everything that belongs to human weal centres in the one, sublime, everlasting mystery—God incarnate. This puts human nature into right conditions and relations at all points. This makes the mouth the very gate of heaven, the generative ordinance the symbol of the incarnation, and dress a sacerdotal investiture, and life itself, in its essence and outcome, the inbeing and manifestation of God. This is "the high calling of God in Christ Jesus:" too high for mort, but not too high for our capacity, not too high for the possibilities of beauty and glory and bliss which are ours by virtue of our primitive constitution, and the infusing of Jehovah.

For the Brethren at Work.

WARNING FOR THE YOUNG.

BY EMMETT ESHELMAN.

WHILE reading the 34th chapter of Isaiah the thought of what a place awaiting the ungodly was very forcibly impressed upon my mind; when the streams shall be turned into pitch, the dust to brimstone, and the land to burning pitch, and the smoke of the torment (Rev. 14: 14) ascendeth forever and ever, and they have no rest day or night who worship the beast and its image. Oh! shall this be the fate of these dear young friends of mine? Will they have to be cast into this unquenchable flame? Oh that they might see their awful doom before it will be for ever too late. Listen to him who is knocking at the door of your heart. Will you not let him in? He longs to do you good. Let us hear his voice to-day. To-morrow we may be in the icy arms of death, and as death overtakes us, so judgment will find us.

Astoria, Ill.

For the Brethren at Work.

A PROSPECTIVE LIFE TERMINATED.

B. F. KITTINGER.

JACOB Marion Deardorff, son of brother Ephraim Deardorff of the Marsh Creek church, Adams Co., Pa., on the 31st day of March last, left the parental hearth, in the most sanguine spirits, to visit friends and see some of the advantages enjoyed by the people

of the great West and return home by the 10th of October. He spent several months of the Summer with brother Levi Trostle, of Franklin Grove, Ill.

About the middle of August he started farther West to visit friends in Iowa, Kansas, and Nebraska. Having finished his visits in these States, on the morning of the 26th ult., he boarded a construction train at Panora, Iowa, (this is a new road, which, when completed, will connect with other principal lines), expecting soon to join his sister at Franklin Grove, Ill., ere long to unite with the dear ones at home. But alas! when only fifteen miles from Panora the train was wrecked with about ninety passengers, consisting mostly of railroad hands, with a few tourists, killing three and wounding perhaps thirty persons. The poor sufferers were immediately taken back to Panora, where all possible help was given to alleviate pain and misery.

At 5 o'clock of same day, the startling news of the accident was communicated to the parents: "Jacob is hurt—cannot live!" This sad message came like a thunderbolt, and created intense consternation in the family and community. And now imagine the dreadful suspense and anxiety! Several other telegrams followed, which only added grief to the already stricken hearts, till at length the conflict ended: "Jacob died at 2: 40 P. M." This was on the 28th. On the morning of the 29th, Mr. C. M. Young, an acquaintance of the deceased and a prominent citizen of Panora, took charge of the remains to convey them to the home of the distressed family, where they arrived on Saturday night, Oct. 1st.

On Sunday at 9 A. M., a large circle of friends and relatives convened to pay the last tribute of respect to the departed, and were met by brother E. W. Stoner of Maryland, who with words of sympathy and condolence addressed the sorrowing, after which he addressed the God of all consolation, as only he could assuage our grief if we could confidently turn to him.

The funeral procession consisted of over one hundred carriages, and a great many joined the concourse at the place of interment. Brother Stoner spoke in the most touching terms, from the words, "For what is your life?" Brother C. L. Pfoutz also spoke briefly. Thus closed the career of one with

whom the writer was intimately acquainted from the years of his early boyhood. His manners and deportment in life won for him the admiration and respect of all who knew him, and was such as to endear him to his many associates. Through his own personal efforts he acquired and enjoyed a good education, and bid fair for a life of usefulness.—but how transient, how brief. Oh may we all heed the oft-recurring admonition, "Be ye also ready," etc. The deceased was twenty-five years, one month, and twenty-six days old.

For the Brethren at Work.

GOING DOWN.

BY MARY C. NORMAN.

"LET them go down," is the cry of one who seems to be on the side of right. Coaxing the devil to support the Gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sacriligious snares, to accomplish his object. The Christians paid their own bills and did not expect Satan to pay for the weapon which they used in warfare against him.

When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that, "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church he receives full value. Church partnership with the evil one never benefits the former, but always the latter. Untold harm comes to the church by the use of even unquestionable measures to raise money for the support of God's work. It creates the impression on the minds of the world that the church is a kind of parasite, dependent for its existence on the community; that it is a sort of genteel beggar which it is proper and fashionable to support; that it is an object of curiosity or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

For the Brethren at Work

THE WORLD VERSUS THE CHURCH.

BY WILLIAM M. LYON.

ALL who believe the teachings of divine revelations must admit that there is a difference between the church of Christ and the world. The term world, in this sense, means *all* creation; and the church is the people belonging to the heavenly kingdom. Were it not that the Christian must live differently from the people of the world, there need not have been any divine law for man's guide and redemption, and if the world were to become universally Christianized before the end of time (as some erroneously suppose) then there would be no need of a civil law. But since it is admitted that there must be a division between the church and world, the great problem of mankind is, to mark out the line of separation, to discriminate between church and world, God's will and man's way, godliness and worldliness, Christianity and popularity. Whenever this line can be fully determined and established between the church and world, rendering satisfaction to the subjects of each kingdom, then there would be no confusion and blending of the doctrine of Christ with the traditions of men, religion with pomp and pride, the holy commands of God with the carnal and corrupt teaching of men.

Our legislative bodies in making their code of laws try to base their acts on the divine law, and to a great extent they are analogous in their nature. Yet the former allows many things forbidden in the latter. Civil government must needs be for the "punishment of evil-doers and the praise of them that do well."

The line of demarcation is as evident between the laws of God and man, as is the contrast between the customs of the church and world. Hence we see a striking contrast, as well as a close resemblance in some respects between that which is of divine authority, and that which originated with man and is practiced by the world.

If the laws, manners, customs, and liberties of man, were in perfect harmony with the order of heaven, there would be no distinction between the acts and deeds of humanity and the

wise ordination and arrangements of the beneficent Creator.

But through the creature's inferiority to the Creator, we have a *perfect law* given us by which the way is made plain for them that seek to follow after the ways of the Most High. Our Great and Living Head—the Divine Law-giver, has marked out the new and living way, and the line can never be effaced till time shall merge into eternity. God's chosen people must be characterized with the plain principles laid down in the Gospel, and whenever the church can no longer be distinguished from the world, then, according to Scripture, the time will soon come when God shall wipe the present universe out of existence. But when Christ shall again appear, He will find "faith on the earth," for "As it were in the days of Noah, so shall it also be in the days of the coming of the Son of Man."

Christ, in his sermon on the Mount hath said, "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that enter in thereby." "For narrow is the gate and straight is the way that leadeth unto life, and few there be that find it." Consequently, we see that there are but two general classes of mankind; one traveling the broad way, the other the narrow way.

On the broad way is the most travel, because it is wide enough to admit of anything and everything that is desired by the world, or craved by the sordid, sensual mind of man. The travel on the narrow way is very limited, because it admits of nothing but that which Jesus hath commanded.

God's will in Christ Jesus, and man's way according to the flesh and nature, are perfectly antipodal. The world and the church are antagonistic, one with the other. Their antagonism will not allow reconciliation.

The church of Christ and the world can never be united. The former must be the same in faith and practice, but it must refrain from the latter in *ALL* things; because the Lord said, "Come ye out from among them, and be ye separate," etc. 2 Cor. 6: 17. The church must be characterized by total abstinence from the things that belong to the customs that have been instituted by the subjects of the worldly kingdom. We are to be subjects TO

the "*powers that be*," but not subjects OF them. We are to walk honestly toward them that are without. 1 Thess. 4: 12. Therefore, we should be examples to them, instead of following their examples.

Let not then your good be evil spoken of. Rom. 14: 16. Do not give the world cause to speak evil of your good by professing to be a follower of Christ, and at the same time possessing the chief elements of a child of Satan. Be ye not transformed into an "angel of light," by profession, and by practice and appearance prove to the world that you are ensouled in darkness, but live as you profess, practice what you teach and preach, and live as lights to the world, instead of a stumblingblock to both church and world.

"Be not fashioned according to the world, but be ye transformed by the renewing of your mind. It is impossible to live and be a true child of God and at the same time love the world or the things that are in the world. "Ye cannot love God and mammon. "He that loveth the world, hath not the love of the Father, that perfect love that casteth out fear." That love is the fulfilling of the law, but the love of the world is the condemnation of the very soul.

Beloved, we are now living in an epoch when it requires the greatest Christian vigilance, to keep ourselves unspotted from the world. Yea, I fear there are many spots that would soon stain and tarnish the spotless purity of our holy religion, were the church to heed the uncalled for callings of many that are to-day trying to unite the world with the church. I mean, brethren, those that are contending in the church for things that have ever been opposed by the old brethren that have established and advocated the order of our Brotherhood after the manner of the apostolic church. Whenever these worldly notions, customs and fashions are admitted in the church; whenever the church tolerates these things introduced and advocated by worldly-minded professors, then will our beloved fraternity receive a blow that will prove detrimental to the union that should bind together the people of God in one common body.

"United we stand, divided we fall." Mark them which are causing the divisions and occasions of stum-

bling, contrary to the doctrine which ye learned; and avoid them. Rom. 16: 17.

Beloved, ye who are of the household of faith, and "earnestly contending for the faith once delivered to the saints," if there ever was a time that we should stand firm in faith, and unshaken in doctrine, and unchangeable in practice, *it is now*. Because we have not only the world to contend with, but "certain men have crept in privily," ungodly men, turning the grace of God into lasciviousness, and denying our only Master and Lord Jesus Christ; these are trying to contaminate the sacred order of heaven with pride and vainglory, and doting about questionings and disputes of words, whereof cometh strife, envy, railings, evil-surmisings, wranglings of men corrupted in mind, and bereft of the truth.

Brethren, if we would preserve the primitive principles of Christianity, as instituted by our Savior, and practiced by the apostles; if we would maintain that prime pillar of truth, the perfect plan of salvation; if we would save our organized church on earth from downfall and ruin, we must love the Brotherhood, love the truth, love the peculiarities of God's church, and love, to do the commands and keep the ordinances as they were delivered unto us. On the other hand, we must turn away from all those evil characters that Paul in second letter to Timothy, 3rd chapter, describes as being persons that will stain and corrupt the fundamental features that constitute pure and undefiled religion. The time has surely come when men cannot endure sound doctrine. Our popular professors of Christianity preach universal Christianization before the end of time, but God's Word tells us "except there be a falling away" the end shall never come." We are surely now living in the last era of time; grievous wolves have already entered the fold and are scattering the sheep to the right and left. Brethren, what are we doing to save our beloved Brotherhood from corruption and pollution? If we would keep the enemy from invading the camp of Israel and bringing havoc and destruction to its peaceful inmates who are trying to "hold the fort" we must stand firm by our Leader, Captain, and Great Commander, and obey every single order that he has given. What though the foes are pressing hard to battle, and the very sound of victory

seems to echo and reverberate throughout the mighty hosts as they are advancing in battle array, amid the lashing of their arms of rebellion; what though defeat and destruction threaten us on every side, if we are faithful, valiant, and obedient soldiers of the cross, how can we lose the victory? It is sure to the faithful and the brave though forsaken and deserted on every side. If God be for us who can be against us? O! what love, what humility, what courage, what faithfulness, what prudence, what zeal, what patience, what deadness to the world, should we have that we might be able to stand the fiery trial of faith, and survive the blows of the adversary. O! may the God of all grace be with us in all these trying times, unite us all as one body in Christ, supply us with all Christian qualifications, and save us as his children in eternity.

Greenland, W. Va.

For the Brethren at Work

OUR RETURN UNTO GOD.

BY MARTHA PIKE.

THERE is a turning point in the history of every soul that is saved—a time of being converted to God. There may not be the rising from the same depth of misery, but there arises the same desire of returning to God. In time of health and plenty we may forget God, but let sorrow and affliction come upon us and how soon we feel the need of that strong arm. It is very ungrateful that this should be so, that we should forget God in prosperity and seek him in time of trouble; but so it was with the prodigal son: when in distress he remembered, he reflected, and came to himself. He thought of home, and the resolve arose in his heart: "I will arise and go to my father." Oh! may many who are yet in sin, resolve like this poor way-faring soul, that they will no longer stray away from the fold, but return while there is time and opportunity given them. The prodigal's father might possibly have changed, but our Father in heaven never changed. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." John 3: 16. Thus we may depend on the love of God; for it is a never-failing love. The poor prodigal counted on his father's love, and was not disap-

pointed. When he returned, his father saw him, and had compassion and fell on his neck and kissed him. All the past was forgiven and forgotten in the joy of the present. And so it is when a sinner returns to God; his transgressions and sins are never named to him and he may enter at once into the joy and peace of the family of God. For there is more joy over one sinner that repenteth than over ninety and nine just persons who need no repentance. For us who return to God, there is a joyous reception. We have an elder brother there, not only rejoicing to receive sinners, but it is through his work and intercessions that the way is made open for our return to the Father's house. Christ our elder Brother appears at the right hand of God, and through him every blessing and favor from God is bestowed on the pardoned soul.

Ah! then with all the invitations and promises and encouragements of the Gospel, let the resolution arise in your hearts, to arise and go to the Father. In any time of darkness, of difficulty, of doubt, of fear, learn to resort unto God. When your own wisdom and understanding are at fault, and when earthly counsellors and friends cannot help you, then is the time to resolve: "I will arise and go to my Father." He is the Father of light, the fountain of truth, the source of wisdom. When in danger or distress, and human help and relief are unavailing, remember there is one who is waiting to be gracious, ready to help, almighty to save; and when friends fail or the physicians give no help, or whenever an earthly father or mother forsake you, let the resolution come into your mind, "I will arise and go to my Father." Your heavenly Father who has taught that if earthly parents give good things to their children, how much more shall he not give his holy spirit to them that ask him. Whether then in danger and you want safety, in trouble and you want peace, in darkness and you want light, in misery and you want your soul fed with something better than this world's vanities; whatever your condition let your resolution be, "I will arise and go to my Father." That Father is almighty, He is infinite in love and pity. Having then come unto Him by faith through life, at death he will receive you joyfully into the mansions of eternal glory.

Leaven, Marshall Co., Ill.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER VI.

THERE was so much to be seen in Heidelberg that we hardly knew where to begin. It is reported to occupy one of the most beautiful localities in Germany. It is situated in the valley of the Neckar, which runs close to the city, and is overlooked by well-wooded hills, while on the opposite side of the river the rising ground is covered by rich vineyards as far as the eye can reach. At a great height above the town stands the castle of Heidelberg, which once combined the double character of palace and fortress. It is a solid, square building, with towers at each end, one low and round, the other high and octagonal shape. A wall with a moat surrounds it. The cellars are extensive, and contain tuns, or fass, which were used to store wine. One of them has a capacity of 800 hogsheads. In front of it stands a wooden statue of a court fool, who never went to bed sober, and never drank less than fifteen or eighteen bottles daily. There are two paths or roads leading from the castle down to the city. Great linden, oak and beech trees shadow the road, and in little nooks limpid streams of water gush and trickle along, until caught in stone basins where we could sit and quench our thirst, and at the same time drink in through the eye beautiful visions, caught now and then, of the city in the valley, of the peaceful Neckar gliding by, and the vineyards on the hill-sides. In a curve of the road is a handsome pavilion surrounded with shrubbery and flowers and fountains, where all classes meet together and listen to the music or take their ices. This, with the scenery around them, leaves nothing wanting for their present enjoyment. The Germans enjoy life under all circumstances, and in this way they make themselves far happier than we who have greater means of doing so.

BADEN BADEN.

We go by rail through the Grand Duchy of Baden, which is entirely agricultural, passing large vineyards and numerous orchards, and at last find our stopping place nestling in a lovely valley, inclosed by the lower heights of the Black Forest. It is the annual resort of pleasure seekers and invalids from all parts of the world. Its springs have been long and favorably known, even in the time of the Romans, and the palace now belonging to the Duke occupies the site of a Roman villa and baths. The springs have a temperature of 153 degrees Fahrenheit. The taste is saltish, and the water has a disagreeable smell. There are thirteen hot springs, from one of which the water is conveyed to the Trinkhalle in pipes. The front of the hall is ornamented with frescoes representing legends of the Black Forest. Between six and eight A.M., a band discourses beautiful music, and the visitors drink or promenade, or both. The great rendezvous is at the Conversationhaus, which is said to be the finest one in the world. In front stands a Chinese pagoda which cost \$70,000, and is used for a music stand. The building has a Corinthian portico, and includes an immense assembly room, reading room, with a great choice of newspapers, coffee and billiard rooms, open all

the year, a theatre and a suit of rooms, for assembly and ball purposes. We attended an open air concert, and our tickets admitted us to the inner apartments. It was not assembly or ball night, and no part was lighted except the reading room, which was richly carpeted with heavy velvet to prevent the sound of footsteps as people pass in and out. And no one was permitted to speak aloud while in the room devoted to reading. An usher, learning that we were Americans, offered to take candles and show us the ball and assembly rooms. Of course we accepted the offer and entered the ball-room, which had a vaulted ceiling, handsomely frescoed, and from the center hung an immense chandelier. The walls were lined with mirrors extending from the ceiling to the floor, which was of marble. The mirrors were framed in the walls and finished with heavy gilt mouldings. The drawing rooms are finished in the same manner and furnished with gilded furniture, upholstered in heavy silk damask, each room furnished in different colors. The rooms are perfectly gorgeous in the dark, and when well lighted, with the music from the band floating through them, the gaily-dressed ladies gliding about from room to room, I can imagine the scene to be bewilderingly beautiful.

Above the town is the new Schloss, or palace of the Grand Duke, in which his ancestors have lived for the last 400 years, and above this stands an old Schloss, or castle where the ancient Dukes resided previous to the fifteenth century. It is now in ruins, and the castellan exhibited to us many curious vaults and mysterious dungeons. I think there were but two or three of the party who went up to the highest battlements, all being satisfied with the wonderful view from the second highest. On one hand, as far as the eye can reach, lay the Black Forest, on the other, the valley of the Rhine, while at our feet nestled the beautiful little town, partly hidden by the trees. Our drive up the hills, winding round like the letter S, with the trees on either hand so thick as to screen us as if the shadows of night were falling; the climbing of the old stone stairs in the earth, the view from the battlements and the ride back to the hotel, form a picture in my mind that can never be erased while I last.

There are many pleasant things connected with an excursion like ours, and some unpleasant ones—one, the fact that as soon as we begin to know something of a place and think how delightful it would be to spend a week at least, comes a request from the conductor that we must be ready to leave on the next train or diligence. It was of no avail to even wish that we might stay, so we obeyed the summons and took our departure for Schaffhausen and the falls of the Rhine.

For the Brethren at Work.

MISCELLANEOUS.

BY ENOCH EBY.

I SEE in B. at W., No. 40, page 534 reference made to the propriety of the Mission board furnishing some means to hire a hall in St. Louis for the Brethren to preach in. I for one favor the idea, and in answer to an appeal for help, some time ago, from Bro. Myers of

St. Louis, I referred him to Bro. Quinter, with the encouragement that he would perhaps obtain something; but this is only my view as one of the members.

And I would further remark that I feel sorry, and often a little ashamed, that we, as a little body, have been and are doing so little in the cause of spreading the truth, especially when liberal hearts have filled the treasury; but I hope when our dear brethren will stop and consider a few moments they will not fail to see at least two (among the many) good reasons for inactivity or seeming indifference on the part of the board. The members of the board live so distant from each other; hence it is difficult to consult on important points; and to meet often incurs considerable expense. Hope the Brethren generally will consider this matter, and at next A.M. be prepared to make some profitable change. Another prominent reason I allude to, is the unsettled state of the church. This should not interfere; but by experience I learn it does in places to a considerable extent. I am well aware, however, if all the time and talent spent in criticising the present condition of the church and the causes that produced the unhappy state were given to spreading the truth in the world, in a meek and quiet spirit, there would soon be a better state of things among us.

I hope in these times of trial the Brethren, generally, will try to exhibit as much as possible a spirit of meekness, humility and forbearance in their conversation, preaching and editing—not judging rashly or speaking harshly; not speaking lightly or with a degree of indifference about our brethren who are making the mistake, and the lamentable state of our beloved Zion, such as, "well, they are lopping off in a number of places," and "let them go, we have no use for such!" and similar expressions made with an air of rejoicing rather than lamentation and weeping. Such expressions are more befitting a political than a religious body.

Perhaps never in the history of the church in America did the language of the hymn apply more appropriately than now.

We'll say thy servants mourn, my God,

The church's desolation;

The state of Zion calls aloud

For grief and lamentation.

Once we were all alike in dice,

And thousands were converted;

But now a sad reverse we see—

Her glory is departed.

That the Lord seemingly has left us to ourselves for awhile and the enemy availing himself of the opportunity to work, is a fact that cannot be denied; but we still hope in the promise, that "all things shall work together for good to them that love the Lord." Then let us try to be of that number; and the clouds so large and threatening will break in blessings on our heads, and Zion shall go forth clear as the sun, fair as the moon and terrible as an army with banners. May the Lord grant it! Amen.

LEWIS, Ill.

[The last line of the stanza quoted by our brother needs a little looking after. The Lord says to his people, "I will never leave thee, nor forsake thee." Heb. 13:5. We do not think the glory of the church—its high reputation before God, is gone. Nor can we believe the Lord has left us to ourselves. If he has, then we can do nothing in the Lord. God is still with his people, and will lead them on to eternal glory. Let us trust him. Ed.]

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN., - EDITRESS

HOUSEHOLD HINTS.

AS a general rule, for living neatly and saving time, it is better to keep clean than to make clean. If you are careful not to drop crumbs of cake and bread on the carpet, and take similar precautions, you will escape an untidy room and the trouble of cleaning it. In working, if you make a practice of putting all the ends of your thread into a division of the workbox made for the purpose, and never let it fall on the floor, the room will look very different at the end of a day from what it does when not attended to.

A house is kept far cleaner when all the members of the family are taught to wipe their feet thoroughly on coming from out of doors than it can be where this is neglected. There are a thousand ways of keeping clean and saving labor and time which it is well worth while to learn and practice.

A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you so, if you declare that you will do some absurd thing, she will find some means of preventing you from doing it. By far the chief part of all the common sense that is in the world belongs unquestionably to woman. The wisest things a man commonly does, are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning knife. The wife's advice is like the ballast that keeps the ship steady. (N)

CHILDREN, RECEIVE INSTRUCTION.

HEAR, ye children, the instruction of a father, and attend to know understanding; for I give you good doctrine, forsake not my law; for I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Prov. 4: 1-4.

Solomon, in the character of a father, details the instruction that he had received from his own parents. Solomon was a wise son; for he hearkened unto the instructions of his parents. Thus we see the fruits of righteous instructions by parents to their children. Well could Solomon say, "Train up a child in the way he should go, and when he is old, he will not depart from it." Solomon not only spoke from observation, but also by experience. He had been brought up in the path of righteousness; hence he was inclined to walk there. We are not only taught in divine Revelation to teach; but also to train. There is quite a difference between those two words—teaching and training.

Parents, begin in your children's youth to teach them true principles and train them up in the practice of their duty, and you

will have great reason to hope they will form habits of religion and good morals, from which they will not become easily diverted.

Parents, perform your duties in the spirit of holiness. Make it your first and great concern to bring up your children in the nurture and admonition of the Lord. In early life, they must be restrained from the indulgences of self-will, and taught to submit to authority; for this is the very foundation of good education. They should be kept as much as possible from such companions and books as pollute the imagination and inflame the passions. Be solicitous and assiduous in your endeavor to inculcate upon the youthful mind the great things of the Gospel; lead them to where the whole is plainly taught; and when at home enforce true principles which form the Christian character. Thus you will share the blessings of a true home, and the result will be good, obedient children, who will in their hearts retain your words and keep your commandments and live.

PAID IN ONE'S OWN COIN.

PETER'S mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, to improve.

Peter now had a new mother, and his father had sent for him to come home. But he did not want to go; he felt sure he should not like his new mother and that she would not like him.

"That depends upon yourself, Peter," said grandmother. "Carry love and kindness in your pocket and you'll find no difficulty."

The idea struck the boy favorably. He wished he could, he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind and you'll be treated kindly; love and you'll be loved."

"I wish I could," said Peter.

All the way home he thought more and less of it. He did not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he used to do at grandmother's, and came down stairs, where everything being new, he felt very strange and lonely.

"I know I shan't be contented here," he said to himself. "I know I shan't; I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said—

"Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do for you, for I'm afraid you will be lonely here at first, coming from your dear, good grandmother."

What a kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should like his new moth-

er; and from that good hour Peter's pockets began to fill with the beautiful, bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it and you will never be lonely. (N)

"THOU GOD SEEST ME."

ONE day a pious man heard a carter-boy swearing in a most shocking manner. The lad was on his team, and was just setting out for Manchester. So the good man stepped up to the cart, and said to the boy kindly:—

"My lad, if thou wilt swear, said till thou shalt get through the turnpike gate, on the road, and then swear where no one but God and thyself can hear." And so saying he bid him good morning.

The boy cracked his whip and drove off. But somehow the man's words seemed to cling to him, and he could not forget them.

The next time the man met the carter-boy, he appeared so serious and changed that the man asked him what the matter was.

"Ah, sir," said the boy, "do you remember the morning you spoke to me about swearing? Well, I went along the road through the turnpike, road, and when I got to the moor I remembered your words, and I was thunder-struck. Though I was alone, I knew God was with me, and I trembled to think he had been with me all my life, and seen all my sins. And I feared he would strike me dead. But, sir, I thank God now that you roused me to think of these things, and to seek after salvation and forgiveness for my poor soul."

There are four words which have a mighty meaning in them. They have a wonderful power over our conduct. When we do right we like to think of them, but when we do wrong we cannot bear to think of them. Here they are, and who will recollect them? "Thou God seest me." (N)

"GOOD MORNING."

DON'T forget to say "Good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and with a smile; it will do you good; and do your friends good. There's a kind of inspiration in every "good morning," heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be the "good morning," it is also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.

One class (foreigners), being only one-fifth of the entire population, furnishes four-fifths of the liquor-selling. This being true, sixteen times as large a proportion of foreign-born citizens are engaged in this misery-breeding business as of native-born Americans. There can certainly be no merit in being born on American soil; still we may rightfully look for good moral results from governmental seeds planted by men of faith and profound religious convictions at Plymouth and in the colony of Penn.

Brethren at Work.

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

A PLEASANT VISIT.

IN the last number of the BRETHREN AT WORK brother Moore pinches the editor concerning his accounts of travel. Perhaps we do lean over a little to one side on this subject, and trim our news too closely. We just here confess it tries us to spin out a long thin thread from such a small amount of wool. "Brevity," says Jean Paul Richter, "is the body and soul of wit; because redundancy produces no distinctions." It is not our desire to be witty; but we shall continue to study brevity whether it be related to wit or not.

On the 27th ult., left for Christian county, Ill., by way of Chicago. Bro. P. Fahrney came into the Wabash depot, and together we spent an hour very pleasantly. The Doctor is still vigorously pushing his "Vitalizer"—a medicine said to possess rare virtues. Left the city at 9 A. M., and at 5:30 P. M., reached Morrisville, Ill. Here resides Bro. Abram Leer, a fellow-worker in the Lord. We did not see him; but were pleased to learn that his eyes are again good and strong. Bro. J. J. Cart took us in and lodged us, and on the morning, 28th, sent us on our journey on horseback, our destination being the home of Bro. B. B. Whitmer, eleven miles distant. On the way passed the home of friend Cline where years ago under the shade of the trees in the yard, our heart was made tender by the preaching of Daniel Vaniman, Abram Leer, and other faithful servants.

Saturday night, met in the L. n. doro School-house for public worship. This was a joyful meeting with old neighbors, friends and brethren. On Sunday the 30th met at 11 A. M. for preaching. Large audience and much interest. After meeting went to the water and immersed

Emma Harsh, a tender lamb of twelve summers. In the evening assembled for worship. Every seat was densely crowded and many had to stand during services. Bro. B. B. Whitmer is the older in charge of Clear Creek church, and the only preacher. He needs assistance, and we hope some one may soon be found to aid him the Lord's work.

Bro. Whitmer is in the hearts of the people here. He has lived among them for sixteen years, having been the first member in this part of the country. He preaches all he can, and works hard on his farm to support himself and family. He has no idea of hiding out to preach the gospel, and lives as he preaches.

We are pleased with the people. They are plain, sensible and accommodating. The members know the truth, love it, and live it. All who attended the meeting were orderly and respectful. Truly we regretted to separate from them. It was in this country, under the preaching of Bro. David Kimmé, Daniel Vaniman, C. C. Gibson and others, that our feet were turned to the testimony of the Lord. We believed the testimony—could not have believed without it. Without egotism we may be permitted to say that we were the first persons baptized in that country. It was on the 11th of June—a clear and beautiful day. A multitude assembled to witness what was to them, a new order—a new thing. With the little flock, which was then a branch of the Sugar Creek church, we remained several months and then moved to Lanark.

There are not in this church any men claiming fraternity because it suits their purpose, and yet are at sea, without chart or compass, refusing to accept the Jerusalem church as a model. It seems to be the desire of God's people to reflect the original church upon settled principles. They keep the faith once delivered unto the saints, and are determined not to barter it for the old flesh-pots, nor permit it to be stolen from them by the world. We hope they will cling to the faith, and keep on defending it until the King of glory comes with his angels.

On Monday, the 31st, we bade adieu to old scenes and loving friends, and came to Cerro Gordo, where dwell many who have been with Jesus. Here lives brother John Metzger, one of the elders of the church. Forty and six years he has been a standard bearer in the army of the Lord. He is still vigorous, persevering, long-suffering and kind. He finds no time to fret and worry over what he cannot help; but God-like turns his time and talent in persuading men and women to flee from sin and lay hold of righteousness.

Preached to a large audience in Cerro Gordo in the evening. The Brethren here have a good house, neat, plain and substantial. It was built by Bro. John Metzger and donated

to the church. This is a monument that endures for many years. Here met Bro. DeFrantz, D. B. Gibson, David Troxel and others of like precious faith. The membership is large, and the devotion to the church strong and firm. Numbers add strength, only when purity, holiness and devotion are added. And the better way to show strength by good example. So far as we could in the church at Cerro Gordo are lovers of good examples, and strive to imitate that which comes from the Lord. Bro. A. B. Snider, minister of Jesus Christ, took us to his home and cared for us. His wife is somewhat infirm and could not attend meeting. It pleased the Lord to help us to talk and pray together in her room. God is with her, and in patience bears all her afflictions. Sister Metzger took us in during the night, and admitted to our wants. We would have been glad to meet Bro. Metzger, but he was in Iowa laboring in the Master's vineyard. The evening of the night passed pleasantly. Decatur, distant two hours so that we could not leave at 10 A. M. At that time our company—fifteen—went cheerfully, reflecting over the faithful meetings we had among the saints. In the midst of these pleasant thoughts, a train stopped on the prairie. A freight had been thrown from the track, so we were again delayed. Reached Chicago at 6 P. M. and left for home 9:30 P. M., arriving Wednesday morning Nov. 2nd. Our friends had gathered in at our home Tuesday evening, expecting to surprise us with a supper and their presence, but alas for poor mortal calculation, a week along the road prevented our being with them at the table.

OUR REFLECTOR.

—I FIND the items of first page very interesting this week. To me that is the most interesting part of the paper.

—Bro. George Zollers' "Life on the Ocean" will prove interesting to his many friends. I know it will be greatly appreciated by him. Address Harper, another old sailor. There is something charming about ocean stories; everybody loves to read them. They also open a wide field for thought.

—There is a very serious mistake in brother Mohler's "Foot-washing" this week, first paragraph, second column. It reads "Blessed are they that do this commandment." The sentiment is all right as applied to foot-washing but it does not read that way in Rev. 22:3. "Blessed are they that do his commandments and obey all the commands given by Jesus." Likely the proof-reader did not notice the paragraph clearly. By the way, some of our contributors have no idea what a help a proof-reader is to their articles. Bro. Moore

says: that feet-washing tends to humble us, the rich washing the feet of the poor is calculated to produce the brotherly feeling so much needed among the people of God. That is wholesome doctrine; but how is it where there are so many who do not wash feet? I have attended feasts where a dozen ministers were present and not one of them stooped to wash the feet of his brother. Now if washing feet is calculated to produce humility then let us practice in a way that will bring all of us into the harness.

—Bro. D. A. Norcross, with but one arm, has had a hard fight of it and I think the leading of his article fits his case.

—While Bro. Evans is "Among the churches" it seems that he cannot get used to the tobacco smoke. I wonder if some of these good saints will smoke when they shall be permitted to see Christ coming in the clouds of heaven! Will you then say that it is so hard for them to quit?

—After reading the letter "From China," written by Miss S. E. Stein, every woman ought to thank God that she lives in an enlightened country where she is not required to submit to such treatment. Miss Stein is brother J. W. Stein's only sister. She is a young lady of talent and education, and has volunteered to help elevate the degraded people of China. Her task is a difficult one, and attended with many hardships and privations.

—The article about "George Moore of London" contains a grand lesson for every young man and woman. There is always plenty of room in the world for energetic persons to do good and accumulate that which is useful. We want to be active, keep ourselves constantly employed in something useful and profitable and then make a good use of that which may fall into our hands.

—Bro. E. Helman's "Address To Our Readers" contains his usual way of putting warmth into his business enterprises. The man works hard—too hard for his good—and is not getting rich either. As a rule, editors know not the value of wealth.

—"What is Doctrine?" should form a considerable part of every minister's study. Paul told Timothy that he should give attention to reading and doctrine, and this is just what we should do. Reading and doctrine is where the power comes from in preaching, yet there are many ministers who read very little and study doctrine still less. They give no attention in their preaching to doctrine, hence disregard the very thing that Paul required of Timothy.

—I would like to say a good deal about Bro. Enoch Eby's "Explanation," but perhaps it would be considered out of place. I do not think the matter he refers to has been explained enough in conversation he has told me all about it, and that too in a very satisfactory

LITERARY THEFT.

IN 1873 Benjamin Franklin, Editor of *American Christian Review*—a man who stood next to Alexander Campbell in boldness and argumentative powers, published a book entitled "The Gospel Preacher" in two volumes. Five years afterwards or in 1878 S. H. Bashor published a work entitled "The Gospel Hammer." It is somewhat remarkable that Benjamin Franklin should copy (?) so profusely from the "Gospel Hammer," and it is to be regretted that he cannot be called up from his grave and questioned concerning the using (?) of Bashor's arguments without quotation points or in any manner giving credit to the "Hammer." Take the readers may see this in its true light we place selections from the "Hammer" and "Preacher" in parallel columns.

From Bashor's Gospel Hammer.

What then are we going to do with the infant? Some ask. Simply do nothing till he can know the Lord. Till they can believe, nothing can be done for them, for they have no personal sins; are not accountable; need no church, no confession or repentance and having no actual sin, they need nothing until the resurrection to save them. Just what any saint needs. Hence Jesus said of them, "Of such is the kingdom of heaven." He did not style them "sinners," but to men he said, "Except ye repent and become as little children ye cannot enter the kingdom of heaven." You need not fear your children will grow up into heathenism. . . . To believe, repent and turn to God is a personal matter, and a personal responsibility is involved in it.—Page 58.

If you take that covenant, you find that both we and our children are forever excluded, because neither of us belong to the classes described as being in it. If you leave that covenant, you find neither infants nor circumcision. In either case your argument is ruined, and your theory entirely defeated.—Page 53.

But in the new covenant, the one, founded on better promises, they are not in it by virtue of a natural or birth of the flesh, but by being born again, "of water and of the Spirit," not of corruptible seed, but of seed incorruptible of the Word of God, which liveth and abideth forever. Not a fleshly relation, but a spiritual relation to God. Not by being purchased with money, but by being born again.—Page 36.

The first chapter in "Gospel Hammer," and Sermon 8 in Franklin's "Preacher," are so much alike that one is almost forced to conclude that the same hand wrote both. How Benjamin Franklin could copy (?) from Bashor five years before Bashor wrote his book, is a problem we leave for Bashor to solve. Probably he can explain it.

way, but it has not been told to the readers of the B. A. W. Bro. Eby and others have been severely censured for doing as they did at Berlin, but if impartial parties could hear the other side of the case they would likely see things quite differently.

—"The Balloon" article has too much head for the body. It reminds me of the worldly high bats. It is not written in a very instructive manner. The incidents are too much disconnected.

—Forty baptisms reported this week. Previously reported 163, making in all 203.—J. H. MOORE.

INCONSISTENCY.

A BROTHER is allowed to write sentiments and feelings and have them published by the press to thousands, in the name of the Brethren; yet even use his own press—the

From Franklin's Gospel Preacher.

"What, then, will you do with infants?" says a man. Nothing, till they can know the Lord. Till they can believe, nothing can be done for them, nor do they need anything. Till they can know the Lord and believe, they are not subjects of religion, not accountable. They need no faith, repentance, confession, nor membership in the church. . . . They have no personal or actual sin. Hence Jesus said of them, "Of such is the kingdom of God," and of persons of the years of accountability he said, "Except you repent and become as little children, you cannot enter the kingdom of God." This shows that he did not style them "sinners." . . . No one need begin with a talk of children growing up in heathenism. . . . It is now seen that to hear, believe, repent, turn to God, and become a member of the church, is a personal thing. It is a personal act, and a personal responsibility is involved in it.—Page 52.

If you go to that covenant, you find that we are excluded by the description of the only two classes in it; that we were not, and our children were not born in Abraham's family, as purchased with his money. If you abandon that covenant you find no infant, nor circumcision. In either case, you are completely defeated and your argument ruined.—Page 208.

Under the new covenant, the best covenant founded on better promises, they are not in it by virtue of the first, or natural birth, but by being born again, not on the ground of flesh or blood relation to man, but spiritual relation to God; . . . not of the will of the flesh, nor of the will of man, but of the will of God; not of corruptible seed, but the incorruptible seed.—Page 212.

most powerful influence in the world, whether he be a novice or one of experience; but a brother is allowed to open his mouth to express his feelings or sentiments as a teacher the name of the Brethren, without authority from the church, even to a congregation one hundred. Is it any wonder our beloved and once united Brotherhood, has torn divided and one party blaming the other for the evil work?

It is an old maxim: "Like priest, like people." With the same propriety we can say: "Like paper, like reader." I have thought if a "Progressive" brethren would read the "Victor," and some of our old brethren have went out from us would read the "Conservative" papers they would be better balanced and come nearer a Scriptural basis, just as the church is and always did stand.

ENOCH EBY.

DISAPPOINTMENT.

THIS being a rainy, dismal day, I concluded to spend a few hours in writing, and a part of it to B. AT W. I have been a reader of the paper for about three years, and during this time it has made several changes, some for the better and some for the worse.

There is an old adage, "Many men of many minds," etc. Very true, we have many opinions and ideas; also our tastes are very different. What one admires another abhors, what one discards another desires, and what is pleasing to the eye of one, another would turn his back to. We find this the case upon our farms, in making improvements,—our tastes differ from those others.

So it is in editing a paper. The editors think they can make an improvement; sometimes their improvements may be just the reverse. I wish to give a few thoughts on the improvements of the paper. There have been some complaints concerning unfulfilled promises. We were promised a stitched and trimmed paper, this we appreciated while it lasted; but came too often not stitched; and we were promised letters from Bro. J. W. Stein, which we have failed to receive. Nevertheless, we know, dear brethren, that your labors are great; and truly it is the best paper I have seen. Now I hope, dear brethren, that our paper will be stitched hereafter.

Now, I ask, (as one subscriber out of nearly ten thousand) as an improvement, hereafter, that you place on the first or last page of the paper a table of contents with the names of the writers. This would be quite an improvement. I, with many others, sometimes wish to refer back to hunt up certain articles, and am compelled to examine every page; but, with a table of contents, would need but to refer to that. Realizing that you are engaged in a great and grand work—spreading the Gospel, earnestly contending for the faith once delivered to the saints, we pray that the blessings of God may rest upon you.

JACOB R. KILLER.

SOME REMARKS.

Thank you, brother, for the kind spirit, and Christian love. In regard to improvements of BRETHREN AT WORK, the readers must be the judges. The large number of letters on file here, if published, would be very interesting. Some are intensely eulogistic, some worded in strong commendatory language, while others have a vein of complaint running through them. In regard to stitching the paper, we feel that for some of the failures we were to blame, and for some we were not. Occasionally the machine broke as we were stitching, and of course this put it beyond our power to stitch the remainder of that issue. For this we were not to blame. On the other hand, quite a number kept pleading not to stitch the paper, and heeding them, we did not stitch several numbers. For this we were to blame. We should have gone on as usual. As to brother Stein's letters, no one is more disappointed

than we are. The day before he left, he came up to our office and entered into a written agreement to furnish B. AT W., all his correspondence, and we confidently relied on the fulfillment of this obligation; *Why*, he never wrote us, we cannot say. However we have learned a lesson that will be useful to us hereafter. Our readers will get the "fat things" without any promises on our part.

The index would no doubt be convenient, but it is so near the close of this volume, that we think it not best to begin now. Permit us to suggest a method of indexing superior to that in a paper. Procure a small blank, index book. When you read an article in a book or paper, write the name of the article in your blank book under the appropriate letter, and opposite the name, the title of the book, and the page where it may be found; or if in a paper, write name of the paper, volume and No. In this way you can soon find what you want, and it will always be at hand. Commending you to the grace of God and the Word of his power, we remain yours in Gospel bonds.—Ed.

For the Brethren at Work.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

IT will not pay to stint and pinch in order to glitter a few hours before a thoughtless crowd.

Never follow the example of those mothers who will poorly feed and clothe their own children in order to load their tables with luxuries for strangers.

We should seek the comforts of house and home first for those who dwell there, and when their friends come they will best enjoy those comforts with them without additional display.

Few people, out of our own families, know or care how we live; you can probably neither surprise nor please them by opening fine parlors, kept only for special occasions and the reception of strangers.

Therefore, let our homes, whether large or small, be arranged principally for the comfort and enjoyment of those who dwell there. Warmth, light, and plenty of pure air in our rooms are far better than costly furniture, and good beds better than costly bedsteads. The more healthful, tasteful, comfortable and enjoyable our homes are to those who dwell there, the more agreeable and enjoyable it will be to our friends who come to share them with us.

More show and display degrade the mind.

From Boston and Cressant.

SCARED INTO REPENTANCE.

ROBERT Collyer says, referring to the assassination of President Garfield, "This is not a land of peace; it is a nation of armed men. The farmer has a revolver in his bedroom, and the merest boy on the slightest provocation pulls out his pistol. Two hundred years have proved that in civil life, at least,

the Quaker is right, no Quaker ever shoots, and no Quaker is ever shot. There should be general disarmament, and we should guard the sale of pistols as we would guard the sale of popguns. It is the brutality that comes from the possession of weapons that does the harm." An exchange adds, "Brother Collyer is not far from right. And the cowardly practice of carrying shooting irons is increasing daily. It is as common as ever in this State, where we now have such a vigorous law against it. A remedy Collyer does not suggest, probably for the very reason that he knows of none that will prove effectual. His remarks on the subject were brought about by a reference to the shooting of President Garfield, and he further said, 'If Garfield had carried out his intent, I know just what would have happened. Ministers would have gone to him and told him that if he accepted their plan of salvation he would go straight to heaven, and it would have gone out to the world that he was walking in paradise while his face was blackening on the scaffold. Such proceedings are a libel on religion and common sense. As a man, soeth so shall he reap.' That is good. Scripture and I believe it. A universal preaching of such doctrine as this, would, we think, prove as much of a preventative of murders as any one thing. As a man, soeth so shall he reap.' The man to whom such doctrine is preached will not go gunning for his neighbor. There is something wrong in the Christianity that drops the unprepared victim into the orthodox hell and gives the brute who does the slaughtering a chance to get scared into repentance and a reserved seat among the pure and elect."

The Catholic Standard wants to know of us why, in view of James' direction, "Protestants never have recourse to anointing in the case of themselves or their friends when sick." We will tell it. It is because of the progress of science (science! yes, science—hateful word!) since the days of James. Medical science has shown a better treatment than with oil. The medical profession has been created by Christianity. We now pray with and for the sick and call the doctor. That is the plain truth.—Independent.

Does the Independent hold that what James says by the Holy Ghost, has been supplanted by science? So medical science has shown a better treatment! No wonder Christianity becomes confused in the hands of such as deny the Law of God. James 5: 14, 15, is God's decree. Evidently the Independent has not learned the Lord's lesson on anointing the sick with oil.

HAPPINESS is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves nor into remote places to gather it, since it has rained down from Heaven, at our very doors, or rather within them.

Our Bible Class.

J. S. MOHLER, Editor.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Leaden, Henry Co., Mo.

Will some one please explain 1. Cor. 14: 34, 35? Why are women to keep silence in the church?—Shall they not sing or pray or what shall they do? A BROTHER.

What are the seven spirits of God mentioned in Revelations? C. D. H.

Please explain the difference between a good man and a righteous man. JOHN Y. SNAVELY.

Please give the true meaning of the word "close." Matt. 6: 6. JOHN Y. SNAVELY.

Please explain Matt. 24: 40, 41. It reads, "There shall be two in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, the other left." LYDIA ZARNER.

Will some one explain the last part of the 6th verse of the 8th chapter of John? "But Jesus stooped down and with his finger wrote on the ground," etc. How could he write on the ground, when he was in the temple? A SISTER.

Why did Simon want the honor as mentioned in those verses—to gain honor, fame, money, or what? PETER BROWN.

Why do the brethren not salute each other with the Holy Kiss in towns? ELIAS HARNISH.

For the Brethren at Work.

A COMPARISON.

TAKE three half-dollars or three pieces of any size, so that they are of equal size; place the three in a straight row, touching each other with the side of the row towards you; then, without moving the outside two, draw the inside one towards you, until your opinion or your judgment by the eye tells you that the distance between the piece that you moved and the other two (inside or nearer place) is equal to the distance between the outside or farthest of the other two.

We believe that God is a merciful God, and popular opinion tells us that God will not be so unmerciful as to allow any of his creatures to go to everlasting punishment; if they have a good conscience and are sincere in believing, that they are Christians and are sure of Heaven, because they obey the important commands that are essential unto salvation; they are zealous in love and forgiveness and they live honestly; and with regard to the many little commands, that we will gain nothing by doing, and lose nothing by not doing them; even baptism is not essential, or, a few drops of water is sufficient; and we have a clear good conscience and feel sure of going to heaven.

Now take a pencil and make a mark where your opinion told you to stop when you was measuring the piece of money. Then take a rule for measuring distance and measure from outside to outside of the two pieces not moved. — Then compare that distance with the distance the one piece is from the other two, (inside edges) then move the one piece until the rule shows you to stop. Then from your pencil mark you can see how much your honest opinion is liable to vary from correct measurement by the rule.

Popular opinion tells us that many of the

commands of the New Testament are non-essentials, —not necessary for us of the present day to observe them.

Peter's opinion was, that it was not necessary for Christ to wash his feet; but Christ did not tell him, Peter you are a very good man; I will take you along anyway, but Christ said, "If I wash thee not, thou hast no part with me." Peter was immediately willing to abandon his opinion for Christ's rule.

A portion of the Gospel rule for us to measure ourselves by, may be found in Matt. 28: 19, 20, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.—Amen."

JOHN S. SAUNDERS.

Independence, Kan.



GOING TO MEETING.

WHAT a contrast is this between 1741 and 1881. One hundred and forty years have gone by since our fathers went to the meeting-house as represented in the picture. — They trudged along on foot, dressed in homespun, with a Bible under the arm, and with smiling, cheerful faces, talking about God, — his Word—his grace, goodness and mercy.

Now people go to church, instead of the meeting-house, in fine carriages, drawn by sleek horses, wearing substantial harnesses.

The conversation usually runs on grain, hogs, bonds, oxen, land, or neighbor's faults. Not all so "run," but too many do.

You will notice that the children are with their parents going to meeting. This was a notable feature in the early history of our church in America, and we should see that this noble custom is maintained. Children should be taken to meeting every Sunday, and the meeting, or at least part of the services should be conducted for their special benefit. Ministers should talk to them, and be assured what you say to them, will be good for parents also. Study to increase the love between parents and children.

Our picture represents the old men with canes in their hands. These old fathers now

rest in their graves, awaiting the trump of God. The house is built of logs—plain, cheap, yet comfortable. Inside you will find plain seats, and a little stand where the preacher declares the Gospel in simplicity. The flowers near the door are God's refreshing emblems, and show his wisdom and power. The tall pines denote the rural surroundings, and declare that the country is a new one to the settlers. We hope you may draw many useful lessons from the picture.

One think we wish you to remember. Those who thus worshipped were happy and loved each other. In fact their happiness was the result of love; and may each of us learn the lesson well.

For the Brethren at Work.

WHY IS IT?

WHY do many of our brethren stigmatize the counsel and advice given by the brethren in their general conference, as being the work of men and the tradition of the elders, etc., when all know that it is simply the interpretation of Scripture made by a multitude of counselors?

If that is the work of man, is an individual interpretation more likely to be the work of God, progressive brethren themselves being the judges? I accept the former as being the safest. Call it what you may,—the church is the habitation of God through the spirit.

E. EST.

Lena, Ill.

REST OR RUST.

SOBERLY, it is not hard to decide the relative values. But lazy men and women are never sober. There is a disorganization and decay in idleness; there is death in moral inaction.

We need only open our eyes to see the verification. Nature comes to our aid in both fact and analogies. If water rests, it is to stagnate, and if the trees rests, it is in death. If the eye rests, it is consumed in darkness; if the arm rests, it is in feebleness; and if the heart rests, we grow pulseless. It is too often the case that when young men have the opportunity of stepping into their father's business, they wish to crowd him out; they seem to think they know more than he does, and can do it better than he does, and much better than he, because they have greater energy, and often wish him away, so that they can have it all their own way, not remembering that his very life depends upon his usual active habits.

We once knew an earnest preacher, who occupied the same pulpit for over thirty years, feel it very keenly when the young people wished to crowd him out entirely from the pulpit when he still loved the work of preaching the gospel of Christ.

Ceasing from labor we soon cease to live.—Inaction is death. Christian men and women ought, like spinning tops, keep themselves up in their motion. Love well directed, is immortality. Let us work and be happy!—Religious Herald.

Correspondence.

From Jas. A. Larkins.—I feel that our church papers ought to be sent out to the world, and am willing to aid all I can. May the good Lord bless you in your great work of saving souls.... Our Love-feast will be on the 24th of October, in our new church, near the factory in Madison county, Virginia. We extend an invitation to all to come.... My mind is to visit you this Winter, should the good Lord spare me to do so. Also expect to visit the *Primitive*.... Anything that I can do for you here in any way will be cheerfully done to the advancement of the great work of the Master.... When you call your family around the family altar, remember us here. Ask the good Lord to give us strength to serve him, and that we may be faithful to the church while we live. We know a rest remains for us beyond the river; and there will be no night there. We shall sit down with Abraham and Isaac, and all those who have passed and gone before.—*Larkins' Factory, Va., Oct. 9th.*

From Allen Boyer.—Left Lena, Illinois, the best day of June, (accompanied by my wife) for the West. Traveled by private conveyance. On our way we stopped at Adel, Iowa, and remained there about nine days, visiting our daughter, and brethren and sisters and friends.... On the 18th of July we again resumed our journey. After passing through various places, we reached Sabetha, Kansas, July 24th. Visited members and friends, and our daughter and son-in-law, Samuel Kreitzer. On the 22nd of August we started for Washington, Kansas, and arrived there on the 24th. Took up our abode at brother Samuel M. Merkey's; looking up the members here, making arrangements for a Love-feast and having a few meetings here. Left on the 29th for Diller, Nebraska, where brother John Fritz resides. Here we had a pleasant evening meeting.... Next morning again repaired to Washington, and arrived Sept. 9th.... On the 12th took wife to Hanover to take the train for Sabetha, (where our daughter lives) I remaining with the Brethren, accompanied by a brother. We looked up all the members we could find in the county.... On the 24th we had the first council meeting ever held here. On investigation we found that there had been nineteen members, but one of them, a sister, has gone to the Advent; one brother and sister declined coming to the meetings, having no certificate, and saying they did not know where to write for one. Sixteen were considered in good standing. One dear old brother that has been here twelve years and not been to meeting all that time, seems to be greatly revived, and wants to continue to hold to the old landmarks. Most of the members came from Swartz, Derks Co., Pa., and speak the German language.... At their council the following resolutions were unanimously passed: 1st. That when this body is organized, it shall be known as the Washington church. 2nd. That we will maintain the general order of the Brethren, as handed to us by our fore-fathers, and respect the council of the Annual Meeting. 3. That we will practice the so-called

doubtful mode of Feet-washing. 4. That we will use the fresh expressed juice of the grape for communion at our first Love-feast. 5th. That brother John Gauby is to take charge of all the papers of the church till the proper officers shall be established. This was a very agreeable council meeting; everything passed off harmoniously.... On the 1st and 2nd of October attended Love-feast at brother S. M. Merkey's. Sixteen communed. Brother John Forney, from Abilene, and brother Samuel Honberger, from Missouri, were present. During this meeting brethren John Gauby and Jacob Merkey were elected deacons. Brother Gauby was properly installed; brother Merkey being absent to Pennsylvania, will be installed when he returns.... This was an excellent meeting, and was enjoyed by all present.... On the 6th, I left Washington for Diller. Attended an evening meeting. Found brother Fritz quite sick in bed.... On the 8th and 9th we attended the Bearface Feast. This meeting was a large one. Elder John Forney and John Snowerberger did the preaching. This congregation saw proper to divide in two, and to ordain two elders; brother Archy Van Dyke was ordained to take charge of the north, and brother Uriah Shick to assist brother Henry Brubaker in the southern division. Had an excellent meeting. After meeting I started for Sabetha.... Expect to reach home in about a month.... We feel very thankful for the favors shown us by the members and friends with whom we met on our mission.

From J. H. Miller.—Met with the Brethren in El River congregation Oct. 28th, to attend their Love-feast. Met brother D. B. Gibson of Illinois, and many other ministers of the adjoining churches. This church has had a dark cloud hanging over it for some time, but all present were made to feel they had the pleasantest Communion they have had for a long time. Brother Gibson officiated.... The next evening had preaching. Brother Jesse Meyers, of Roann, Indiana, addressed the audience, and gave a historical account of the planting and growth of the church. Brother Myers came to Wabash county some forty-six years ago, and helped the government, for three weeks, to survey land. He said he helped to survey the land where the El River church house now stands. At that time there were but three members between Loganport and Turkey Creek prairie near Leesburg, Cass county, Indiana. Now there are some eight or ten churches, with several thousand members.... Brother Meyers is seventy-three years old, and has done much for the church in an early day.... Next in order brother Funderburg called our attention to steadfastness and perseverance; and lastly brother Gibson gave a short history of the church in the West, and the perseverance of the old standard bearers. He remembers when there were but few members in Illinois, and now they number some fifty churches, with a strong missionary force. And how much good has been done in the West. A short experience of his travels in Missouri was interesting—how he would swim streams on horseback, and would be absent from home for weeks, all for Christ's sake. May the Lord bless such noble workers.... Brother G.'s arguments were strong and dem-

onstrative. His strong appeal to the church for love and union was commendable. Brethren J. Right, D. Krider, and others, engaged in the services. Truly it was good to be there. Saints were made to rejoice, sinners, to fear and tremble, and God's name was glorified.—*Midford, Ind., Oct. 30th.*

From David Brower.—My wife is still suffering very much with a sore affliction; the most singular disease ever come under my notice. It has baffled the skill of the physicians. So far, all medicines have failed to remove the disease. What the result will be, the Lord only knows. She is so nervous she cannot bear any noise in or about the house. Otherwise the health here is good.... Had a very pleasant Summer. Crops were good. Apples were not as plenty as usual.... Last week the weather was quite cold for the time of year in this climate—27° above zero.... On the third Sunday in September we re-organized our Sunday-school. Brother C. Wine was appointed Superintendent. We are having a very good Sunday-school.... On last Saturday we had a pleasant council meeting. All seemed to be in love and union. There were eight members added by letter at said meeting; two of them were deacons. They arrived here from Kansas the 12th inst.—*Salem, Oregon, Oct. 21.*

From I. J. Rosenberger.—October 22nd and 23rd were the days appointed for the Feast at Eagle Creek. The meeting was not as large as some previous meetings held there, but the meeting was such that all felt that we enjoyed a feast of love together. But a feeling of gloom seemed to pervade the heart of all, occasioned by the illness in brother S. T. Bosserman's family. Brother Sammie however was reported convalescent, but the nurses gave but little encouragement from sister Bosserman's bedside. It looks to us that the church at Eagle Creek could not at this time very well spare their services. Our humble prayer is that it may be the Lord's will for brother B. and his humble companion to yet continue their labors with the dear saints at Eagle Creek.... The church felt in need of help in their official body. An election was therefore held, resulting in brother A. J. Baughman and J. R. Spacht to the ministry; also two brethren to the office of deacon. Not having any notes, am not certain of their names, but were all promising young brethren. They cheerfully consented to aid in supporting the plan principles and order of the church. May the Lord keep them humble and thus make them useful, is our prayer.... At the above meeting we were happy to meet and once more sit under the warm and feeling words of our dear brother Conrad Kahler of Eastern Ohio. He feels much concerned about the present pressing events in the church.—*Gilboa, Ohio.*

From John Knisley.—We are, at present, at friend C. B. Boyer's. His wife is a member of the church and he is a well-wisher to the cause.... We arrived here on the 20th. Had meeting on the 23rd inst. As there has been much rain and the roads bad, we could not have meeting at night. Will have meeting on the evening of the 25th, and will continue till the 30th. We next go to the Pacific

Creek church, where we expect to stay one week, and from there to the Panora church, Guthrie Co. Iowa, where we expect to stay a week, during which time our address will be Panora, Iowa. From there to Harlan, Shelby Co., Iowa, where we expect to stay several weeks, if the Lord will. From Shelby county we expect to go to Marshall county,—brother John Murray's church, and from there we go to Northern Illinois.... Had a card from brother Sharp, wishing us to visit him, which we think we will do, if we live. We hope the brethren in Illinois will let us know where to stop, as we wish to visit a good many churches. Pray for us on our mission. I will try, by the help of God, to keep the churches united, and not go discord, as discord is one of the things God hates.—*Dallas Centre, Iowa, Oct. 24th.*

From Jesse Stutzman.—Our Love-feast of the 12th inst. is among the past events, and one that the beloved members present will long remember. The meeting was largely attended. Bro. Samuel Baker of Kan. spoke on the "New Birth" at 10 A. M., with power and demonstration. Preaching at 3 P. M.; evening services at 5 P. M. A number of ministers were present from adjoining districts disseminating heavenly truths with good effect. A Paul planted, an Apollos watered, now may the Lord give the increase, and abundantly bless the labors. At the close of the meeting a choice was held for officials. A large percentage of our members were present and in the fear of the Lord proceeded to vote for one minister and two deacons; the lot by nearly a unanimous vote fell on our beloved brother Silas Gilbert for minister and brethren Abraham Minnick and Jacob Ikenberry, deacons. Our beloved brother Tobias Kridler was forwarded to the eldership. The brethren with their companions were then installed in the usual manner; this was an affecting and solemn occasion. May the Lord bless the labors of the day.... We are happy to say that the church is in a good working condition; we have recently received three members by baptism. We have now one elder, one minister in the second degree and one in the first; five deacons and about three hundred members, seemingly firmly united in the unity of the spirit and the bonds of peace, earnestly contending for the faith delivered unto the saints. Ministering brethren of like precious faith will be kindly received.—*Arcanum, Ohio, Oct. 31.*

Among the Churches.

Accompanied by our companion and two children, we crossed the Missouri river into Saline county, to attend a Love-feast, where Bro. D. L. Williams lives. We arrived there on Thursday the 20th of September, and found a good many brethren and sisters, some of whom came from the newly organized church of Clear Creek. We were gratified to meet with our earnest and faithful brother Andrew Hutchison of Centerville. He preached three good discourses to attentive audiences. The Feast was held in the Baptist church at Antioch, six miles from Brownsville. We remained two evenings after brother H. left, and preached three discourses. Two were baptized, a son and daughter-in-law of brother Williams.

We hope that they will be loyal to their solemn profession, to renounce sin in all its forms and to walk in newness of life. We love to see young men and women range themselves on the side of truth.

We admire the young brother in St. Louis who threw away the filthy weed. Indeed it is a sad sight to see a man or woman descend into the water and make such solemn promises and then come out and fill their mouths with the vile stuff or its smoke. Our hearts are made sad to see it. On the whole we had a good meeting, and trust good was done. We ought to labor to elevate the standard of holiness among us as a people. We found kind friends there who are not members of the church, but who are in sympathy with the doctrine of the Brethren. We visited some of these, and if the members of the church will live out in their lives the doctrine they preach, these sympathizers will soon seek for fellowship with the Brethren. Let the members be at peace one with another, and be devoted, self-denying followers of Christ, and soon others will be won to the truth.

We visited the sweet, sulphur, and salt springs in Brownsville. These waters have a great reputation for benefitting the sick, especially the sweet water. A large number of visitors are expected next Summer, and there is a splendid opening for an institution there, conducted on hygienic principles. Last Summer it was thought brother J. H. Moore would locate there and lay the foundation of such an institution. Many citizens here greatly desire that our Brethren would take hold of the matter and found a home there where the sick, seeking health, could be cared for in the sense of proper food, etc. It could be connected with the waters and baths of the springs, and would repay those who embarked in the enterprise.

We liked the site of Brownsville. It is built on an elevated piece of ground and the scenery is pleasant. We hope that some brother will take hold of the matter and let us have a home for health seekers where common sense rules, and drug medication is ignored.

From there we went to Clear Creek, where a young church of twenty members was founded a year ago by brother Williams. Brother Province is a minister in the second degree and a good speaker. He lived there alone for thirteen years, but as soon as he heard of Brethren he united with them and resumed his office. Brother Wallace who for many years was a United Brethren preacher, is in the first degree and is said to be a fine preacher. We held six meetings while there, and four were baptized. Two of these were of the Campbellite order, but who learned the way of the Lord more perfectly. There is a prospect for others to come soon. We hope that this infant church will strictly guard against all heaven working among them. We hope they will not tolerate the use of whiskey by the members. They had to disown one already for drunkenness. If they will all follow holiness, self-denial, and purity of life and be living examples of humble walk and life, there is an opening for truth there. Brethren and sisters put away every form of evil from your midst, and though your beginning be small your later end will greatly increase.

We are now at home teaching school, and will not travel any till about the first of March, if the Lord will. But our pen shall be employed for the B. A. W., and we hope to speak to you often. God bless you all. Amen.

JAMES EVANS.

Church Order and Special Conference.

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 14, 15.

It is said that "in the multitude of counsel there is safety." But where counsel is no longer regarded, there is no utility nor safety in it. Paul's instructions to Timothy were such that, whether he were absent for a longer or shorter period, he might know how to behave himself in the house of God. Paul's instructions to Titus are of similar import: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." Titus 1: 5. Now from this we learn that there is a church—the house of God—and we are to behave ourselves in it, that there is a church order, and things that are wanting must be set in that order, and that elders were to be ordained in every city, evidently to keep things in order. In the arrangement of God in all ages, the aged sat in counsel, and the younger carried it out by active service in the field. John recognizes three grades of experience or attainments, in the church—"fathers," "young men" and "little children." Jas. 2: 13. The "fathers" for counsel, "young men" for service and "little children" for instruction. With the Scriptures before us, then, the instruction of Paul, the counsel of our aged brethren, and the experience of all ages, let the elders in every church "rule well," and with diligence; let the younger be active in service, and the little children ready to learn; then our council meetings will be pleasant, and our General Conference, once a year will be found enough as in days gone by. Let each church District see that it keeps strictly in order, and not contemplate troubles at a distance. "Traveling evangelists," going at random from one District to another, have carried disorder with them, "whose mouths must be stopped, who subvert whole houses, teaching things they ought not, for filthy lucre's sake." Titus 1: 11.

Hence I hold that we need no special Conference, but that we should carry out the order as we already have it. Let the council of Jans 1881 be respected, and the work of her committees be diligently guarded (the Berlin committee included) and where justice has not been rendered, let the matter be brought up in order for reconsideration at next General Conference. A local church has no right to set at naught the decision of a committee sent by A. M. It is anarchy and ruin. The work of such committee should be respected by the local church and the party involved, till next A. M. when another committee may be granted upon a proper course of procedure, and when considered necessary. "Let all things be done decently and in order." 1 Cor. 11: 40.

DANIEL HAYS.

Moore's Store, Va.

Health and Temperance.

S. T. BOSSERMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

BROTHER Bosserman, the editor of this department has been prostrated with sickness for several weeks, and is still confined to his bed. In view of his inability to supply this department, we take the liberty to appeal to the friends of health and temperance to come to our aid and fill this page with the choicest truths. Brother Bosserman has performed his part well, and we greatly regret his sickness. May grace abound to the restoration of health to our dear brother and his loving companion. —ED.

CHEERFULNESS and temperance are better medicines than ever came from the drug-store.

"POLITENESS," says Witherspoon, "is real kindness kindly expressed"—an admirable definition, and so brief that all may easily remember it. This is the sum and substance of all true politeness. Put it in practice, and all will be charmed with your manners.

How many young men are carried away by a fine, musical, charming voice—a pretty, light-footed, reeling ball-room dancer—a lazy, lounging, street-yarning flirt—an oily-tongued, hollow-hearted, deceptive piano-pounder, and regret their folly when, alas! too late.

WE commend the answer of a Kharpoot convert to the people who argue that because God made grain, it is right to drink whiskey. A wine drinker said to him, "Didn't God make grapes?" He replied: "God made dogs; go eat some dog carcass! He made poisons, too; go eat them and kill yourself!"

THE REV. Hosea Ballou once truly said: Is it a drunken husband, father, son, or brother that feels all the keen tortures of the drunkard's home? No! it is the wife, the mother, the sister and daughter. The intemperate man drinks the cup but the dregs at the bottom are left for the woman.

WHISKEY is good in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him.

READY-MADE clothing for men and women is so cheap at the larger establishments in New York as to excite the wonderment of purchasers. Once in a while we get a glimpse of the secret of the low prices. Thus the pay for work taken home to be done on one's own machine is 65 cents a dozen for making up striped shirts, 45 cents a dozen for laborers' shirts, 50

cents a dozen for men's drawers, and 25 cents a piece for boys' jackets. By working fourteen hours a day at the machine a woman can earn about five dollars a week, which is \$260 a year with no vacation. It is dreadful to think of.

MILK heated to much above 100 degrees Fahrenheit loses for the time a degree of its sweetness and its density. No one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its having been rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately; and many who fancy that they need alcoholic stimulants when exhausted by fatigue, will find in this simple draught an equivalent that shall be abundantly satisfying and more enduring in its effects.

For the Brethren at Work.

BAR-ROOM INFLUENCES.

BY G. NEVINGER.

J. CUNNINGHAM and S. F. Watson were sent to the penitentiary, a short time ago, for stealing horses. The former had been in prison for a like offense before, and when asked where he first met the latter, replied he met him in the saloon in Indianapolis, and after gaming a few days, persuaded him to engage in stealing; something he had never done, and for which he is now suffering the punishment in the State prison. Watson is guilty of stealing as well as Cunningham, yet if he had not placed himself in the way of the tempter, perhaps he never would have run to such excess in crime. Young men, beware! One sin leads to another, and besides this, bar-room associates are made up mostly of horse thieves, gamblers and loafers in general. "Well," you may ask, "what of these professors of religion who frequent those places for an occasional dram?" I answer, that no Christian can associate with such ungodly men and retain their sainthood; besides their evil influence, on the rising generation. If a disciple of Christ is seen emerging from such holes of Satan, the young will say that "if deacon Jones or some other church goer resorts to the saloon once in a while, it will not hurt me." O dear reader, are you dragging precious young souls into the bottomless gulf of woe, by your frequent calls on the vander of poison?

Had I the pen of a Paul or the eloquence of an Apollos to lift the veil that hangs over a once happy household and expose to view the dark picture that sadly moves under its time-worn roof—the once-happy husband and fond father rejoicing in the sunshine of his own home, may be seen spending his time and means at the saloon or reeling along the streets, a spectacle too sad for the sight of angels or men or perhaps, with blood-shot eyes and distorted countenance, threatening the very life of his innocent child and driving the choice of his bosom into the midnight's biting blast; thus causing her once happy and contented

spirit to writhe and groan in the prison-house of pain, just because *some one* influenced the victim of bad example, to enter the heaven-acursed bar-room. Though this sad picture, from my pen, is repeated time and again over this fair land, yet where is the man that will say he caused all of this woe—that he induced the youth to drain the poisoned bowl? Echo answers, where? Let us ask ourselves, was it I? *Mulberry Grove, Ill.*

THE LONGEVITY OF THE ANCIENTS.

CAN man reach and pass the age of a hundred years? is a question concerning which physiologists have different opinions. Buffon was the first one in France to raise the question of the extreme limit of human life. In his opinion, man, becoming adult at sixteen, ought to live to six times that age, or to ninety-six years. Having been called upon to account for the phenomenal ages attributed by the Bible to the patriarchs, he risked the following as an explanation: "Before the flood, the earth was less solid, less compact, than it is now. The law of gravitation had acted for only a little time; the productions of the globe had less consistency, and the body of man, being more supple, was more susceptible of extension. Being able to grow for a longer time, it should, in consequence, live for a longer time than now."

The German, Hensler has suggested on the same point that the ancients did not divide time as we do. Previous to the age of Abraham, the year, among some people of the East, was only three months, or a season; so that they had a year of spring, one of summer, one of fall, and one of winter. The year was extended so as to consist of eight months after Abraham, and of twelve months after Joseph. Voltaire rejected the longevity assigned to the patriarchs of the Bible, but accepted without question the stories of the great ages attained by some men in India, where, he says, "it is not rare to see old men of one hundred and twenty years." The eminent French physiologist, Flourens, fixing the complete development of man at twenty years, teaches that he should live five times as long as it takes him to become an adult. According to this author, the moment of a completed development may be recognized by the fact of the junction of the bones with their apophyses. This junction takes place in horses at five years, and the horse does not live beyond twenty-five years; with the ox, at four years, and it does not live over twenty years, with a cat at eighteen months and that animal rarely lives over ten years. With man, it is effected at twenty years, and he only exceptionally lives beyond one hundred years. The same physiologist admits, however, that human life may be exceptionally prolonged under certain conditions of comfort, sobriety, freedom from care, regularity of habits, and observance of the rules of hygiene; and he terminates his interesting study of the last point ("De la Longevité humaine") with the aphorism, "Man kills himself rather than dies." —M. DE SOLVILLE, in *Popular Science Monthly* for November.

GENERAL AGENTS

FOR THE

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AND

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OUR PLEA.

THE BRETHREN AT WORK is an unassuming advocate of Primitive Christianity in all its ancient purity of faith and practice.

And maintains that the average, uneducated, unlearned, ungodly of God is the only source of power, and that the various scriptures and institutions of Christ are the only price of redemption.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That True Imposition, or dipping (three times three times) is the only mode of baptism.

That Foot-Washing, as taught in John 13, is a divine command, to be observed in the church.

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or at the close of the day.

That the Salvation of the Holy Kins, or Kins of Charity, is binding upon the followers of Christ.

That War and Rebellion are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Confession to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. II, 4, 5.

It also advocates the principle of collecting funds with all in the name of the Lord.

In short it is a vindicator of all that Christians until the Apostles have explained none, and aims, and all the conflicting theories and dogmas of modern Christendom, to point out ground that all must concede to be infallibly safe.

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Brethren's Envelopes.—These are neat, white envelopes with the general principles of the Brethren church printed on the back. By using them, the doctrine of the church may be spread far and wide. Price, 15 cents for 25; or 40 cents per hundred. For sale at this office.

Mt. Morris Public School.

Report for the week ending - - - October 28.

Number Enrolled.....166

Average Daily Attendance.....161

Per Cent. of Attendance.....94

Number Tardinesses.....11

Neither Absent nor Tardy.....104

E. A. BERRY, Principal.

All About Kansas.

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LOVE-FAEST NOTICES.

N. V. 19, at 10 A. M., Mt. Edna church, Adams Co., Iowa.

D. C. 2, at 10 A. M., Pleasant Hill church, near Virgil, Macoupin Co., Ill.

Fallen Asleep.

Read the notice and enter, please the Lord.—Rev. 14, 11.

BINKLEY.—O. L. T., infant son of Calvin G. and S. Emily, of Maryland Station, Ogle Co., Ill., born Harvey, aged 2 years, 11 months and 16 days. S. V. B.

ROTHENBERGER.—Near Williamstown, Ohio, July 2nd, Henry, son of Bro. James and sister Alice Rothenberg, aged 7 months and 20 days.

Funeral services in the Brethren's church by the waters from Matt. 1:14 to a large and sympathetic audience in behalf of the grief-stricken parents in the loss of their only child.

S. T. BOSSERMAN.

ROTHENBERGER.—Oct. 30, near Milford, Ind., Bro. George Philip Rothenberger, aged 79 years, 2 months and 19 days.

Bro. Rothenberger came to this country many years ago, from Germany. He was well acquainted with Henry Kurtz and F. P. Loehr, who all came from the same country. He leaves a companion who is old and feeble and two sons, Daniel and Jacob. Daniel is a minister of the Brethren church. Bro. Philip was a bishop for many years, though unable to do much for several years.

J. H. MILLER.

Tidings from the Field.

Postal card communications solicited for this department. Reports of baptisms especially desired.

Prairie City, Ill., Nov. 1.

The Brethren of the Spring Run church expect to hold their quarterly council meeting on Saturday, Nov. 26, and to dedicate their meeting-house on the 27th. Bro. D. B. Gibson is expected to be with us at that time, and hold a series of meetings.

Woodstock, Wis.

In the Camp Creek church one more precious soul has become tired of feeding upon the dry husks this world can afford, and returned to his Father's house where there is bread enough and to spare. Three were united with the church, Oct. 30, for which the angels may rejoice in heaven.—May the Lord enable others to find Jesus precious to their souls, and thus be ready for that solemn event that awaits each one of us.

C. H. BROWN.

Brownsville, Mo., Oct. 29.

The District-meeting of Southern Missouri, on the 24th of October, passed off exceedingly smooth, and the very best of feelings prevailed.—In general not very much business; got through in one day. The churches, twenty in all, were pretty well represented by delegates. S. S. Mohler was chosen on Standing Committee.

The time of our D. M. was changed to Spring; so we will have another one before A. M., and may send an assistant delegate. Our D. M. was held with the Mineral Creek church, and closed with a feast; about 200 communion. Meeting very

interesting. Three sisters were baptized. The meetings were still continued after 1 left, and good interest was manifested. The churches of our district are daily increasing.

DAVID L. WILLIAMS.

Williamsport, W. Va., Oct. 20.

Please give notice through your paper that I wish to forward subscriptions to B. AT W., by November 15th. All those wishing to renew their subscription can do so by giving me their names and subscription at once and receive the Brethren's Almanac free. I hope all old subscribers will renew and also help procure new names.

WM. M. LYON.

Edmon, Md., Oct. 2.

The Lord is at work in this Eastern Maryland mission. Have had over a week's meeting and seven have already been baptized, three more to be, and others near the kingdom. One of them is a Methodist minister aged about 40 years. He is a talented man. He has been a missionary. All rest, excepting a few, were members of that church. Nearly all are heads of families. A good work may be expected. Tracts received. Thanks,

J. T. MEYERS.

Reistville, Pa., Oct. 30.

Had council-meeting yesterday. Had very little work to do. All in peace and harmony. The gloom which hung over our farmers is past. We had rain, and the fall wheat looks promising.—God's promise of seed-time and harvest will not fail and this should teach us that if his earthly blessings are so sure, much more will judgment be passed when this earthly tabernacle will be changed, either to eternal life or misery. Let us work and pray.

CYRUS BRADER.

Quarry, Is., Nov. 2.

I am surprised for the various improvements made in the B. AT W. from time to time. It is truly a welcome visitor and gets better every week. Our second Communion for this year passed off pleasantly on the 25th of October. We came together at half-past 4 o'clock. The first services were on self-examination, and had no cooking, eating and feeding, but only the 'supper in the evening as instituted by Christ. None of the members were deprived of the Communion on account of labor and cooking, and the expenses not one fourth.

JOHN MURRAY.

Roann, Ind.

On the 28th I had the pleasure of attending a Love-feast with the Brethren in the Eel River church. The meeting was well attended considering the weather. Most of the preaching was done by D. B. Gibson, J. H. Miller, John Wright, and David Kridler. D. B. Gibson officiated. The services closed at about 8 o'clock P. M. On the 28th attended a meeting in the Spring Creek church, where we heard Bro. Caylor, of Ohio, deliver a splendid sermon from Isaiah 55:6. Services again at place of feast at 10 A. M. and 3 P. M., on Sunday the 30th. Good order prevailed throughout the meeting. Many were the remarks made of the enjoyable season.

JAS. M. NEFF.

St. Louis, Mo., Oct. 31.

At 7:30 P. M., wife and I, with others, entered Sturgeon Market Hall, North Market and Broadway streets, for a season of worship. Found that two of the members, recently baptized in St. Louis, have left for other parts,—one for Colorado, the other for north-western Missouri. But we found in their place Bro. Henry Shomber and wife, of Peabody, Kansas, who at present are in taking their home here. Bro. Henry is a doctor and a minister. He is attending medical lectures, and goes to preach twice each Lord's day through the Winter.

We also met here Bro. Alexander Ambrose, formerly of Altoona, Penn., and Superintendent of the Sunday-school at that place. He is working here at steam and gas-fitting and expects his family soon, when they expect to make this their home for the future. The above four members have all letters of recommendation and expect to become members here, when a church is organized. Having been workers in the church for some time, their help is much needed and appreciated. An organization was intended at this time, but as Bro. Metzler failed to meet us here, it is now postponed to Nov. 26. Met again next day at 10:30 and 3 P. M. Congregations large and order excellent.

DANIEL VANMAN.

Walkerton, Ind.

The Communion in the Pine Creek district is among the things of the past. It was a pleasant and enjoyable one. The heavenly union which seemingly existed among the large number of brethren and sisters, made it a glorious communion, attended with the blessings of God. About three hundred and fifty members communion. Bro. John Metzler served us in the Communion services, while a number of brethren whose names are too many to mention did effectual and soul-reviving preaching.

Before the evening services six precious souls asked for admittance into the church, feeling tired of sin and the vain pleasures of the world, seeking an interest in the blood of Jesus. After complying with the requirements of the Gospel, they were led into the baptismal waters, expressing faith in the Son of God, and a willingness to renounce all the sinful pleasures of this world, covenanting with God in Christ Jesus to live faithful until death. Saturday, the 25th, morning worship; preaching at 10 A. M. by Abram Neff and D. W. song. After preaching another one baptized.—Preaching in the evening, Sunday and Sunday evening, by the above-named brethren to large and attentive audiences. J. HILDERBRAND.

South English, Iowa, Oct. 29.

Since our Communion, two precious souls made the good confession and were baptized into Christ. Oh, what rejoicing among God's dear children!—More are counting the cost, and we hope God may still operate on their hearts. We are having very wet weather now; fields soft for corn gathering.—Corn about half a crop. PETER BROWER.

New Dundee, Ont., Oct. 27.

I am now at this place, holding some meetings and visiting among the people. Our meetings are not very largely attended. The lion is stirred in his lair, the sects fear, I may make an inroad among them, and they keep out of danger by staying away. Well, let 'Ephraim alone, for he is joined unto his idols.' My health continues good. Thank God for his mercy! JOHN WISE.

Bristol, Minn., Oct. 23.

We are having a great deal of rain. The health good, for which we thank the Lord. It is drawing near the time when the ground will be covered with snow and the beautiful flowers and green leaves will be withered and gone. So is the time coming, when we, too, shall be cut down as the flowers. So let us be ever ready. May the Lord bless every faithful effort to advance his cause.

SARAH BEROULT.

Peabody, Kan., Oct. 30.

Bro. Henry Shomber, a young minister of promise, has gone from here to St. Louis, to take lectures in medicine. He will preach for the Brethren there. We shall miss him much. God bless him and the Brethren where he has gone.

GEO. W. THOMAS.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Nov. 15, 1881.

No. 44.

Editorial Items.

Is your heart set against all iniquity?

THANKSGIVING by order of the President 24th inst.

BRO. Martin Meyers, of Carroll Co., Illinois, has gone to Kansas on business.

The address of J. F. Neher is changed from Claym., Ill., to New Sharon, Iowa.

A COPY of the BRETHREN AT WORK now goes regularly to Hong Kong, China.

FIRST SNOW of the season here on the night of the 10th. It was followed by rain.

ADDRESS of E. Horn changed from Hehena, Ohio, to Swanton, Fulton Co., same State.

SMALL-POX almost epidemic in parts of Elkhart Co., Indiana. Schools and meetings closed.

BRO. Southwood's poem on page 699 is a valuable acquisition to poetry. Please read it carefully.

ON page 672 of No. 42, brother J. H. Miller was made to say first feast Sept. 24th instead of first frost.

BRO. J. M. Mohler and Jacob Comer were sent as missionaries to Lackawanna, Pa.—a new field. Two baptized.

BRO. Edward Mason of the *Preacher* writes: "All quiet here. School doing finely. Students coming in yet scatteringly."

BRO. W. C. Teeter and wife are at Dunkirk, Ohio, with Bro. S. T. Bosseman. They will remain until Bro. B. is better.

EIGHT three-cent stamps will pay for Minutes of Annual Meeting, from 1877 to 1881, in pamphlet form. Send on your stamps.

THE BRETHREN AT WORK Almanac contains ministerial list. Each subscriber, whether for one or ten years, gets an Almanac free.

BRO. Wood, of Lynch, Va., will soon move to Pittsylvania county in that State, where he will continue to sound out the Gospel.

Do not send us checks on your home bank as it costs from twenty to fifty cents to collect them. Send drafts on Chicago or New York.

COMMUNICATIONS from John Knisley and A. W. Reese too late for this paper. Some other correspondence must also pass over to next issue.

THE fifty-second Love-feast in the Mill Creek church, Illinois was held the 1st and 2nd inst. This is where old brother Geo. Wolfe used to reside.

BRO. Geo. W. Cripe turned a serenading party into a prayer meeting at Maple Grove, Ohio, the 11th ult. That is the way to turn the enemy's guns against himself.

SOME of our papers were hand-ditched last week. This was owing to a break in machinery. All right now, and everything moving along smoothly.

THE BRETHREN AT WORK does not aim to walk before the church nor behind it, but beside it. It is neither a captain nor a sapper, but a servant.

BRO. J. H. Peck and family, of LaMar, Ill., have moved to Emporia, Kansas, where brother John will attend the State Normal school this winter.

THE time of holding District Meeting in Southern Missouri is changed from Fall to Spring. The meeting will be held on Thursday three weeks before Pentecost.

THE church at Waynesboro, Pa., has received eleven by baptism during the year, and others to be received. That church is prospering after going through the fire.

BRO. P. S. Meyers, of Spring Run church, Pa., has been ordained to the bishopric. Reuben T. Meyers by same church chosen to the ministry. Two baptized Oct. 10th.

WE have been unwell ever since our return from Cerro Gordo. Our lungs have been very sore, and at times quite painful, but as we go to press we feel some better.

CAN you read "The Morgan Murder" on page 691 and still adhere to Free Masonry? Ought not love for man turn you from a society that is so darkened with a crime?

THE address of A. F. Deeter changed from Burr Oak, Ill., to Washington, same State. Brother Deeter is going into a new field to make known the riches of God's grace.

IT is no use to send us an article with the injunction, "If you do not publish it, stop sending the paper to me." Such a request always turns the article into the waste basket.

A CORRESPONDENT in the Miami Valley, (Ohio) reports the Love-feasts there as being largely attended, and brotherly love and good order prevailing. This is indeed cheering news.

SAMUEL Kinsey says he was not in Indiana as represented in No. 40 B. at W. We are glad he was not, and cheerfully make the correction. It is not our desire to misrepresent any one.

TO BRO. A. F. Brubaker: Brother Metzger sent us a report of your good meeting, so we withhold your account, as our columns are pressed with news. Accept our thanks for your letter.

THE Brethren in Virginia have assailed Lynchburg, Va., with the Gospel of Jesus Christ. They began the 13th inst. They are workers in the vineyard, and not boosters of what they are.

BRETHREN J. M. Mohler and D. F. Stouffer are at work in Frederick City, Md. They are doing well and sayers only. The Lord loves such, for they thus make full proof of their ministry.

WE have printed Minutes this year for Northern Indiana, Kansas and Nebraska, Southern Missouri, Northern Illinois, and North-western Ohio. District Clerks should give us a trial before contracting elsewhere.

BRO John Metzger suggests a good plan to his brethren in Southern Illinois in regard to patting the Orphan's Home on a good basis financially. Of course donations from any one in the Brethrenhood will be acceptable, and we believe a great and good work can be done by the Brethren at Cerro Gordo for homeless children.

SOUTHERN Missouri District Meeting decided that where no gospel principle is violated, the call of rulers of the land to assemble to worship should be regarded.

THE *Shaker Manifesto* published at Shakers, N. Y., contains the account of the Brethren's work in St. Louis as given by the *Globe-Democrat*. We regret to hear that the publication of the *Manifesto* is to be discontinued.

BRETHREN J. T. Meyers and Heyler have been blessed of the Lord in their labors in Eastern Maryland. They were armed with several hundred tracts which they gave as crumbs for the people to use at home. Ten baptized.

BRO. J. T. Meyers who distributed 400 tracts in his field of labor in Eastern Maryland writes: "The tracts did good service. We had thousands of good tracts on the doctrine of the Brethren church for free distribution."

NOR since the second year of its existence, have the prospects of the B. at W. been so good. It seems its friends are all active and energetic in their efforts to increase its circulation and make it a bold and uncompromising advocate of primitive Christianity.

THE *Progressive* is begging one cent from each of its subscribers to pay for B. at W. We will take all it gets for that purpose and agree to turn it over to Danish Mission. The B. at W. goes to *Progressive Christian* each week, and will continue to go there without money.

THE late District Meeting of Southern Illinois decided that each congregation in its jurisdiction should organize a missionary board and fill calls. In case a church cannot fill calls, then it shall solicit help from adjoining congregations. Cerro Gordo church has organized and is ready to work.

WE hope our readers will bear with us for inflicting on them the good words for B. at W. on page 704. These are samples of many letters on file in this office. We think it good to let our friends know that the rays of kindness often shine into our office. We shall endeavor to remember 1 Cor. 13: 4 and Rom. 12: 13 when we receive such letters.

THERE is a numbing spirit running through the *Vindicator*. The Holy Spirit says: "Do all things without murmurings."—Phil. 2: 14. Wm. Cassel also numbers his people—a thing which the *Vindicator* heretofore persistently condemned. It no more walks where it used to walk, and confusion is the result. We have only words of pity for its failings.

OUR special correspondent at Dunkirk, Ohio, under date of 10th inst., writes: "Brother S. T. Bosseman is slowly improving—temperature 98°, normal; pulse 90°, 2° lower than yesterday morning. He feels hopeful and thinks he will get well again. His wife is cheerful and seems sore of getting well. Brother Teeter preaches Sunday morning and evening in the new church here in town."

A COPY of the *Family Companion* by J. H. Moore is upon our table. It is a handsome quarto-monthly, full of valuable information. It is one of the cheap papers containing much that will be useful to families. It contains over three hundred items and articles. Eleven thousand copies of the first number have been printed—all of which will be sent out in the various parts of this great country. If any of our readers desire it, we will send it and the B. at W. one year for \$1.00.

Religious Essays.

For the Brethren at Work

THE DEVIL ON THE SLY, OR THE DEVIL'S WARDROBE.

BY J. W. SOUTHWOOD.

Will you walk into my wardrobe, said the devil on the sly;
'Tis the prettiest little wardrobe that ever you did spy.
The way into my wardrobe is beautiful and fair,
And I have many pretty things to show when you are there.
Oh no, no, NO, said the Christian, to ask me is in vain,
For who into your wardrobe goes scarce e'er comes out again.
I'm sure you must be weary with living up so high,
Will you rest upon my bed of ease? said the devil on the sly;
There are pretty curtains drawn around, the sheets are fine and thin,
And if you'd like to rest awhile, I gladly take you in.
Oh no, no, NO, said the Christian, for I've often heard it said,
They scarcely e'er wake again, who sleep upon your bed.
Said the cunning devil to this one, dear friend, what shall I do
To prove the warm (?) affection I always felt for you?
I have within my wardrobe good store of all that's nice;
I'm sure you're very welcome; will you please call and price?
Oh no, no, NO! said the Christian, no sir, that cannot be;
I've heard what's in your wardrobe, and I do not wish to see.
Sweet creature!, said the devil, you're witty and you're wise;
How handsome are your features, how beautiful your eyes!
I have a little looking-glass upon my wardrobe shelf,
If you'll step in one moment, dear, you can behold yourself.
I thank you, cunning sir, she said, for what you're pleased to say,
And taking her departure now, perchance to call another day.
The devil turned him round about and went into his den,
For well he knew this silly one would soon be back again,
So he set a subtle snare in a little corner sly,
And held himself in readiness as soon as she came nigh;
Then he went out again with his flattering subtle snare,
Come hither, hither pretty one, you're beautiful and fair;
Your robes are quite too homely, there are nicer on my shelf,
I'm sure they're more becoming, and you can help yourself.

Alas! alas how very soon this thoughtless carnal one
Hearing his wily flattering words come slowly gliding on,
With beautiful form she stood aloof, then near and nearer drew,
Thinking only of her handsome form and face of healthful hue,
Thinking only of her beauty rare—*poor foolish thing!* At last
Up jumped the cunning adversary and fiercely held her fast;
He dragged her in his wardrobe fair, then in his dismal den
He made a slave of her and she ne'er came out again.
And now, my dear young friends, you who this poem read,
To idle, silly, flattering words, I pray you, ne'er give heed.
Unto fashion's evil counselor, close heart and ear and eye,
And a warning from this poem take ere you are called to die.

For the Brethren at Work.

SIN AND ITS ISSUES.

BY C. H. BALSRAUGH.

To Mary C. Norman, of Sharon, Minn.:—

YOUR letter is terribly true. It made me shudder. Sin is indeed sin—a God dishonoring, God-hated and God-accursed thing. It is snaky and wily and twisty and devilish all through. It can cloak itself with the very linen of heaven, and simulate the glorious robe of Deity. The very elect must be all eye, all ear, if they would escape the snares of Apollyon. Sin originated in Heaven. It needed no objective temptation, save Goodness and Beauty and Perfection itself. All moral being contains the possibility of sin independent of evil apart from the transgressor. One half of the extraneous condition of the sin of Adam and Eve, lay in the Divine arrangement. God had first to say "thou shalt not eat of the tree in the midst of the garden," before the serpent could say, *thou mayest*. Had there been no prohibition, there could have been no infringement. With us there is more than possibility. We are conceived in sin, and born in iniquity, steeped in embryo in a quality of life whose tendency is canal. This is the great curse of humanity, the great fight of every soul, the great confusion and perplexity of the church. The devil still comes with his guises, his pleas, his falsehoods, his whitewashed abominations, his heaven colored delusions, his flowery, hell hiding witcher-

ies, his flesh-pleasing piety, filling the church with lust and pride and selfishness and manifold forms of uncleanness and idolatry in the name of Christ Jesus. So effectual is the witchcraft of the Red Dragon that some of our most gifted, astute, influential members second the soul blasting logic of the prince of darkness with all the craft and earnestness and ingenuity of grey-bearded barristers. And on all this they essay to imprint the broad seal of Emmanuel. But the cross is not in it, and the cloven foot, and the fig leaf are clearly visible.

Sin must be watched. It is a native element, and easily assumes religious disguise. It glides into our very prayers. It riots on our tables, and makes a very vestibule of hell of our stomachs, and turns our appetites and passions into chains that fetter body and soul for the blackness of darkness forever. It steps into the water and makes baptism a laver of perdition, and sits to the sacred table and converts the flesh and blood of Jesus into elements of damnation. It drops its poison into the fountain of life, and pollutes the blood of being with the grossest animalism. The august function of human creatorship is dragged by sin into the low plane and fetid atmosphere of carnal gratification, where all the high, God-like instincts and affinities are obliterated. Sin rules much more widely and radically and debasingly and fatally in Christendom than the majority are ready to concede. If we could but exclude it more effectually from our own fraternity and from our individual selves. Self-preference in some form is the dead weight of the church, and has been in all ages. If this were properly considered and resisted and subjugated, each one for himself, how laughably little, and glancingly carnal, would appear many of the devil toys that are now held up before the public as tokens of Christian progress. Sin drags down, and keeps down, and even if it is not always in a spirit and form that drags to hell, it dwarfs the soul, robs God, cheats the world of the light of the Gospel, and makes the Bride of the Lamb freckled and scabby and repulsive with the foul blood of the mother of harlots. Let us get out of the first matrix, and share Emmanuel's virgin-generation, in which every atom of flesh is moulded and wielded by the Holy Ghost. "Not of blood, nor of the

will of the flesh, nor of the will of man, but of God." Is there any room here for dress, or ought else, save as the product of the Divine inbeing? Was any part of Christ built by man, independent of the inworking and control of the Holy Spirit? I trow not. Neither is it in the origination and manifestation of anything truly Christian. What is Christian is all of Christ, and what is not of Christ is of the flesh, and tainted with sin.

From the Christian Cynosure.

THE MORGAN MURDER.

A Remarkable Confession By One Who Took Part.

(NEVER BEFORE PUBLISHED.)

Editor Cynosure:—

HAVING reflected much on the subject of writing out the revelation made by one who confessed to me his complicity in that horrid affair, the murder of Morgan, I have come to the conclusion that I would do so, and commit it to you, and leave it entirely to your discretion about giving it to the public through the medium of the *Cynosure*. I have hesitated of late, as I have seen confessions, said to have been made by those engaged in that diabolical act. They do not agree in all things, nor with that which I am about to relate; but I think the apparent discrepancies may be accounted for, as the persons engaged in the act were, according to the following relation made to me, entirely unknown to each other, and had no communication with each other before the murder, and immediately separated to their homes. They probably relate the circumstances, as they appeared to them, at the time, and the lapse of time intervening might make some difference in their statements.

As near as my memory serves me, some thirty years ago, in the course of my labors in the ministry, I held a meeting in Monroe county, Michigan, and organized a church. Among the converts in that meeting was an old man (at that time seventy years old) who appeared deeply affected and interested; and well do I remember seeing the tears roll down his aged face as he told of his sinful life, and the hope that he was now permitted to entertain, that his sins were forgiven and that he was reconciled to God through Christ Jesus our Lord. In short, he professed

to be converted, and expressed his desire to be baptized and to unite with the church. With many others at the same time, I baptized him and received him into the fold of Christ, and have no reason to think but that he lived the rest of his days a Christian life.

Some time after he came to my house, and in the course of conversation gave me to understand that he wished to make some communication to me privately. We walked out into a corn-field and sat down. He then said, "Brother, I want to tell you a secret, but I want you to give me your solemn promise not to reveal it while I live."

I laid my hand upon his knee and said, "Brother, keep your secret; I don't want it. While you keep it yourself it is safe."

"But," said he, "I want to tell you and to ask your advice."

I replied, "That alters the question. If you wish to tell me and think my advice necessary, I am ready to give you the assurance you require."

"But," said he, "I want to ask you a question first. Do you think that a man can be a Christian and a Mason?"

After a moment's hesitation I replied, "I cannot answer for others, but I could not."

He then said, "I thought you would say so. Now I have been a Mason since I was twenty-one. For many years I have not been among them at all, and don't know whether they know anything about me now. You have heard of the Morgan murder!"

I replied that I had.

He then said, "The secret I wish to tell you is this: I was one of the six that was detailed from as many different lodges to assassinate Morgan. There was great excitement among the Masons. A special meeting of our lodge was called; a man was to be selected for some special duty. We know not what it was for, but supposed it in some way to relate to Morgan, as he had been abducted. I happened to be the one selected. I received my instructions from the officers of our lodge: I was told to repair to an old fort (Niagara) on such a night, at such an hour without fail; I would meet there five other men; that we were not in any way to recognize or speak to one another; that a man would come out from the fort, give us the signs, etc., so that we would know it was all right; that we were to follow

him and obey him implicitly. I went, for it was as much as my life was worth to refuse; and sure enough there were six of us looking at one another; not a word passed. We had not to wait long, till a man came out of the fort. He walked straight to us; gave us the passwords and signs, and told us to follow him. We did so; he led us into a magazine, and there we found Morgan—and oh! brother, if ever you saw a miserable looking being he was the one. They had his tongue cut out then, and he looked more like a dead man than a living one. The man who had taken charge of us directed us what to do. There were chains provided like log chains; we wound the chains around Morgan, beginning at his hips, till we reached his arms, fastening them so that they could not come loose. Then the officer told us to take Morgan up and follow him. We did so; he led us to the bank of the river where we found a boat with a plank laid across the gun-whales, one end tied down with a heavy cord. The officer then caused us to draw lots to see who was to cut that string [and here the old man's face brightened as he said it]; I was always glad that it did not fall to my lot to cut that string. We placed Morgan on the plank that extended over the water; then we rowed out until we got to the middle of the river when we were told to hold on. The officer then gave the word to the man who had the knife in his hand; he cut the cord, and Morgan went to the bottom. We rowed to the land and immediately separated. There was great excitement on both sides of the river. They had the river dragged, but the body was not recovered. Now brother, until lately I have thought that this was all right; it was the fate Morgan brought on himself by his own oath. He had published a book and revealed the secrets of the order, and met his fate. But since I have experienced religion I think it is all wrong and am satisfied that a man cannot be a Christian and be a Mason. Now, brother, I want your advice. What shall I do about it?"

After a moment's reflection, I answered, "Brother, do nothing. Do nothing. Let the secret die with you. Let no one else know of this, as you would render yourself liable to process of law, or death by the hands of the Masons. I have heard you

tell with tears streaming down your cheeks that God had pardoned your sins, and when he pardons he does not do it by halves, and when he justifies, who is he that condemneth? 'It is Christ that died, yea, rather, that is risen again,' and he is risen for our justification.'

The old gentleman took my advice, as I never heard any more about it from him. This with other things convinced me that Masonry is of the devil.

B.

For the Brethren at Work.

A SPECIAL CONFERENCE.

BY ENOCH EBY.

THIS subject is at present engaging the minds of many, and written upon to some extent in our periodicals and also in private correspondence. Shall we call a special meeting or shall we not, is the great question. Some say, call one, but it must be done legally; others say, no, it will not render satisfaction; besides the expense incurred, and no good would result from it; and some think the relation I sustained to our last Conference requires me to move in the matter, hence these lines. And while musing over the matter, and the propriety of writing to obtain the views of all the members of the Standing Committee, I in the meantime ascertained the views indirectly of several of the most experienced members of that body, and as they were all opposed to it, I abandoned the idea of writing to any.

My mind is, it would be lawful to call such a meeting, but not expedient. Lawful because we have two precedents, (see Minutes, page 116 and 130) one in Washington Co., Tenn., Sept. 4, 1846, the other in Carroll Co., Ind., Sept. 23, 1848. Not expedient from the fact it would not render general satisfaction, it not being a parallel in all points; those meetings having been called and decided upon as to time and place by Conference. Hence the legality of such a meeting would doubtless be strongly questioned and its work disregarded. If our last Conference would have given the matter more thought before such a hasty dismissal, I believe she would have, and I think should have, appointed one, with time and place, then I would be one to labor all I could for the good of the cause of Christ and the reconciliation of the

different elements now disturbing the peace of our beloved Brotherhood; for many hearts are bleeding and anxiously looking and waiting for Annual Meeting to give them relief, and we hope, by the grace and wisdom of God she will be able to do it. (In the meantime, we should all be very humble and diligent in prayer and searching the Scriptures). But for the present I as one have decided to do nothing in the matter, unless urged upon by my older and more experienced brethren and a majority of Standing Committee.

I would further remark for our encouragement, if the Brethren thirty-five years ago, when the church was perhaps not half as large as at present, and the speakers in Conference fifty if not seventy-five per cent. less, could not get through, but called a special meeting, why should we despair, taking into consideration the increase of membership and a proportionate increase of business.

Another thought for consideration: Let Conference decide to finish all the work prepared, without so much respect to time, and calmly deliberate on all important points, at least. And should it take two weeks and many could not stay, let them be satisfied with the work done by those who remain. Too much of our Annual Meeting work is done too hasty, with the idea it must be done in time to get home the same week of Conference; consequently decisions must subsequently be changed or repealed, which often might be avoided by having a little more time. In the meantime, let all the districts try their utmost to send nothing there, especially next Spring, as there is a good deal of unfinished business to consider.

O how often have I thought, could I be permitted once in my lifetime to attend an Annual Meeting where no perplexing questions would be presented, and we could be together to build each other up more, confess our faults, and admonish one another to steadfastness in the faith and to greater zeal in saving perishing souls, and be more diligent in living up to what we already have, both in the Scriptures and in the Minutes, (for we have an answer to most every query we could imagine) and then separate with tears, as we often do, and corresponding resolutions to live and die for each other as well as

for Jesus. But when I ask, will I ever see it?, Hope smiles and turns away with a blush, and leaves me to weep o'er the unhappy state of Zion, and with an unutterable groan say, "Labor and afflictions abide me."

A PEEP INTO THE BEE-HIVE.

A BUSY, active, wide-awake society may be compared to a bee-hive. The Brethren's Bible School in the Chapel at this place is a live society. One is reminded of busy bees while looking over the large audience, and beholding the activity of teachers and pupils.

Class 1. S. Z. Sharp, teacher. This class consists of young persons, most of whom are members. The lessons are made interesting by the teacher's apt way of calling out thought. It is an excellent place to spend an hour.

Class 2. M. P. Lichty, teacher. The class is composed of young men, who seem to want to know the truth. Bro. Lichty goes into the work prepared, and believes in the labor that is so full of richness. One never tires here.

Class 3. D. L. Miller, teacher. This is a class of young men and women, whom Bro. Miller delights in leading into the investigation of the Word of Life. It is a delightful place to be during the hour.

Class 4. L. H. Eby, of Lena, Illinois, teacher. Brother Eby is a son of brother Enoch Eby, and has been at College since its inauguration. He seems to be one of the pillars of the school. He teaches a class of young ladies, and seems to do it with modesty and becoming religious reverence. It is a good place to spend an hour.

Class 5. Levi Andes, recently from Lincoln, Pa., teacher. Brother Levi has a class of young ladies, and is doing a good work in showing them the way to be happy. He is an humble, devoted brother, zealous of good works. We would like to be one of his scholars.

Class 6. A. W. Vaniman, teacher. Brother Vaniman is a son of Bro. Daniel Vaniman, of Virden, Ill.—he who gathers chips from God's workshop. Brother Albert, as he is familiarly known, has a class of young ladies. The doctrine of the cross will not suffer in his hands, and one can spend an hour in his class to profit.

Class 7. Angie Yarger of Stephenson Co., Ill., teacher. This class is

made up of youths of both sexes. Sister Angie, not only by word, but by deed also, impresses lessons of goodness upon the hearts of her scholars. The work has been committed to good hands.

Class 8. Lovina Tombaugh, of New-tonia, Mo., teacher. She instructs a number of boys and girls, and they certainly will not be taught error by one so well calculated to lead in the right.

Class 9. Mary Kindell, of Covington, Ohio, teacher. Sister Mary has charge of the infant class—the most difficult class in school. She is, however, at home among the little folks, and is the right person in the right place.

Class 10. E. S. Young, of New Berlin, Stark Co., O., teacher. This class is composed of young ladies, who are doubtless being instructed in the holy ways of the Lord by brother Young. It will pay to spend an hour each Lord's day in this class.

Class 11. I. H. Miller, of Avery, Iowa, Teacher. Brother Miller is training a number of young men, and it is a good place to learn Bible truth. Bro. Miller has been at school since it first opened under the auspices of its present management, and appears as an old soldier in the institution.

There is an excellent corps of teachers. This accounts for the increased interest. Brother J. E. Young is Superintendent, and brother L. H. Eby assists. Sister Maggie Barkley is Secretary, and sister Sadie Price, Assistant. Sister Katie Price and M. P. Lichty are Choristers. It will thus be seen that all the officers and teachers are members of the church; and we are glad to notice the work is done in simplicity. It is to be desired that it may always be conducted in harmony with the principles of the Gospel.

NAM. LEHSE.

For the Brethren at Work.

FIRMNESS OF PURPOSE.

BY CHARLOTTE T. BOND.

THOSE that begin a Christian life without a firm determination to persevere to the end may be classed with those that are called unstable in their ways. We may naturally expect that there will be many trials and conflicts to be encountered. Nothing is more worthy of our loftiest ambition

and purest motives than to be able to stand firm when truth is assailed and to defend it, though it may cost us many sore trials and conflicts. To be a martyr would only insure a crown of glory. We all, at times, resolve to walk closer to God; but sometimes these resolutions pass away as the morning wind, and are forgotten.

We sometimes see frail beings that seem beset by trials and temptations, and borne down by heavy burdens, yet meeting them manfully and surmounting every difficulty, we have felt that such a one will gain the victorious crown. A firmness of purpose to persevere in every good work will become the leading characteristic of the advocate of truth.

Men make life a failure simply because they want decision to choose the right course and to pursue it faithfully. Those of feeble talents and few opportunities become great by doing faithfully the work the Master gives them to do. To stand firm at the post of duty will insure success. The one that lives thus is giving a lesson by the purity of his own life; he is encouraging those around him to follow in his footsteps and though temptations assail, afflictions beat upon him to cast him down, he still stands firm in his integrity, trusting in God, and feels as the Psalmist did when he said, "I will sing praise to my God while I have my being."

For the Brethren at Work.

HAPPINESS.

BY REBECCA SNAVELY.

TO-DAY the weather is too inclement to allow us to attend church, which causes each member of our family to wear a disappointed countenance; but we have the Book of book for good company, and the B. AT W. and P. C step in to help us and give us good advice, encouragement, and much pleasure.

While we have been enjoying sweet fellowship with Jesus through the blessed pages of this sacred Book, we have to pause, and in wonder view the amazing goodness of God and the condescending love of Jesus—Blessed Jesus! Ah! he meets us at home as well as at church; he can quench our thirst and appease our hunger at home as well as at church; he can at all times and under all circumstances give us all we need,

if we will only permit him to do so. He never fails to comply with his promises. We sometimes have to exclaim, Really true Friend!—lovely Jesus!

In meditating over the terrible sufferings and marvellous love of Jesus, one soon becomes lost in wonder and amazement. Language fails to find words with power sufficient to express such wonderful and great love.

And while we enjoy sweet converse with many brethren and sisters through our papers, do we stop and think that this has cost some one's labor and study to prepare this food for us, which we so much enjoy? While we receive so much pleasure and benefit every week gleaned over these pages, let us not forget that in order to fill these pages with proper and wholesome food, some one has labored and toiled, some one has lost sleep, and perhaps let other duties pass that we may be fed with nutritious and substantial food—food that will benefit and strengthen us through this life. With these thoughts in view, let us all kindly remember our dear editors, as well as contributors, remembering they often discommode their pleasures for ours, and knowing they have many perplexities in their labors, let us especially remember them at a throne of grace. May we all feel satisfied with our station in life; that is, be happy. Yet let us grasp more and more after that knowledge that will make us happy in this life and in that life yet to come.

Hudson, Ill.

THE heart has reasons that reason does not understand.

COMMON failings are the strongest lessons of mutual forbearance.

THE best engineering—building a bridge of faith over the river of death.

It was not the nails that held thee to the cross, dear Jesus, it was thy love.

HE who is false to present duty breaks a thread in the loom and will find the flaw when he may have forgotten the cause.

LIFE is a casket, not precious in itself, but valuable in proportion to what fortune, or industry, or virtue has placed within it.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER VI.

WE took an early morning train, riding all day through the agricultural districts of Germany. Here, as in Belgium, the land is cultivated and sown in irregular pieces; for instance, a narrow strip of grass or clover, followed by one of wheat or rye, then potatoes, then again grass, grain and potatoes, then would follow perhaps a square of ground alternated in the same way, or perhaps a curved or somewhat triangular piece of ground, and as the wheat or rye was ripening, the oats a bright green, the clover in bloom, as also the potatoes, and through all the fields of grass or grain, the scarlet poppy blooming profusely, the effect was most charming. Occasionally a piece of grass would be cut and the men and women employed in drawing it away with a team, consisting of two cows yoked together, or a cow and a horse. The women seem to keep pace with the men in their field labors, and all have a weather-beaten countenance, with hard lines written all over their faces, making me think of walking machines made of leather. We ride mile after mile without seeing a farm house or building of any kind, the people evidently living in villages, which we pass now and then. There are no fences, the ground being cultivated close to the wagon track, and nothing unsightly meets the eye. We miss the familiar school-house, which so often is seen at home; we miss the homes of the laboring people, such as we saw in England, or the low-thatched roofs of the Scottish peasant; and yet our eyes never grow weary of the ever-changing panorama which seemed to be passing before us. We expected to have stopped at Appenweir, and visited Strassburg, but a change in the time table had been made, and we missed the connection. We saw, however, the beautiful tower of the cathedral—the spire of which is the highest in the world—standing 468 feet above the level of the cathedral floor. It is at Strassburg, or its vicinity, where geese are fattened until their livers grow to an unnatural size, sometimes weighing two or three pounds, and are considered a great delicacy when made into pies. On and on we go, through Liege, Banle and other less important places, until we reach our destination, Schaffhausen.

"Who first beheld the Alps, that mighty chain
Of mountains stretching on from east to west,
So massive, yet so shadowy, so ethereal,
As to belong rather to heaven than earth,
But instantly receives into his soul
A sense a feeling that he loves not
A something that informs him 'tis a moment
Whence he may date henceforward and forever."

Our landlord at the Rhine Falls had ordered the dinner tables to be laid in the portico of the hotel, overlooking the falls, and after taking our seats we accidentally saw something looming up in the distance, and on inquiry found that we were looking out upon the Alps, as well as the roaring, dashing waters of the Rhine. There they were, the cloud-capped mountains, and one, more dazzling than its companions, showing as its banks of unmelting snow, even Mount Blanc. For a long while we sat silent

and motionless, again forgetting hunger, thirst and the weariness of a long day's travel, 1,500 feet below us the waters of the Rhine swept over their rocky bed, and away in the distance swept the Alps. We ate our dinner at last in silence, and then went down by finely graveled and winding paths to the railroad bridge, which crosses just above the falls, and crossing, went to the castle and grounds, which overlooks the falls on the opposite side from our hotel. There is a wooden balcony which overhangs the falls, and from which a good view can be had of the river in its descent above the falls, and the river below. The actual fall is only about eighty feet, and is divided into three shoots by two pillars of rock, in the center, and reminds one of Niagara, though but a miniature in comparison; yet the general landscape is superior to that of Niagara.

Our next visit was made to Zurich, beautifully situated on Lake Zurich. The city is noted for being the place where the Reformation broke out in Switzerland, and also for two fierce and bloody battles fought in its vicinity, towards the close of the last century, between the French and Austrians, and between the French and Russians. It is now said to be one of the most flourishing towns in the republic, there being 10,000 silk looms alone in the canton. It was formerly surrounded by ramparts, but they have been changed into charming promenades and drives, and from which, overlooking the city and lake, the scene is most enchanting. Our guide said there were no theatres or concerts in Zurich, and that if one wished to give a private ball, permission must be asked of the authorities. In the old arsenal are many curious relics, and among them the bow which William Tell used when he shot the apple from off his son's head. There is a fine university, Polytechnic school, a deaf and dumb institution, and also one for the blind, and a noted institution for medicine and surgery. There seemed to be more spirit and enterprise here than in any city we had yet visited on the continent.

Having seen Zurich, we go to Lucerne, on Lake Lucerne, or the River Reuss. It is surrounded on its land-side by an old wall, with watch towers at intervals, being the first walled city we had seen. The river is crossed by four bridges, which form a peculiar feature of the town. The principal bridge is open at the sides, but ceiled overhead, and on the ceiling are numerous pictures taken from the life of the patron saint. One of the others is ornamented with thirty-six pictures representing the Dance of Death, by Holbein. There is in the middle of the river a watch tower which was used as a light-house, and from which the city took its name. It is now used as a receptacle for the archives of the town. In the evening an organ concert was tendered us. The first piece was Mendelssohn's Wedding march. There was the full band, with hautboy, flute, clarinet and trumpet accompaniment, introducing solos, and closing with a full, grand sweep of melody, in which the strains of each were perfect, pure and faultless, and made the vaulted arches of the old cathedral ring as if every nook and corner was filled with exultant melody. Then came one of Beethoven's sonatas, followed by a representation of a thunder-

storm among the Alps, which commenced with a pastoral introduction, and was succeeded by the muttering of distant thunder, the whistling of the wind, the rattling of the raindrops, which was so perfect as to cause many of our party to look up at the windows, expecting to see the rain dashing against the panes, and almost meditate a return to the hotel, remembering they had come to the cathedral without wraps or overshoes. Mountain streams could be heard, the matter of the thunder increased, and finally the tempest seemed to shake the walls of the cathedral. The winds howled and shrieked, the rain beat faster and harder, and finally came down in torrents. Peal after peal of thunder reverberated among the arches, awaking the lumbering echoes, and one of those sharp rattles that betokens a falling bolt made the ladies involuntarily shudder. Finally the thunder peals grew less and less frequent, and rolled slowly away among the mountains with heavy reverberations, between which the rush of the mountain streams and the ripple of the brooks were heard, and the peals died entirely away. Then amid the subsiding of the tempest, the notes of a little organ, which had been heard at intervals, became more clear and distinct. It seemed to come from some distant convent or chapel, and then arose a chant, so sweet, so pure, so clear, so heavenly, as to seem hardly of earth—a chant of nuns; then it increased in volume, as if tenor, and even the full bass of a monkish chant joined in the chorus, and the whole choir burst into a glorious hymn of praise. It was a wonderful performance, and the concert closed by a fine rendering of the "Star Spangled Banner," as a compliment to the American party.

For the Brethren at Work.

EARNESTNESS.

BY C. BARNHART.

FOR here we have no continuing city; but we seek one to come. What noble sentiments are these to the Christian. Our rest and our hope are not in the present, but in the future. You remember when our Savior was here on earth, he told the disciples he was going to prepare a place for them, that where he was, there they might be also.

If all were as eager to seek a heavenly home as they are a temporal one, what a combined effort there would be on the part of intelligent humanity. When we contemplate the uncertainty of life and the certainty of death, should we not, in obedience to the command of the Savior, seek first the kingdom of heaven and its righteousness and all other necessary things for our comfort will be added. If we seek first an earthly mansion, and our natural life is cut off from the earth, all is lost; but if we make religion the first motive and object in life; then we, with the apostle can say: for we know that if our earthly house of this tabernacle were dissolved we have a building of God—a house not built with hands, eternal in the heavens. Let us press on with vigor, with a determination to obtain the crown of life, that fadeth not away. And finally, may we all meet in that celestial city where trials never come.

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN. - EDITRESS

PERSECUTION.

PERSECUTION is an evil to which the people of God are exposed; and persecution in some form and in some degree, must always be expected by those who will live holy in Christ Jesus.

It is certainly grievous, that men should be abused for righteousness' sake; yet it has been, and according to divine Word, must, and will be to the end. There will be hatred and opposition against those who are born after the Spirit, as long as there are men born after the flesh; nevertheless, God never leaves his people destitute of comfort; He has promised to deliver his children from the hands of ungodly men.

Therefore, dear brethren and sisters, honor God by trusting his Word; for not one thing will fail of all the good things which the Lord your God hath spoken concerning you, all shall come to pass unto you and not one thing fail thereof.

O' why should doubts and fears arise?
Why trickling sorrows drown our eyes?
Slowly, alas! our mind receives
The comfort that our Maker gives.

Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break
With blessings on your head.

M. C. N.

HOW TO BE CHARMING.

EVERY young girl cannot be beautiful, for to every one God has not given a comely face nor a graceful figure. But every one can be attractive. Indeed, health and cleanliness go far in giving those bright eyes, blooming cheeks and clear skins which conduce to good looks, though some have plain and irregular features, and can easily see, by the testimony of the truth-telling mirror, that they are not remarkable for external graces. Let them comfort themselves by the thought that they may make very beautiful old ladies, if they cultivate sweetness of disposition and contentedness of mind, and trust in God's goodness and love.

How can the homely be charming? Well, true self-forgetfulness for the happiness of others is always winning. The vain, selfish beauty cannot compete with the homely maiden who is popular because she is so very lovable. Her father confides in her. Her mother leans on her. Her friends go to her for help and advice. The little girls bring her their broken toys, and the boys come for aid when the lessons are hard. By and by a marvelous thing happens. She is spoken of everywhere as "the interesting Miss Parker," or "the agreeable Miss Dornell," or the "captivating Miss St. Mark." She has grown interesting, agreeable, and captivating, and each quality is far more valuable to a woman than the possession of mere beauty, without other winning personal characteristics.

The power to converse well is a very great charm. You think anybody can talk? How mistaken you are! Anybody can chatter. Anybody can exchange idle gossip. Anybody can recapitulate the troubles of the kitchen, the cost of the last new dress, and the probable doings of the neighbors. But to talk wisely, wittily, instructively, freshly, and delightfully, is an immense accomplishment. It implies exertion, observation, study of books and of people, and receptivity of impressions. No young girl can hope to shine in conversation as her mother does, but every girl can begin to acquire that graceful art which will draw intelligent men and women to her side, and enable her to retain them, because they are pleasantly entertained. (N.)

THINK BEFORE YOU SPEND

DO you really need the articles? It is probably a pretty article in dress, or in furniture; but what solid benefit will it be to you? Or is it some luxury for the table that you can as well do without?

Think, therefore, before you spend your money. You need a new carpet, or a new bedstead, or you are tempted to buy something a little handsomer than you have had to ornament your body—such as a fine hat, a stylish sash, or some costly material for a dress with gay trimmings, and while you are hesitating, the dealer, who is cunning and sharp in trading, says to you, "It's only a trifle more and see how much prettier it is!" Thus persuading you to buy in order to get your money. But before you purchase, stop to think! Will you be better off for having squandered your money for such folly in order to gratify the lust of the eye, which is carnality? Certainly you will not.

Therefore be wise and lay up something for a rainy day; all these luxuries gratify you only for the moment; their only permanent effect is to consume your means. It is by such extravagance that the great majority of families are kept comparatively poor. They must keep up with the fashions of the day which change as oft as the moon—let come what will—if they have the money to pay for what they get, all right, if not, it must be had whether they ever pay for it or not. This is one cause of so many paupers throughout the land. Those who follow such a course, follow it to ruin and not to success.

Gentle reader, the first lesson to learn is to deny yourself useless expenses; and the first step toward learning this lesson is to stop and think before you spend your money. M. C. N.

TAKE YOUR HANDS OUT OF YOUR POCKETS, YOUNG MAN.

TO begin with, it does not look well, when a young man crooks his arms and thrusts his hands into his pockets, making a figure eight of himself, and then stands up against the sunny side of the house, like a rooster in December. How would the girls look, all turned into sights and leaning against the wall? How would your mother look in that posture? Catch her doing it! You don't find her hands

in her pockets. Your mother's hands! While you are loafing, they are the hands that sew, and bake, and stew, and fry, and sweep, and darn, and nurse; but she does not sink them in her pockets, and then loll against the building.

Are your hands cold? Swing the hammer; drive the plane; flourish the axe. There is untold caloric about a spade, a trowel, a wrench.

Besides, pocket-heat is not probable. Have you money there, though? Are your pockets the safes in which you have hidden treasure, and are your hands the bolts that secure the safe door? Money may be there to-day, but it won't be a guest over to-morrow night. An idler's money is apt to leap out of his pocket. It is likely to go for a pipe, a cigar, a tobacco plug, a mug of ale. There is no money in pocket-warming.

Take your hands out of your pockets, young man! You are losing time. Time is valuable. People feel at the other end of the line, when death is near and eternity is pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line of youth with its abundance of resources would only feel that time was precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.

The world wants those hands. The world is not dead, asleep under the pyramids, a mummy by the Nile. The world is alive, wide awake, pushing, struggling, going ahead. The world wants those hands. You need not take them out of America. They can find a market here at home. The country wants those hands, selling dry goods in New York, cradling wheat in Minnesota, raising cotton in Alabama, weaving cloth in Lowell, picking oranges in Florida, digging silver in Colorado, catching mackerel from the deck of a down-east fishing smack. Take your hands out of your pockets!

And what a laudable thing it is to meet the wants of society and do your best! When you are an old man what an honorable thing your hand will be!

You are willing to work, you say, but can't find anything to do! Nothing to do? Do the first thing that comes along; but don't let your hands loaf in your pockets.

A good example of what can be done by a young man who takes and keeps his hands out of his pockets, was set by one who graduated a few years ago at the Harvard university. He determined to be a cotton manufacturer. Instead of relying upon his general education, and waiting for an opening, as many of his class-mates did, he began at once to prepare specially for the business he had chosen, by entering a machine shop as a workman—making full hours and acquainting himself with every part of the machinery of a cotton mill. From the machine shop he went into a cotton mill, and by hard work and close attention rapidly acquired a thorough knowledge of all the processes of cotton manufacture. His next step by step, until he is to-day in charge of one of the largest cotton mills in New England, with ample salary, and what is better, discharging the duties of his position with great satisfaction to the company he serves.

Brethren at Work.

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The Brethren will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unchristian language, but present their views "with grace adorned with salt."

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Mt. Morris, Ogle Co., Ill.

THE REAL ISSUE.

Congregationalism against Union.

SOME years ago the question of the right of a State usurping the rights of the United States was the great issue in the government, and it finally terminated in a conflict of arms. The result was, the rights of the Union were maintained and the principles of the federal government more firmly established than ever, liberty, freedom and justice receiving no blights from the triumph.

This issue under the form of congregationalism is now brought forward in the Brethren's church as the plea of State's rights was; and it assumes various phases under different circumstances, yet all based on the same principle. As the federal government was forced to meet the issue, so is the church; not with arms, but with the Bible—the sword of the Spirit.

The celebrated case of H. R. Holsinger is the pivotal upon which the issue hinges. If his course is sustained, then congregationalism or the demands of a local church against the union of churches, will receive a victory and the union will be dissolved. If on the other hand he is not sustained, then the just rights of local churches, and the rights of the union or Brotherhood will remain unimpaired and unbroken, and on the same basis as heretofore. This is the real issue; and all the people should prepare to meet it. Already a faction has denied the power of the union of churches, and gone out on the congregational plea. And as the Brotherhood cannot coerce any, it must perform its high mission of maintaining truth and preaching the Gospel in love, leaving those who depart from the union to themselves. Whether the Brotherhood or union shall be made subservient to a local church, or a few

local churches, will be more clearly tested in the case of H. R. Holsinger. Had this doctrine prevailed in the late conflict between the federal government and a few of the States, then any State at any time could defy the United States, and instead of peace and prosperity, confusion and anarchy would prevail.

The local churches have rights which the Brotherhood must respect; and the Brotherhood has rights that local churches must not ignore. A local church desires to ask all the churches or Brotherhood a question, and the only way to do it is to have a meeting of all the churches. What this meeting says should be respected. If a local church ignores the work of this meeting, it rebels against its sister churches, and produces confusion and disorder. It breaks the union.

The editor of the *Progressive Christian* transgressed against the Brotherhood or union of churches through his paper. The Brotherhood in its council-meeting took cognizance of the trespass and sent him a committee—the representatives of the union of churches. For the Annual Meeting is to the Brotherhood or union of churches, what a local council-meeting is to a local church. If a member of a local church trespasses, the local church has jurisdiction over him and may set him in order. If a brother trespasses against the Brotherhood, the council-meeting of the Brotherhood may set him in order. A member may be tried before the council of the Brotherhood for trespassing against the Brotherhood, or the meeting may send a committee to the local church where he resides to try him. In the case referred to, Annual Meeting saw fit to send a committee with authority to act in the name of Annual Meeting; and though we may differ in our mind, as to where and how he should be tried, yet Annual Meeting chose, (as it had a right to do,) to send representatives to act for it. This right is unquestionable.

The committee,—the legal representatives of the union—acting for the Brotherhood, met H. R. Holsinger in a local church at Berlin, Pa. Two difficulties confronted the committee at once. 1. The congregation at Berlin—a local church—demanded that outsiders also be admitted to hear the trial. The committee quoted Matt. 18:17 in support of the usage of the church, that only members of the Brethren church should be present at the trial. The accused and his congregation refused to comply. Did that church violate a principle of local church government in thus refusing to comply with the usage of local churches in this particular? 2. The accused and the Berlin church demanded that the proceedings of the trial be published in a weekly paper. This the committee—the body sent to represent the Brotherhood—refused to comply with, because it was a violation of the usage

and practice of local churches in the trial of members. We believe there is no precedent in the history of the Brethren church where a local church published in a paper, the proceedings of the trial of one of its members. Whether the committee did right in thus refusing to violate the usages and practices of local churches is a question beyond our power to settle. Annual Meeting can settle it satisfactorily to the churches, or a majority at least. That committee is amenable to the body which sent it; and if the committee did wrong in stopping where it did, the Annual Meeting is the body to point it out and decide it. All the "attorneys" in the world cannot decide it.

The committee being prevented from proceeding to try H. R. H., in the usual way, retired, prepared a report, based, as we understand, upon the evidence before it and in their possession, gleaned mainly from the paper edited by the accused—and decided that he no longer be held as a member of the church of the Brethren. The question now arises, Can the Berlin congregation—a local church—set aside the action of a committee representing the Brotherhood? If it can, then it is a triumph of congregationalism over the union—a step towards breaking the union of churches. If a local church can dictate terms to a committee chosen in a legal manner by a legal meeting of the union of churches, then congregationalism triumphs again. If a local church can present conditions of trial contrary to usages of local churches, then the rights of local churches are violated and anarchy follows.

The question is not, did the committee proceed legally, or did it render a just verdict? These questions must be settled by Annual Meeting to which the committee is amenable. If local churches or individuals can decide this, then committee work is nothing.

The proper course for H. R. H., would have been to submit, and then appeal to Annual Meeting. He should cease all church work, and in deference to the union or Brotherhood, go before its next meeting and show cause for further hearing. This course would preserve harmony between local churches, and show due respect for the Brotherhood of churches.

It may be urged that the union is corrupt. Perhaps it might be well to consider before making this hasty assertion. In a government like ours, where delegates are elected annually, and where the representatives of this year may be supplanted by others next year, the tendency to become oppressive is indeed limited. Where the elective system is maintained, as it is in the Brethren church, the danger of becoming tyrannical and papistical is so small that we think it chimerical to consider it.

Personally we should like to see every accused person have a fair—an impartial trial. It is a grave thing to condemn anyone without trial. But perhaps we do not know the evidence upon which the committee arrived at its conclusions, hence should reserve our judgment until after the report of that committee. Many think the committee ought to report to the public through the press, but it should be remembered that the public did not send the committee, hence the committee is not required to report to the public, but to the Annual Meeting which sent it. We summarize as follows:

1. The trespasses of H. R. H. 2. Committee of Annual Meeting sent to H. R. H. 3. Refusal of Berlin church to exclude outsiders or worldly persons from council-meeting. 4. The demand of Berlin church to publish proceedings of trial in paper. 5. Report of committee without trial. 6. Rejection of report by Berlin church. From which we conclude:

1. That the sending of committee was legal. 2. The resolution of Berlin church to admit "persons not members" of the Brethren church, and to publish proceedings, is a debatable question to be settled by Annual Meeting. 3. That the action of the committee is binding until set aside by Annual Meeting. 4. That there are no decisions of Annual Meeting that warrant members or any local church to set aside the action of the committee before it reports to Annual Meeting.

We have tried to present the matter in the light we understand it. What course the Annual Meeting will take we do not know, but hope wisdom, mercy and a due regard for the rights of the union and local churches may prevail. So far as the BRETHREN AT WORK is concerned it shall go on preaching the Gospel of the kingdom as usual, leaving difficulties and questions of judgment for the A. M. to settle. We have been set in defense of the Gospel, and shall abide in the truth by God's grace, and go on loving the Brotherhood. We see no cause to disrupt the Brotherhood.

CONSOLIDATION.

THE BRETHREN AT WORK has given space to the expression of sentiments for and against uniting the papers published by Brethren, so as to have but one paper. It did not deem it necessary to publish all letters received upon this subject. The majority received, were opposed to giving up the B. at W. So far as the B. at W., is concerned it moves along as if consolidation had never been mentioned. It has a mission to perform, and cannot stop its aggressive and defensive work in behalf of Christianity for things less important. Our readers and workers need not cease their diligence and activity through fear that the

B. at W., will make some change which will deprive them of their just dues and most earnest desires for its welfare. Nothing will be done before next Annual Meeting. The question has already passed a District Meeting, and this will bring the question up to the meeting of 1882 for consideration. We do not feel to do anything looking towards consolidation, believing Annual Meeting should take the initiative, and control its religious papers. In the meantime the Work will move on as usual, preaching the Gospel, and defending the church against all heresies. Let all hands work for Jesus!

OUR REFLECTOR.

—I wonder if it would not be well to make an explanation about Bro. Stein's mental condition when he left? The good man was in possession of a master mind that had few equals, but much labor troubles caused him to lose his mental equilibrium,—a fact yet unknown to the public. It is very kind in Mr. Blaine to institute inquiries for Bro. Stein.

—Bro. Zollers' poetry this week, is an improvement over that of last. Such poetic compositions, would be a credit to the most gifted poet. I regret that it was so short. It is a beautiful narrative of brother Zollers' life on the ocean.

—The first sentence in Bro. Balebaugh's "Mystery of Mysteries" is considerable below his dignified and pure style of writing. His article will be generally understood by those who read it. The question of right living is not generally sufficiently explained when written or preached on. Denouncing an evil is not generally the proper course; it is best to explain in detail in order to bring about the proper reformation. Tell the people what to do, how to live, what to eat and how to manage and the desired change will take place much sooner. Then I believe people can go to an extreme in this hygiene business as well as anything else. There is a medium ground that is safe and reasonable for all. My method is to eat what I think is good for my system, at all times. It would be best to dispense with tea and coffee and use heated milk instead. Pork, when used at all, should be eaten sparingly. Beef and mutton are far better. Parents should teach their children to use no tobacco and set them a good example in that respect also.

—B. F. Kittinger's "Prospective Life Terminated" is too sad to require comment. In every part of life we are subject to danger, hence the importance of always being prepared to take our departure.

—Bro. Eshelman's "Pleasant Visit" reminds me of my former field of labor in Southern Ill., especially in the vicinity of Cerro Gordo, where

members are always so kind toward those who visit them. It has long been my desire to revisit those fields of labor. Bro. E. spins out his article just enough to make it interesting. I think it is an improvement over former notes of travel. Hope others will enjoy and profit by the well-meant "pinch."

—Bro. Eby's "Inconsistency" is a subject that the Brotherhood should have considered long ago. Circumstances may yet drive her to it. Brethren may be allowed to enter the printing business the same as any other lawful business; but when it comes to church papers they should be authorized and run solely by authority of the church. If church-papers are good things let the Annual Meeting take charge of them the same as she authorizes men to preach, and if not good then put a stop to the whole business. A church paper would be good for the cause. It seems there are so many who have their fears; they think there is danger of A. M., controlling. And thus they reason until papers bring on them, troubles much greater than any that will likely ever grow out of properly conducted church-papers. Let the A. M., have a good church-paper, appoint the editors, and say how the paper shall be conducted, and I and thousands of others will be ready readers. So far as profits and proceeds are concerned that will be a very easy matter to dispose of. I am decidedly in favor of the church taking hold of every good work of the kind and maintaining it.

—Those who will try the puzzle presented by Bro. John S. Saunders will soon learn how poor they are at guessing. It may teach some good lessons.

—That illustration on the Bible Class page will forcibly remind the aged of olden times when they quietly attended meeting and enjoyed the services in a plainly constructed house in the woods. Having been raised on the frontier among humble people, whose habits and company we still love, our soul becomes stirred when looking at such scenes.

—I am very much pleased with Bro. Daniel Hay's article which came in just at the eleventh hour. If his suggestions were heeded, there would be less trouble among our people. Councils would be duly respected by members of the body; for without them no organized body will exist. Even those who oppose councils will give councils to others; thus violating the very principles they teach. They also consult together and never once think to call their conclusions the "opinions of uninspired men."

—Thirty-three baptisms are recorded in this No., which added to the 203 of last week makes 236 since I have commenced "Our Reflector."—J. H. MOORE.

CHRISTIAN graces are like stars, they shine brightest in the dark.

For the Brethren at Work.

A FEW QUESTIONS.

BY EXOCHORD.

FOR thought and response, intended especially for those of our brethren who ignore the work of the General Conference, and teach others that it is only the work of man, and her decisions the traditions of the elders; that the Gospel alone is sufficient to govern the church in all points without any ecclesiastical interpretation. In view of this fact, we solicit an honest and prayerful solution of the following questions.

1. Did the brethren in Conference ever pretend to make a law beside the Gospel to govern the church, or does Conference only give her interpretations of the letter and spirit of the law already made by the Savior?

2. Did she not always acknowledge the Gospel to be all-sufficient for salvation and church government when properly interpreted?

3. Did the brethren at our Annual Conference ever make a decision or give an advice that when lived up to would violate any principle of the Gospel?

4. Did she ever make a decision that was not in harmony with the spirit of the Gospel, that she would not subsequently change or repeal, if it could be shown that it was not Scriptural or that a good majority thought that it would not result in the most possible good?

5. Did she ever prohibit a free delegation from any part of the Brotherhood to her councils, and liberty of speech in her Conference?

6. Is there anything in the decision of A. M., in general, that would show a lack of uniformity in deliberation, purpose, or spirit, in the past century, when applied to the customs and habits of the age in which they were made and the circumstances surrounding them?

7. If the entire Brotherhood would have heeded the decisions and advices of the A. M., and all worked in harmony with her councils would they not have fulfilled all the requirements of the Gospel; and would there be one schism in the church to-day?

8. Is Solomon correct when he says, "Where no counsel is, the people fail; but in the multitude of counselors there is safety?"—Prov. 11-14 Again Prov. 15-22. "Without counsel, purposes are disappointed; but in the multitude of counselors they are established."

Levi, Ill.

For the Brethren at Work.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

IMPORTANT and responsible as are the duties of the mother; those of the father are no less so. Perhaps nine-tenths of the articles written on this subject, are one-sided; because pressing the importance of the mother's

duties and influence, and saying nothing of those of the father.

Well, the facts are, the little fellow tries to imitate father's walk, talk and manner of doing everything he does. If, after a while, his mother says, "Do not go to the grocery or saloon to spend your evenings! The surroundings are not good there," the son reasons, "What does mother know about that! they are good enough for father, and why not for me?" When she tries to persuade him not to chew or smoke, he reasons, "Father does and I want to do like father."

Come, be not one-sided, it is the duty of both fathers and mothers to set the best possible examples before their children, which is that of a Christian life. Our living is for eternity. Morality alone won't do! "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. Jno. 5: 5.

LET YOUR LIGHT SHINE.

ABOUT a month ago, one night, in a railroad depot, there was a little company waiting for the train, some brethren and sisters, and others. While seated there, a number of young men came in, and all of them smoking tobacco. One brother said to them, "Young men, for the sake of the ladies, could you not go out to smoke?"

Out the young men went!

But no sooner were they gone until two of the sisters got out their filthy pipes and filled the room full of the filthy smoke.

Now how do you think the brother felt by this time; after he had told these young men to go out to smoke "for the sake of the ladies?" He felt ashamed, of course!

How does it look for sisters to sit in depots with their caps on and the filthy pipe in their mouth, filling the house so full of smoke that people have to go out to get breath? Does it look Christ-like?

UNCLE JOHN.

[Well, "Uncle John," it looks awful bad to see members smoke. Plain garments and tobacco smoke are as opposed to each other in principles as plain clothes and drunkenness. Smoke consumes all the light that shines out through plain dress. There is nothing Christ-like about a tobacco-pipe or cigar. We pray our beloved brethren and sisters to will to put them away, and then to will to keep them away and all will be well in that direction. Will they do so, by God's grace?—Ed.]

FIELD WORK.

THE Mission board met May 14th and partly arranged their work. Elder George Myers was appointed Corresponding Secretary, and all calls should be made formally through him. The work, if incurred in by the churches will be actively commenced about the first of November, prosecuted through the fall and winter months, or at least so long as means are furnished to meet actual expenses.

As a board, believing that the missionary enterprise originated in the eternal purpose of God, prompted by infinite love, (John 3, 46,) we most earnestly solicit the co-operation of all the housekeepers, of churches and also the individual members, in pushing forward the injunctions of Matthew 28: 19, 20, Luke 24: 45, 47. Jesus Christ not only came into the world to save sinners by offering himself as a missionary; but instructed suitable men to aid him in the great work, and through them has committed the work to us.

Therefore, as the Lord prospers, we hope all our brethren may feel it an imperative duty resting upon them to aid and assist in the work, that our cause may be heard, Zion built up and churches organized throughout the State. This we believe to be the great object in view and it can be accomplished only by concerted action, and to this end let us all, beloved brethren, labor and pray.

All contributions should be forwarded to Isaac H. Bashor, Treas., Peabody, Marion Co., Kansas, who will receipt for all money received.

Calls may be made by addressing any member of the Board, viz:

George Myers, Wade, Miami Co., Kansas; A. J. Hixon, Montana, Labette Co., Kansas; Daniel Harader, Little Dutch, Cowley Co., Kan. George W. Thomas, Peabody, Marion county Kansas.

But three churches have, thus far, contributed to the treasurer. We hope the churches will all do their part in this noble work; and indeed the success of this scheme depends on what the Brethren do in the matter of money.

Fraternally,

GEO. W. THOMAS.

BRO. J. B. Brumbaugh writes: up Mount Morris College in *Primitive Christian*, in a very fair and candid manner. Of the B. AT W., he says:

We also visited the BRETHREN AT WORK office and found our Brother Ekelman at his post. We had a very pleasant interview relative to our work and the best method of making it, under the blessing of God, an auxiliary to the church in promoting the truth. This should be the central object of all our publishers, and we hope that none of us may become so wrapped up in our selfish interests as to lose sight of it.

Thank you, brother John, here is our hand to the *Primitive* to help make our papers promoters of truth. God will help us to do this. Trust in the Lord.

A CHRISTIAN should behave respectfully to all, giving honor to whom honor is due, and be constantly aiming at "whatsoever things are lovely and of good report."

THE richest colored man in Georgia is said to be Henry Todd of Darien, worth some \$100,000. When a youth his master died and left him his freedom as a reward for his fidelity. The family kept him as overseer at a handsome salary. He has a family of children well educated and he is highly respected.

Our Bible Class.

J. S. MOILER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Moller, Ladue, Henry Co., Mo.

Why do the brethren not salute each other with the Holy Kiss in towns? ELIAS HARNISH.

If man has a natural immortality, why do the Scriptures teach, (1 Tim. 6: 16) "The Lord only hath it." "The soul that sinneth, it shall die." Ex. 18: 4, 20. Immortality cannot die, and many other Scriptures of like import, and Paul seem to imply, that it is to be put on at the resurrection. 1 Cor. 15: 52. The word immortal occurs only once in all of the Scriptures, and then it is applied to God. 1 Tim. 1: 17. A. B. C.

For the Brethren at Work.

QUERY ANSWERED.

1. "Which is the most injurious to the body, a Christian woman wearing a plain hat, or a Christian man using tobacco to a great extent?"

IN the first place we notice that the querist selects a very moderate case for the sister, and an extreme case for the brother. This is hardly fair. All admit that to use tobacco immoderately is injurious to the body and is a filthy habit besides.

The wearing of a plain hat by a sister may not be specially injurious to the body, but it may become injurious to the soul, from the fact, that a step from a plain bonnet to a plain hat may only be the first step down the ladder that leads to excessive pride and vanity. Were the church sure that the wearing of plain hats would be adhered to, by the sisters, amidst the ever changing fashions of the day, perhaps the church would say but little against it. But it is the first step in a doubtful direction, that is, the dangerous one. The first temptation, the first dram, the first oath, are the dangerous ones. Equally so with hats.

2. Are not men's hats that the brethren wear, as much of the world as a plain hat for the sister."

Ever since my knowledge of the Brethren, they have worn hats of some kind; and the kind of hats they now wear, are very similar to the ones some years ago, and are not after the style of the world; otherwise they would wear regular "plug hats."

3. What authority has the church to turn out a sister for wearing a plain hat? Please give me Bible-proof for this last question."

A SISTER.

The church has full authority to regulate its own internal affairs, and to adopt such rules as she may deem necessary for her safety and prosperity. Unless the church possesses power to retain its purity intact, and to govern herself, and perpetuate the integrity of her doctrine, what is her organization worth? Simply nothing. That the church has this power, we refer the reader to Matt. 18: 17, "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Again, "Whatsoever ye shall bind on earth,

shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Matt. 18: 18.

The objector will say, that the Scriptural reference above, has only allusion to individual trespasses, and does not reach the point in the query. To this it might be answered that cases of transgression occur for which we have no direct Scriptural testimony to judge the case, yet it is clear that such transgressors cannot remain in the church without damaging its purity, and impeding its prosperity.

For example, the Gospel does not say in so many words, "Thou shalt not gamble, thou shalt not dance, thou shalt not horse-race;" yet, if a member of the church would persist in gambling, dancing, or horse racing, would not the church be under the necessity of expelling such a member, notwithstanding the absence of direct Scripture testimony against such practices? Certainly.

Thus we might go on and enumerate a large number of similar cases.

For the mere wearing of a plain hat by a sister, did no other consequences follow, the probability is, that the church would not expel a sister. Were the church assured that in the allowance of wearing plain hats by the sisters, they would continue to wear plain hats for 999 years, and want nothing but plain hats, the probability is, there would be little opposition to them.

The mere wearing of a hat by a sister, is a small matter within itself, yet it might be the opening wedge for disastrous consequences to follow. A crevice in a mill-dam is a small matter of itself, but if left open, the crevice will soon wear into a wide gap, and perhaps tear the whole dam away, and destroy the mill besides.

It is thus with the church. She needs to be well fenced in to stand the pressure of the world, and the powers of darkness, and if there be a slight opening, the enemy is ever ready to take advantage and shoot his fiery darts through to the sore wounding of the church, as well as individuals.

We must abruptly close this answer. Much more might be written, showing the relation between individual liberty and church authority, on which subject we would write some articles, if we had time.

J. S. M.

THE SEVEN SPIRITS.

What are the seven spirits of God mentioned in Revelations? C. D. H.

THE seven Spirits form the one great Spirit of the Almighty in the accomplishment of the great work performed in his creation, and dealings with mankind in the redemption of the purchased possession, brought to light through the covenant of grace, sealed by the blood of Jesus Christ, and made manifest to his people through the operation of the Holy Spirit.

In Rev. 4: 5, we read of the seven Spirits of God under the symbol of lamps of fire. In

Rev. 5: 6 of the Lamb having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth.

First in order we mention the Spirit of Grace. Heb. 10: 29,—the moving spirit in the manifestation of God's love to the world in sending his only begotten Son as the Savior of His people. It is also the uniting link that binds them in the bonds of favor and love.

Second, the Spirit of Truth, John 14: 17, and the Spirit of Prophecy, seems to be one and the same spirit in making manifest the Word of Truth; for in declaring the truth we testify of the Word of Jesus, and the testimony of Jesus is the Spirit of prophecy. Rev. 12: 10.

Third. The Spirit of Life, Rev. 11: 11, by which we live in God and his Son, and they in us, and the Spirit of Meekness are no doubt one; for a life in Christ begets in his followers a meekness characteristic of himself.

Fourth, the Spirit of Adoption, Rom. 8: 15, and the Spirit of Promise," Eph. 1: 13, seem also to form one Spirit; for upon the reception we are sealed with the Holy Spirit of Promise.

Fifth, the Spirit of Wisdom, Eph. 1: 17, and the Spirit of Knowledge, Is. 11: 2, also seem to be the same, being derived from the same word in the original. (See Young's Concordance of the Bible.) This is the Spirit by which the servants of God are endued with wisdom, power and knowledge from on high.

Sixth, the Spirit of Glory, 1 Peter 4: 14, is the spirit by which God glorified the Son, and the Son the Father. Also his people glorify the Father, Son and Holy Spirit, for his goodness to the children of men.

Seventh, the Spirit of Judgment, and the Spirit of Burning, Is. 4: 4, and 28: 6 are likely the same, whereby a just judgment will be rendered by the All-wise Being at the last day; also the guide of the saints in things pertaining to this life, and that which is to come, whereby they are enabled to judge among themselves, without resorting to those outside the household of faith.

We do not say that this division of God's Word is wholly correct, but we submit it, that others may bring out the whole truth, as it is in Jesus.

M. MEYERS.

PLEASURE is to mankind what the sun is to the flowers; if moderately enjoyed, it beautifies, it refreshes and it improves,—if immoderately, it withers, it deteriorates and destroys.

MANY persons when they find themselves in danger of shipwreck in the voyage of life, throw their darling vices overboard, as other mariners do their treasures, only to fish them up again after their treasure is over.

ACTION is the universal law of animal life. There is not a living thing, whether insect, or bird, or beast, that will not pine and fall away, and perish, under bodily restraint. Man is no exception to the world-wide ordinance.

Correspondence.

Relating to Brother Stein.

Having written to American Consul at Vienna, we received the following in reply:

No. 2102. U. S. CONSULATE-GENERAL,
VIENNA, Oct. 20th, '81.

M. M. Eshelman, Esq.,
Editor "Brethren at Work".—

SIR:— Mt. Morris, Ill.,

In reply to your favor of 29th ult., relative to J. W. Stein, I beg to inform you that nothing of his whereabouts is known at this office. One of the clerks believes to remember speaking with him relative to a passport, but nothing farther. Should he have gone to Constantinople there should be no uneasiness about him because of a slight delay in the receipt of letters, as that country the posts are notoriously unreliable.

I am, Sir, your Obedient Servant,

JAMES RILEY WEAVER,
Consul-General.

U. S. CONSULATE-GENERAL,
CONSTANTINOPLE, Oct. 13, '81.

D. L. MILLER, Mt. Morris, Ill.,

DEAR SIR:—

I have received yours of the 24th ult. respecting the President of Mt. Morris College, and greatly regret that I am unable to give you any information about him. No such person, so far as I am aware, has passed through here since July last, but many Americans come and leave without my hearing of them. I shall however make inquiries, and if I obtain any information that is likely to interest you, shall immediately communicate it to you. Believe me, Dear Sir,

Very Truly Yours,

G. H. HEAR,
Consul-General.

Giving to the Lord.

Our Orphans' Home is now nearly ready for business, and as it will hardly be self-supporting I will suggest a plan of additional support. I determined last Spring that I would devote the proceeds of one acre of corn to the Home. Now when the corn is gathered, (whether much or little) it will be sold and the money paid over to the Trustees or Treasurer of the Home. Now my plan is this: Let every brother who owns land donate one acre more or less of wheat, corn, oats, hay, or whatever crop he thinks best; if he is a renter, let him determine according to his ability his share of the proceeds of an acre, more or less; if he is a mechanic, let him give a per cent. of a certain job; if a day laborer, a day's wages. If this plan could be carried out it would yield a sufficient income for the support of the Home, insuring its success beyond doubt, hardly any one would feel any loss by thus giving. Remember the good Book says, "It is more blessed to give than to receive," and I know it is true, for that Book cannot lie. Again, "He that giveth to the poor, lendeth to the Lord."

JOHN METZGER.

Cerro Gordo, Ill., Nov. 4th.

District Meeting of Southern Missouri.

The delegates representing the churches of Southern Missouri met with the Mineral Creek church, Johnson Co., on Thursday, Oct. 30th. The churches were well represented, and a more pleasant and enjoyable meeting we never attended. All queries were disposed of the first day in a pleasant and Christian-like manner. Not one unkind word was spoken.

The Southern District of Missouri seems to be more fully determined than ever to maintain the ancient land-marks of the church so plainly set forth in the Gospel. We never saw more of a oneness of sentiment than was maintained at our late District Meeting. We think those that seek to create discord and division will find little sympathy in the Southern District of Missouri. But we cheerfully invite all those that are seeking the peace, unity, and prosperity of the general Brotherhood to come and help us to build up the Master's cause in this western country. God bless his faithful children everywhere.

S. CLICK.

Said News.

Brother William Parven, aged about sixty-five years, who has always been considered a faithful and active member of the Mill Creek church, Adams county, Ill., on the 26th of October, after being missed a little while, was found by his wife in the barn suspended by a rope to the rafters and life extinct. What prompted him to commit the rash act, cannot be accounted for other than temporal insanity, having been afflicted more or less all Summer.

J. F. NEHER.

A Visit to Miami Valley, Ohio.

Left home Oct. 26th, to attend a number of Feasts in Miami Valley. At Tippacane we were kindly met by Bro. O. F. Yount, and by him conveyed to Donald's Creek, where the first Feast was held on the 27th. As the withdrawing element had taken about ninety from this congregation, the attendance of the members was less than on former occasions; yet their commodious house was well filled, more being in attendance than could be conveniently accommodated. We were gratified to feel with others that we not only had a feast, but a love-feast together with the saints at Donald's Creek. Brother Joseph Kauffman and brother — Frantz are the elders here.

On the 29th and 30th we met with the Brethren at Philipsburg. This meeting was largely attended, and everything connected with the meeting assumed the appearance of order and system. It was here that John Hershey called the first elder's meeting when on a visit to the valley two years ago, yet the withdrawing element was small—sixteen I believe. Brethren David Murray and Abraham Deidrick are the elders here.

On Lord's Day evening we preached to an interesting congregation, in what is known as Nead's Upper house. It was in this congregation we spent a number of Winters teaching school in our young days. Were made to feel sad in finding a number of those for whom we felt such a warm attachment, had withdrawn from the church. But few of the element

withdrawn were present at the meeting. On the first of November we attended their Feast at their lower house. This church, up to the division, has been in a happy and prosperous condition. They report twenty-six additions during the Summer. Abraham Flory was father Nead's successor there in the eldership. How he could leave such an humble, plain, peaceful, and prosperous body, and thus tear down the work that God has blessed him in building up; separating husband and wife, parents and children, producing the woeful fruits of strife, variance and division, we despair in explaining to the reader.

On the 3rd, the appointment was with the Brethren at Lost Creek. Eder H. Davy is in charge here. Their troubles have greatly reduced their numerical strength; yet as there were quite a number from adjoining churches; the meeting passed off pleasantly, all seeking to enjoy the occasion. In the evening the house was filled with quiet, anxious listeners.

We spent the night with brother Davy; took occasion to consult him upon some questions now before the brotherhood. His wide experience and keen memory enabled us to do so with profit.

There were a number of Feasts following, but our future engagement compelled us to take leave of the brethren and sisters at this meeting.

While we found the churches in an unhappy condition occasioned by the division, we were glad to find them seemingly driven closer together by their troubles. The feeling seemed warm, and their love mutual.

We remember that those brethren who have withdrawn used to criticize brethren for coaxing or persuading people to join the church. No doubt they had some occasion to do so, but we were surprised to learn of their active efforts in proselyting, visiting and revisiting the neutral element; and in some instances representing the extreme views of some brethren as being the principles of the church. In a number of instances they invited all that were going with them, to rise to their feet, and repeated the invitation in regular modern revival style. As many that leave are returning, the exact number cannot be stated.

I. J. ROSENBERGER.

Gilboa, Ohio, Nov. 5th.

Southern Mission of Indiana.

On Nov. 2nd, Bro. Hiram Branson and I started for the Southern Mission-field. Met at Anderson, Ind., boarded the morning train for Indianapolis, but on approaching the city were detained a while, by a wreck which had occurred some time previously, on our track, on account of which we failed to connect with either the Jeffersonville or Vincennes road and were compelled to wait until 6:10 P. M., on the J. M. & L. road. Reached Shoals in Martin county at 2:30 A. M. Were directed to Bro. David Norcross, who was teaching school near by, who accompanied us to his home. Soon after, brother Henry Tranter arrived with brother Norcross' home, ready and willing to convey us to the point directed by the Mission Board, namely, Pike county, where we arrived on Friday the 4th, late in the afternoon. As no appointment was published for that even-

ning, it was suggested that we have meeting. That evening a few of the neighbors assembled. This was our first meeting. We will report from time to time.

LEWIS W. TEEER.

From T. C. Wood.—On the 29th and 30th inst., I had the pleasure of meeting with the Brethren of Batelourt county, and attended the Love-feast at Valley church. Am happy to say that all passed off in harmony and love. One was received into the fold by baptism.... On the second Sunday we will have preaching in the city of Lynchburg. This will be the first meeting ever held in this city by the Brethren. May the Lord be with us in our labors. Harvest is plentiful and laborers are few; come, Brethren, and help us in our work. I try to preach every Sunday in the month; still there are more applications for preaching.... I expect soon to move to Pittsylvania county, where I am in hopes of doing more good, as the cause still moves onward, and the church is building up.—*Lynchburg, Va., Nov. 2nd.*

From John A. Studebaker.—We had a pleasant Love-feast. Some of our members went from here to the Wilson county Feast with the intention of bringing the tent along back with them, but as they failed to get it at their Love-feast, we also had to do without it. We then erected a shed at the house of our young minister, L. E. Pottinger, where we held our Feast.... At the opening exercises of our meeting, our dear old elder Metz, in his remarks while examining our rude shed said, his mind was carried back to the children of Israel—that wherever they erected an altar to the Lord, no matter how rude it was, the Lord would bless them.... Next morning met for worship. As it had rained some during the night, we concluded to move our 10 o'clock meeting to the school-house near by.... Of late we have been having a great deal of rain and high waters. Wheat fields are looking nice and green. Everything is taking a second growth.... I shall give the readers of the B. & W. an account of the wonderful springs that have lately been discovered in the county south of this, called the Chatanga Springs.—*Grenola, Elk Co., Kan., Oct. 23.*

From D. Bechtelheimer.—The members (eight in number) living in this county appointed a church meeting on the 12th inst., for the purpose of organizing. We call our congregation Juniata church. We unanimously agreed to live up to the general order of the Brotherhood, and to the counsels of the Annual Meeting as near as we could; and we also agreed that all that have not handed in their letter will have to promise the same, or we won't receive their letter or hold them in fellowship with us, and also all that move in, will have to promise the same; as we have seen so much trouble about what is called the fast and slow element we want to cut this off, if we possibly can, and come to a union upon the principles of the general order of the Brotherhood; for if we are willing to let Annual Meeting settle difficulties and decide what is right and wrong, and then pay no regard to it, what

is the use of having any church meeting to do business in the church? Brethren and sisters, let us all be careful how we work; let us not take in members carelessly lest we bring trouble into the church.... We want members to come to this country and settle among us; but we want you to live up to the general order of the Brotherhood, and we will get along well together.... On the 15th, we held a little Communion; fifteen members communed. Brother Ives, from Kansas, was with us; had a good Feast; the members were much built up.... There is a nice field open here, and many calls for meeting.... Was at a Love-feast in Wood River congregation on the 21st, 22nd, and 23rd of Oct. Bro. S. Forney is elder. There were two additions by baptism and one by letter. Had an enjoyable Feast.—*Juniata, Adams Co., Neb., Oct. 30th.*

From John Metzger.—I left my home at Cerro Gordo Oct. 25th, for Clinton Co., Ind., where I formerly had my home. Met my grandson at Lafayette, and came to my son John W. Metzger's the same evening. Next day they had their Communion meeting; had one of the best meetings I saw at that place for many years. Many members communed; large crowd of spectators; order very good. Felt very sorry that some had left the church. The church is more united at this time than she was for many years. At a convenient time I stated to the meeting we would take it as a favor if the members would assist us a little in raising funds to pay for a hall in St. Louis to preach in. It seemed the feelings of the members were touched. Brother Billheimer said: "See what can be done." They soon had \$18.30.... Left Clinton county the 31st for Carroll county. Met with the brethren and sisters in the Bachelor Run church, Nov. 1st, the time set for their Communion. Their meeting was well attended. Many members communed; crowd of spectators very large; order very good. Well supplied with ministerial aid. The church seemed to be in union, and love prevailed among them. I also made a statement to the meeting about the mission in St. Louis, that we would take it as a favor if they would assist us in paying for a hall to preach in. They soon raised \$21.00. May the Lord bless this church for their love to the poor that they can have the Gospel preached.—*Cerro Gordo, Ill., Nov. 5th.*

From A. A. Wise.—Left home the 4th of November for the Love-feast at Yellow Creek church. Arrived there just in time to see five precious souls being led down in the stream and buried in baptism. Their large and commodious church was filled to its utmost capacity. The meeting was one of good order, and long to be remembered. The ministerial force was large. Elder W. R. Deeter officiated. Met again the next morning. Held an election for two deacons; the lot fell on brethren Samuel Steiner and Henry Hoke.... Public worship in the evening; preaching by W. R. Deeter. Subject, "I am the way." Met the next morning for worship again. After meeting we turned our faces homeward. Such meetings like these we enjoy; they encourage us on our way heavenward; but while yet in

our gladness we are made sorry this morning to learn that the small pox has been sown broadcast in our neighborhood. Thirteen cases in Bristol and one in Vistula; and it is said about one hundred and seventy-five have been exposed. Schools and meetings of all kinds are stopped.—*Vistula, Ind., Nov. 7th.*

From Charlotte T. Bond.—We had our Communion on the 12th of October. Had a very enjoyable feast of love; all present seemed in fellowship and union. There were very few of those that have left us there. Many from the adjoining churches were with us. Had good preaching. We have much to thank the Giver of every good gift; for when we consider what the true followers of Jesus have had to endure for his sake we are greatly blessed, and we fear we are not thankful enough for our privileges and blessings we are permitted to enjoy. Then as we enter upon another year of duty, let us determine to be more zealous, more faithful in our duty than we have been before, pressing forward in our high calling as sons and daughters of the Most High.—*Arcanum, Ohio.*

From D. F. Stouffer.—I am making a sojourn in Frederick City, Md., making my home at Dr. P. D. Fahrney's, an active and zealous brother in the church of the Brethren. Am attending meetings conducted by Bro. J. M. Mohler, of Mill a county, Pa., who commenced a series of meetings on the 4th, to be continued for some time. Frederick City has a population of about 9,000 inhabitants. In this great number there are about seventeen members of the Brethren's church. Small number, think you; but one more will be added on Wednesday, and we hope before the close of the meetings, (and have cause to believe), a number of others will come.... This morning Bro. Mohler, the Dr. and myself visited the jail, being anxious to see a young man who is to be executed on Friday, 11th, for murder, but were disappointed, as the sheriff informed us that he declined seeing any one; but were permitted to see the scaffold, which is partly erected, from which the soul of P. Munshour will take its everlasting flight to the world, from whence no traveler ever returns. And from the information we could gather, he is very impenitent and utterly unprepared to meet the solemn issue. We placed ourselves under the trap-door which is assigned to send Munshour to eternity, and while there thought of the words of the good Book: "Just when conceived brings forth sin; sin when it is finished brings forth death.".... I am glad to hear from you, and also to hear the glad tidings from the different churches and the gathering of souls. We are moving along in our congregation slowly, but thank the Lord, peacefully.—*Frederick City, Md., Nov. 7th.*

The Brethren of the *Home Mirror* have gotten up a neat Book-mark suited for Holiday presents to parents, children, brothers, sisters, friends, lovers, and for Sunday-school or day-school teachers to their scholars. Just the thing. They are of fine silk with appropriate words thereon, also your name on as you may order. Address, *Home Mirror, Longmont, Colo.*

Health and Temperance.

S. T. BOSSERMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

From the Laws of Life. THE BEAUTY OF CLEANLINESS.

BY ABIEE MILLS.

WHEN a child, the charming smell and dainty look of a clean apron gave a feeling of added self-respect, and when the privilege of wearing a white collar was granted, I felt that I had made great advances towards being as nice as the "school-ma'am."

But the most cleanly find that they must encounter a great deal of dirt in one shape or another. Indeed, the annoyances seem to be all on their side, for the unclean feel little antagonism to the mire. We rejoice with that Brooklyn D. D. over the fact that two-thirds of our globe is covered with water, so that there need be no fears concerning the failure of the means of cleansing.

God has made ample provision for the purification of both soul and body. Outside cleansing is not sufficient, there must be a work within, the results of which shall be felt and seen. But where the Holy Ghost enters and purifies the heart, it seems doubly fitting that the body should be clean also. And saying this, we are reminded that some people manage to look as sweet as a pink, who do not suggest that flower to the olfactories at all. The sense of disjointedness between a washed heart and a mouth filled with tobacco is too glaring, for the most superficial, it would seem, to pass unnoticed. Many persons have mouths quite as offensive to the sense of smell as these poison consumers, from a lack of intimacy with the tooth-brush or acquaintances with the dentist, or from failure to keep the stomach sweet by the introduction of proper food only at proper times.

What volumes of praiseful incense would ascend to the Giver of every good gift from all praiseful hearts, if they were but enshrined in active, healthful bodies. The spirit in harmony with God may so assert its supremacy, that praise may leap from the lips when the body is full of aches; but it is a great deal easier to sing doxologies when the blood circulates freely and is of good quality, than when indigestion sits like a harpy at the gate, ejecting poisonous effluvia into the nutritive element.

A little gospel light reaching a dirty street urchin sends him in search of water and a comb; why then should not one who claims the spotless Son of God as an elder brother, study to know what will render the outer man a fit habitation of the spirit? "Cleanse yourselves from all filthiness of the flesh" was well added to the injunction to be pure in spirit. This flesh filthiness is more than skin deep, and if some persons could turn themselves inside out while in the bath-room, it might be beneficial. There are, however, influences within the reach of all that would prove as effectual in removing every hindrance to the outworkings of Di-

vine power within. If ye walk in the spirit, ye shall not fulfill the lusts of the flesh.

(B.)

BEER A TEMPERANCE DRINK.

BY HON. NEAL DOW.

A GREAT many respectable people, some of them friends of temperance in their way, insist that the adoption of beer in this country in its various forms as a common beverage, would be a help to the temperance cause. Some prominent pulpits speak out boldly and decidedly in this way. One of them in New York, a very prominent one, not long ago insisted that no one was fit to be a worker in the temperance cause, "unless he knows the difference between fiery liquors and mild beer," indulging in the latter and in kindred tipples, while eschewing the former.

The brewing business in this country is comparatively of recent origin, but it has already reached immense proportions, and a growing rapidly in every part of the Northern States, except in Maine and Kansas, where it is forbidden by law, and has been suppressed by the strong hand. This trade is enormously profitable; more so than any other business in this country. As Dr. Johnson puts it, it has the power of "producing wealth beyond the dreams of avarice." The brewers hold a "congress" annually, to consider the "interests of the trade," and at all of them they lay special stress upon the assertion that beer is a temperance drink, and that brewers are great workers in the temperance cause.

I have been surprised to hear intelligent men, insisting upon what they say is the proverbial temperance of the people in beer-drinking countries, and that indulgence in beer is really a good thing. They forget, or perhaps they do not know, that *drink* taken properly, is merely a help to digestion, that for this purpose only a small quantity is required, and that all beyond this, even of water, is an interruption of the process of digestion, and therefore a mischief.

It is not true that the people of beer-drinking countries are temperate; the exact opposite is the fact. England is the most drunk country in the world, as Englishmen acknowledge, and its shocking brutal drunkenness is chiefly produced by beer, of which they consume enormous quantities. Beer-drinking in England as a national habit, goes back only to 1539, when the Beer Bill gave encouragement to brewers to extend their trade, and to the people to consume its products. Within the first year of its enactment, Sidney Smith, speaking of its effects, said: "The Nation is staggering drunk." Under the operation of that bill, it was supposed that the malt liquors would take the place of distilled liquors and supplant them in the market; but the effect really was, not to diminish the quantity of whiskey, brandy and gin consumed, but to supplement it with the enormous products of the breweries.

The original Maine law had a sweeping, prohibitive of the sale of "intoxicating liquors," without specifying any of them. At the first prosecution of a beer seller, he denied that beer was "intoxicating" within the meaning of

the law, and it was necessary to prove that it was intoxicating. For this purpose, some reformed drunkards were called as witnesses, and they testified that malt liquors were not only intoxicating, but that the drunkenness produced by them was worse than that produced by distilled liquors; that it was more brutal, continued for a longer time, and was much worse to recover from, as they knew by long and bitter experience.

Advocates of beer-drinking refer to the fact that those addicted to the habit consume great quantities of their favorite beverage, without apparent intoxication. It is true that beer-drinkers are always thirsty; they are always ready for a drink; that they do not know what the sensation is not to be thirsty. One of them said to me not long ago, as he was praising beer, and insisting that it ought to be exempt from the prohibition of the law: "I would give a quarter of a dollar now for a glass of good lager."

Beer is doctored in its manufacture, expressly to produce thirst, in those who drink it. Rosin in large quantities is used for that purpose, which affects the kidneys and produces constant thirst. In North Carolina, two years ago, a manufacturer of spirits of turpentine and rosin, a Northern man, whose guest I was, told me that he sold large quantities of rosin to brewers, and had in a single year sold ten thousand barrels to one of them. The beer-drinker is merely a candidate for the product of the mash tub.—Selected by Laura L. Bacon.

THE able address of Governor St. John before the citizens of Indiana, from which we extract elsewhere, must have a powerful effect in that State, in favor of such temperance legislation as Kansas now enjoys. The law is still a leading question in Kansas and the discussion is now shaping political measures for the next State election. Senator Plumb, the railroad corporations, the federal office holders and grabbers, and all the enemies of the law are reported as in favor of a return to the pots and leaks of Egypt. It cannot be possible that they shall succeed, although a *Times* correspondent says that in the State politics the railroads and kindred corporations are all powerful. "No man can be elected at any office on the line of any of our great railroads without humbly bowing the knee to Baa! There is scarcely a member of the present State Senate whose nomination and election were not dictated and controlled by the railroad influence from first to last. And next year, every candidate for the lower house will be compelled to get on his knees to that influence, or, in nine out of ten, suffer ignominious defeat."

EVERY parent is like a looking-glass for his children to dress themselves by. Therefore parents should take care to keep the glass bright and clear, not dull and spotted, as their good example is a rich inheritance for the rising generation.

PLEASURE is a shadow, wealth is vanity, and power a pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space and infinite in duration.

GENERAL AGENTS FOR THE Brethren at Work, AND TRACT SOCIETY.

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OUR PLEA.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unassisted, unaided grace of God is the only source of piety, and

That the virtuous self-aiding and meritorious works of Christ are the only price of redemption.

That Faith, Repentance and Baptism are conditions of pardon, and hence of the remission of sins.

That Time, Immaculation, or dipping the candidate three times face-forward, is Christian Baptism.

That Post-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or at the close of the day.

That the Salvation of the Holy King, or King of Kings, is binding upon the followers of Christ.

That War and Intemperance are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, costume, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of assisting the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discord of modern Christians, to point out ground that all must concede to be infallibly so.

Single subscriptions \$1.50 in advance. Those sending eight same and \$12.00, will receive an extra copy free. For each additional same the agent will be allowed ten per cent., which amount he will please retain and send us the balance. Money sent by Post-Office Order, Registered Letter, and Drafts properly addressed, will be at our service. Do not send checks, as they cannot be collected without charges. Address, BRETHREN AT WORK, Mt. Morris, Ill.

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This book is the record of one of the loftiest and most useful intellects that ever blessed the world; of a pure life and a well-directed ambition. The story is noble and instructive; full of pleasant lessons that touch every heart. No biography can ever point a deeper moral. The publishers, Messrs. Jones Bro's & Co., of Chicago, have spared no expense in beautiful illustrations on steel, fine paper, clear print and admirable binding.

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Only first-class tickets, together with extra fare tickets will be honored on this train. Persons holding annual passes will be carried on the train, but must secure the extra fare and sleeping car tickets, before boarding the train.

Mr. D. L. Miller, business manager of Mt. Morris College, last week sent us a very neatly printed Catalogue of the famous Cassell library. It contains titles of some thirty thousand volumes, embracing every department of letters. The fact that the entire library has been classified and catalogued since coming to Mt. Morris is commendable to those who have it in charge. The size of the library makes it almost impossible to ask for anything ever written that cannot be found on its shelves. There are not only the thousands of volumes of by-gone centuries, but a large collection of the very latest publications have been added. It is indeed a noble library. Parties frequently come from a distance to obtain historic facts from this prolific source. That all may know what the vast library contains, Mr. Miller offers to furnish copies of the new complete catalogue for 30 cents. Parties may order books by mail or express by prepaying charges.—Oregon Independent.

How to Do Good!

The Western Book Exchange has opened a new plan of work tract. They have on their shelves an excellent tract, entitled, "The House We Live In," by Daniel Vaniman. This tract they sell at 5cts and tell us they are losing money. But they are determined to do good with the tract system. Hence they are putting up a large edition of the tract, so that they can sell it cheap in large quantities. They have obtained subscriptions for several thousand already. Persons interested in tract work and spreading the seeds of truth, agree to take as many as each feels willing and distributes them. Those who cannot distribute them personally, can give them to a minister who will. They furnish this tract at \$4.00 per thousand or 50cts per hundred.

It is a twelve page tract, setting forth the doctrine of our church in condensed form, and will do much good wherever distributed. Only think of it,—one thousand twelve page tracts for \$4.00. What an amount of good might be done in this way! Now here is a good chance for every one to help spread the Gospel. Send \$4.00 for a thousand or 50cts for a hundred and put them to work.

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Mt. Morris Public School.

Report for the week ending - - November 4

Number Enrolled.....	186
Average Daily Attendance.....	153
Per Cent. of Attendance.....	94
Number Tardinesses.....	7
Neither Absent nor Tardy.....	113
E. A. BERRY, Principal.	

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Announcements.

LOVE-FEAST NOTICES.

Dec. 2, at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Dec. 25, Cerro Gordo church, Platt Co., Ill.

Matrimonial.

ROBINSON—WINTER.—At the residence of the undersigned Cedar Co., Iowa, Oct. 20th, 1881, Wm. E. Robinson to Mary J. Winter, all of Cedar Co., Iowa. JOHN ZUCK.

FACKER—MAGRAW.—Nov. 6, 1881, by T. G. Snyder, Samuel Facker and sister Elizabeth Magraw, both of Linn Co., Iowa.

Fallen Asleep.

Blowed are the dead watch-die in the Lord.—Rev. 14: 13.

BLOUGH.—In the Milledgeville congregation, Carroll Co., Ill., sister Sarah Blough, wife of Bro. Joseph Blough, Oct. 29th, aged 30 years, 9 months and 8 days. Funeral services by D. M. Myler and the writer. Z. T. LIVENGOOD.

PEEBLER.—In the Crook Creek church, Washington Co., Iowa, August 30th, sister Jane B. Peebler, aged about 88 years.

She was a consistent member about 50 years.—Funeral by the writer and A. Wolf.

JOHN THOMAS.

WUNDERLICH.—In the South Keokuk church, Sept. 18th, Thursa E., infant daughter of Eld. Charles and sister Mary Wunderlich, aged one year, 9 months and 18 days. J. THOMAS.

BEMISDORFER.—Ethan J. B. Bemisdorfer, son of Bro. John and sister Eliza Bemisdorfer, aged nine months and ten days. D. HOLINGEN.

SLUSHER.—In West Fork congregation, Floyd Co., Va., Oct. 20, Bro. Wm. Slusher, aged about 60 years. Disease unknown.

BOOTHE.—In Red Oak Grove congregation, Oct. 24, sister Eliza Boothe, wife of friend Asa Booth. C. D. HYLTON.

Gidings from the Field.

Postal card communications solicited for this department. Reports of baptisms especially desired.

Lewistown, Pa., Nov. 2.

On Sept. 30th, Bro. Jacob Conner and I were sent by the Eastern District of Pa., as missionaries to Lackawanna, Pa. Commenced meeting Sept. 30th, closed Oct. 11th, with excellent interest. Two were baptized, viz: Bro. Henry Cordner and wife. JOHN M. MOHLER.

Edwardsburg, Mich., Oct. 21.

Brethren, continue in the way you have been doing in your work. I must say it is the best paper I ever read, but let us not forget the Bible, and receive it as the man of our counsel.

ISAAC KULP.

Mirabile, Mo., Nov. 1.

I last wrote at Hamilton, and was then in the Northern Missouri mission field. From there I went to Bancroft, held several meetings, had Love-feast on the evening of the 29th and for the second time in two months. I was left alone to

conduct Communion services. On the 30th, one dear sister was received by baptism. I have word from Bro. Sell, my fellow-worker. He is also at work in an adjoining county. C. C. ROOR.

Panora, Iowa, Oct. 30.

Weather fine. Much rain recently; roads very bad. First frost Oct. 11. Some sickness; several deaths. Many calls to preach the word.

J. D. HAUGTELIN.

Cedar Rapids, Iowa, Nov. 8.

Our brethren and sisters in the Dry Creek church in Linn Co., Iowa, are all alive to the cause of Christ. Ministering brethren, please do not forget us. Had one addition Nov. 8th. Eld. A. Stamy is much afflicted, and for some time past has not been able to meet with his brethren in worship.

T. G. SYDNER.

Goshen, Ind., Nov. 6, 1881.

Our Communion on the 28th of Oct. was a good one. All present seemed to enjoy themselves. Attended a feast at Yellow Creek, and had a good meeting. God reigns, and the church still lives at Yellow Creek. All the officials but two left with the Ohio move, and no speaker there at present. Five baptized at the Feast; the members seem to be in love and union. Health good; plenty of rain. I. L. BERKEY.

Warren Center, Ind., Nov. 5.

REQUEST.—Inasmuch as Bro. Howard Miller has assigned some of the Census work of the Northern District of Indiana, to me, I hereby request the name and address of the brother, having the charge of each of the following churches: Bremen, Little St. Joe, Pleasant Valley, Union Center and Mapletown. T. MILLER.

Cerro Gordo, Ill., Nov. 8.

The Missionary Board of Cerro Gordo district organized, appointing Andrew Shively, Treasurer and Clerk, and all business relative to missionary work must be addressed to him at Cerro Gordo, Ill. W. L. BRIDGEMAN.

Ladoga, Ind., Nov. 4.

Our Communion at Bethel the 13th ult., was a very pleasant one. In the afternoon, before Communion, the saints rejoiced to see a brother come into the fold. The laboring brethren were J. W. Metzger, A. Bower, L. Dunbar, and our home minister, Wm. Harshbarger. On account of the rain, the crowd was not as large as usual, but good order and attention were manifested during the services.

A few of us had the privilege of meeting the Brethren of the Middle Fork of Wild Cat congregation around the Lord's table, the 28th ult., which we greatly enjoyed. There were more than 100 communicants and several ministers, among them was our old Bro. Metzger of Cerro Gordo, Ill., who did most of the speaking. In our short stay with the Brethren, we found them very kind and zealous of good works. SALOME STONER.

Wakarusa, Ind., Nov. 5.

The Yellow Creek church held their Love-feast Nov. 4. There were about 200 members and thirteen ministers present, most of them very able speakers. We notice the following: W. R. Deeter, from Hoyertown, Ind.; A. Shively, A. Wyson, P. Stuckman, A. Wise, I. Berkey, J. Metzler, Bro. Felthousen, J. Kulp, L. Weaver, E. Miller and J. Anglemeyer. About 300 outsiders were present, but the order preserved was very good. There were five applicants for baptism. A choice was held for deacon, and the lot fell on Bro. Steiner.

D. M.

Liberty, Ill., Nov. 7.

Our Love-feast is among the things of the past. Though the number was not so great as I have

seen on previous occasions, yet it was a feast indeed, at least to the writer. I was glad to meet with several brethren from a distance, with whom I had enjoyed many happy meetings in the past.—The preaching was among the best we ever had, and the meeting one that should be remembered. Right here let me say, this makes the fifty-second Love-feast held in the Mill Creek church, Adams Co., in the last fifty years. All were held in a circle of three miles, the first being held at the house of old brother John Wigle, long since deceased. Our Sunday-school closed on the 6th inst. for the year, after being pretty successfully conducted all Summer and Fall. Bro. S. S. Hummer is Superintendent. JOHN WOLFE.

Johnstown, Pa., Oct. 31.

I bade farewell to the many friends in Ohio on the night of the 18th, took the train at Alliance for Johnstown, Pa. After reaching Johnstown, we wended our way to Bro. Daniel Crofford's, and were just in time to attend part of the S. S. Association, which was very interesting. Expect to attend three Love-feasts here, after which we will return home. Feast in Johnstown will be Nov. 12. EMILY R. STIFLER.

To Agents Only.

—On page 655 under terms to agents, for \$24 we say 18 names. It should be 16 names.

—An almanac to all subscribers for B. at W., whether for one year or ten. Ministerial list in Almanac.

—Be sure to supply yourself with an abundance of sample copies. Order from this office, a lot of fresh and bright ones.

—Do not fail to state what premiums you want. If you do not name any, we shall infer that you do not want one.

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—Make all drafts, P. O. orders payable to M. M. Eschelman. Drafts on Chicago or New York preferred.

Good Words for Brethren at Work.

It is a valuable aid in the promotion of truth.—J. M. Rideout, Garrison, Iowa.

The B. at W. is growing in favor with Brethren here.—D. B. Arnold, Burlington, W. Va.

Your paper is growing in favor here and is regarded as the leading church paper.—Maysville, W. Va.

I am well satisfied with the paper. May success attend your labors.—Dan. Landis, Shepherdstown, Pa.

We still prize the B. at W. We feel that you are doing a good work, and would say, Go on and be faithful to the end. Would that we all were doing as much.—Sister W., Mexico, Ind.

I would feel lonely without the B. at W. I respect it highly and always read it with care and appreciate it very much.—Sarah A. Miller, Lewistown, Ohio.

I wish everybody would subscribe for the B. at W., for it is worthy our patronage.—John H. Caylor, Noblesville, Ind.

I am well pleased with the B. at W., and a welcome visitor it is to my little family. Keep on! God will bless you in the end.—J. M. Burger, Smithville Station, Ohio.

If nobody takes notice of our faults, we easily forget them ourselves.

BRETHREN AT WORK.

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Single Copies,
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Vol. 8. Mt. Morris, Ill., Tuesday, Nov. 22, 1881.

No. 45.

Editorial Items.

PAPER free the remainder of the year to new subscribers.

BRO. J. S. Flory favors us with some excellent matter for Health and Temperance Department.

BRO. A. M. Dickey's address changed from Ashland, Ohio, to State Centre, Iowa.

TWENTY-FIVE hundred German immigrants landed in New York the 3rd.

UPWARDS of forty new students have applied for admission to the next term of the College at this place.

BRO. Sharp preached to an appreciative audience at West Branch, seven miles west of Mt. Morris, Sunday the 15th.

BROTHER and sister Hope buried their infant child Oct. 19th, aged thirteen days. Disease, inflammation of the brain.

BRO. G. M. Noah writes: "I am making good use of my papers by giving them to my neighbors to read. They are doing good."

ANOTHER soul added to the church in Denmark by faith, repentance, and baptism. Peace prevails among the Danish Brethren.

"For in Christ Jesus neither" modern progression "avails anything, nor" unprogression, "but a new creature." Gal. 6: 15.

BRO. Teeter and wife returned from Dunkirk, Ohio, the night of the 14th inst. They left brother and sister Bosserman convalescent.

BRO. Otis Lyon, son of elder T. D. Lyon, of Hudson, Ill., arrived here the 15th. He is now one of the brethren at work in this office.

FOR the church to do right here below, and with the church to be right when Jesus comes, should be the motto of every faithful member.

BRO. Jesse Calvert commenced meeting at May Hill, Ohio, Oct. 30th, and up to Nov. 9th fifteen had been baptized and two reclaimed.

PLEASE mail your communications for the department on last page on Monday of each week, in order to get them into the paper promptly.

BRO. H. Young, of New Berlin, Stark Co. O., arrived the 19th, and will remain here awhile. We are glad to see good brethren come among us.

BRO. John Metzger recently visited Camberland Co., Ill., and held a few meetings. One baptized. On account of ill health he returned home.

BRO. S. H. Baker, of Ellsworth, Wisconsin, has been quite sick with quinsy recently. He has moved from River Falls to above-mentioned place.

BRO. S. O. Larkins writes: "I do not want any pay for working for you. All that I can do for you will be done cheerfully and free of charge, and all subscribers I read, you may give yourself credit for, and may God bless your work." Thank you, dear brother, God will pay you and give you much more than we can.

WANTED.--An active young brother with a capital of \$3000 to engage in a good paying business. For further particulars address BRETHREN AT WORK.

IN No. 40 we stated that sister Delilah Tombaugh was raised by brother Sevin. Her mother says sister Delilah was with brother S. only two years, and then married.

We desire the addresses of the following named persons in Indiana: W. A. Layton, J. C. Funderburg, Abraham Ritter, Aaron Snyder, Henry Lentz, N. B. Heeter.

THE Brethren at Dunkirk, Ohio, will soon organize a Sunday-school in their new house in town. May the Lord help them to teach the young the precious truths of the Bible.

THE Brethren of the Honey Creek congregation, Nowaway county, Mo., contemplate holding a series of meetings, commencing on the 23rd of December. Council meeting on the 24th.

ON account of the illness of brother A. B. Snider, Cerro Gordo, Ill., his daughter cannot come to Mt. Morris to attend school, as she contemplated being here at the opening of the term.

THE B. AT W. Almanac and Annual Register will be ready to send in a few weeks. It contains the ministerial list, and is gotten up in a neat and substantial manner. Given to all subscribers to the B. AT W.

SMALL-pox prevails to an alarming extent in places, should not vaccination be resorted to by those who have not yet had the disease, in order to stay its progress? Every precaution should be taken to stay the terrible disease.

THE Brethren around Morrisville, Ill., contemplate meeting once a week, from house to house, to admonish and exhort one another to good works. This will keep alive the coils of love and bind them together more and more in the Lord.

BRO. Flowers will deliver a course of health lectures in Walkerton, Ind., 21st inst., and continue one week. Also at the Gravelton meeting-house, beginning Nov. 29th, and another at the Brick meeting-house five miles west of Gravelton, Dec. 5th.

IS it true that Ashland College is to be sold to the "progressive" faction? Is it true that brother R. H. Miller is to be put out of the Presidency? Is it true that Ashland is to become the headquarters of the "progressives"? Light is wanted.

THE District Meeting of Tennessee is solid for the Brotherhood. It prepared a plan to more effectively make known the Gospel to those yet unacquainted with it. Brother Jesse Cosswhite will represent the District at next Annual Meeting.

BEN. Geo. W. Grady, of W. Va., and Daniel Hays, of Va., have promised to contribute to the columns of B. AT W. in the future. Both are lovers of the Brotherhood, and are able to edify and instruct the people how to live to the praise of God.

SISTER Hope has been poorly of late. The dear sister was a constant sufferer since she left America. Thousands eat and drink of their abundance and enjoy good health, but sister Hope endures afflictions such as few of us pass through. She shall have her reward.

WE would like to send each of our readers an addressed envelope that they might send in subscribers' names, but it is contrary to law to put envelopes into newspapers that are sent at pound rates. We do not wish to violate the post-office law.

ON Sunday the 13th inst. we attended meeting at Cherry Grove, Carroll Co., Ill. Here is where the Danish Mission was inaugurated by Northern Illinois several years ago. At the same time fifty-two were admitted into the church, and joy seemed to fill the people. Brother Zellars preached the day we were there to the edification of the body.

THE B. AT W. wants two hundred articles prepared for the coming Winter for the people during 1882. While the wintry blasts are sweeping over the country, and the chilly storms drive you to the shelter of comfortable homes, let the spirit of God help you to write articles in defense of pure Christianity. Do not become impatient if they do not receive prompt insertion.

BRETHREN, while it would please us to publish all your articles the day they arrive, permit us to say it is impossible. Many good articles must lie over until they can find room in order. Nearly a dozen of our own have been knocking for admission for three months, but they must wait. Please be patient, and your article shall appear to cheer drooping spirits and animate the beloved in the Lord.

W. B. SEALL failed to meet his fellow-laborer C. C. Root in the North Missouri evangelism camp at Bancroft on account of very bad roads and bridges being washed away in Harrison county. He then opened a meeting in Harrison county, collected together the scattered members, and had a Love-feast on the night of the 29th of October, which proved to be reviving and strengthening to all. He also distributed tracts and B. AT W.

WHEN in Christian county we were informed that brother Leer's eyes were well and strong again; but it seems we did not learn correctly. He informs us that he will think himself happy if they become good in one year. He cannot see two rods with his right eye, but with the left he can read. His physician thinks in one year both will be well. We regret that we did not get to see him while in that country. We remember his faith and good works.

FROM Nov. 26th to Dec. 7th, the editor will be in Le Sueur county, Minn. He will be pleased to hear from such as may have somewhat to communicate from under the Cross. Those who have "crucified Christ afresh and put him to an open shame" need not write. It is enough to contend with the enemy from without in new fields. The pocket-book has not called the editor and D. M. Miller to the great field in Le Sueur county. Neither has it called any other our "born of God."

THIS week we give space to brother Fahmy on page 719. In order to be enabled to travel at as little expense as possible among the churches, and in new fields to preach the Gospel, we have admitted notices for rail-roads, and admitting these, we could not justly refuse space to a brother. We hope it may prove beneficial to the afflicted, whom we should endeavor to relieve as much as possible. As a blood cleanser, we have tried brother Fahmy's "Vitalizer," and find it is just what he claims for it. We shall also give him the same page next week.

Religious Essays.

IN MEMORIAM.

Her hands are cold; her face is white;

No more her pulses come and go;

Her eyes are shut to life and light;—

Fold the restore, snow on snow,

And lay her where the violets blow.

The gray old trees of hugest limb

Shall wheel their circling shadows round;

To make the scorching sunlight dim,

That drinks the greenness from the ground,

And drop their dead leaves on her mound.

When o'er their boughs the squirrels run,

And through their leaves the robins call,

And, ripening in the autumn sun,

The acorns and the chestnuts fall,

Doubt not that she will heed them all.

For her the morning choir shall sing,

Its matins from the branches high,

And every minstrel voice of Spring,

That trills beneath the April sky.

Shall greet her with its earliest cry

When, turning round their dial-track

Eastward the lengthening shadows pass;

Her little mourners, clad in black,

The crickets, sliding through the grass,

Shall pipe for her an evening mass.

At last the rootlets of the trees

Shall find the prison where she lies,

And bear the buried dust they seize

In leaves and blossoms to the skies,

So may the soul that warmed it rise!

If any, born of kindlier blood,

Should ask, What maiden lies below?

Say only this: A tender bud

That tried to blossom in the snow,

Lies whithered where the violets blow.

—Selected for Caroline Henninger, by C. V. K.

For the Brethren at Work.

THE SECOND COMING OF CHRIST AND MILLENNIAL REIGN.

BY JAMES EVANS.

NUMBER VIII.

ANTE-MILLENNIALS, or those who deny the reign of Christ and the church over the earth, (*epi tees gees*, —Rev. 5: 10) after the resurrection of the just, are compelled to take the following position, viz.: 1. All the human family will be raised together and appear together at the judgment seat. 2. That the human family will be divided into two classes, viz.: the redeemed church, and the ungodly who shall be sailed to the world of woe. 3. That the world will be converted, evangelized, before Jesus comes in the clouds of heaven. 4. That the first resurrection and the saints sitting on thrones and judgment given unto them, are to be understood figuratively and are now

in process of fulfillment. The first of these positions is sufficiently refuted by Paul, as shown in our last article. They who are Christ's at his coming, (1 Cor. 15: 23) settles the question that the "rest of the dead" live not again at that time.

Again, if the whole human family are to appear in judgment then, when the King sits on the throne of his glory and before him are gathered all nations, (Matt. 25: 32) he will be alone; he will have no joint heirs with him, no bride to sit by his side and the world. 1 Cor. 5: 2.

2. The second position that the human race will consist of only two classes is refuted by the whole tenor of the Bible from Alpha to Omega. It is amazing how little professed theologians know of the Divine Purpose. Have they never read of Abraham's seed through whom all nations of the earth are to be blessed? Does not Paul tell us that this One Seed is Christ and all who are Christ's. Gal. 3: 26. This "one seed" are they who are Christ's at his coming. In other words, they are the blessed and holy who have part in the first resurrection and live and reign as kings and priests. Rev. 20. They are they who are accounted worthy to obtain that world or aion to come and the resurrection out (*ek nekroon*) of the dead. Luke 20: 35 are the firstfruits of the great harvests of the earth. The heirs of the promised kingdom are called "firstfruits of God's creatures." James 1: 18. They are the queen who will stand at the King's right hand, clothed in the golden ophir garments of immortality. Ps. 45. She is the bride, the Lamb's wife and was seen by the seer of Patmos standing with the Lamb on Mt. Zion. In her mouth was found no guile, being faultless before the throne of God. But she does not comprise all mankind, neither is it the purpose of God that she should. She is an elect company, chosen in Christ before the foundation of the world, foreknown and predestinated to the high position of being associated with Christ in the government of the world. She was not, however, elected and predestinated to reign with Christ at the expense of the balance of mankind, as the Westminster creed teaches. God foreknew the bride of his well-beloved Son; but no dark decree of reprobation rests on the remainder of the

human family. The church, or bride the seed of Abraham is chosen to bless all families of the earth, not to curse them. Here, then, are at least two classes of saved ones, viz., the seed of Abraham, and the nations blessed in them. The bride is the New Jerusalem, but there are to be saved nations who will walk in her light and bring their glory into her. Rev. 21: 24.

After the firstfruits comes the greater harvest. Compared with the nations who will walk by her light (Revised Version) she is a little flock, the few, just as the President's Cabinet is small compared with the vast multitude of citizens. The nations blessed and saved will be a multitude that no man could number. Rev. 7: 9.

But besides the bride elect and the nations who are to be subjects of Christ's kingdom there are GUESTS who are to sit down at the marriage supper of the Lamb. In Ps. 4: 5 the bride is called the queen and the King's daughter. She is all glorious within, identifying her with the virgin company. of Rev. 14, who are guileless and faultless. In Ps. 45: 14 we read of "the virgins her companions that follow her shall be brought unto thee."

Jesus in Matt. 22 speaks a parable. The King makes a marriage feast for his Son and sends out his servants to invite guests to come. Those first invited would not come, then servants were sent into the hedges and highways and gathered as many as they could find, and the wedding was furnished with guests. These guests are not the bride but her virgin companions. They are called also blessed and holy. —Rev. 19: 9. All are not elected to be the bride, but all to whom the Gospel is preached are invited or bidden to come to the supper of the Lamb. Thus we have proved at least three classes of saved ones, viz.: the virgin, guests, and the nations.

3. That the world will be converted before Jesus comes, is refuted by the silence of the Savior as to such an era before his coming. No testimony places the world's conversion this side of the judgment. If so, who will point it out? The Gospel is preached for a witness to all nations, but not to convert them. The whole of the Gospel dispensation is called the last days. Until the time of the dead is come and of rewards, evil will abound, and when

Jesus comes it will be as in the days of Noah and Lot. Every allusion to the second advent by Jesus or the apostles, proves our position.

4. If we make the first resurrection figurative, how can we prove the reality of the great white throne, and death and Hades delivering up their dead, etc.? May not Swedenborg be right who locates it all in the past. We do no violence to a single word of Rev. 20 by applying it to a real and literal resurrection of the dead. Every event harmonizes with the clear and explicit statements of Scripture. Millenarians are the only consistent expounders of prophecy and only for their efforts, prophecy and the coming reign of Christ would be almost forgotten.

For the Brethren at Work.

A REUNION PLAN FOR HOLDING FUTURE ANNUAL MEETINGS.

1st. All District Meetings to be held as at present, but such long time in advance of Annual Meeting, that all queries with answers referred to the latter body for confirmation or rejection shall be published in all our periodicals.

2. These queries and answers thus published shall then be voted on by all congregations at home for adoption or rejection.

3. Each congregation shall send two delegates to Annual Meeting, one a minister, and the other a lay member with proper credentials. This body of delegates thus assembled shall alone do the voting; each delegate to represent the vote of his individual congregation on each and every query or proposition presented to that body.

4. These delegates when assembled at Annual Meeting shall appoint from their number a Moderator, Reading Clerk and Recording Secretary, adopting such parliamentary rules for the meeting as by them deemed necessary.

5. All applications for committees to investigate local church troubles shall be referred to District Meetings where all appointments of such committees shall be made.

6. Each congregation to have the right by a majority vote to say whether they will have an open council and reporter at such investigations or not.

7. No committee to have the right to expel or disfellowship any member or members of the church without a majority vote of the congregation, and

then such expelled member shall have the right of appeal to District Meeting.

8. No queries without an answer shall be considered either by District Meeting or Annual Meeting, and all decisions made by either meeting shall be regarded only as advisory unless confirmed by a "Thus saith the Lord."

All former decisions on Minutes of Annual Meeting that have no "Thus saith the Lord" for their support shall, after the adoption of these resolutions, be considered null and void.

[The brother writing the foregoing desired us to withhold his name.—ED.]

SABBATH-SCHOOL CONVENTIONS.

BY I. J. ROSENBERGER.

To M. M. Eshelman:—

I n a recent number of the B. AT W., you insert an inquiry as to why the Brethren do not attend the Sunday-school convention of your State. Your answer to the above inquiry is, in my judgment, not complete; like the bed upon which the prophet lay—"too short."

We do not support Sunday-school conventions because we see no advantage on the part of the schools that support these conventions, over those that do not support Sunday school conventions.

We have here, in North-western Ohio, schools numbering from fifty to one hundred and fifty, with none of this conventional parade, and have as good interest as I find in those schools aided by conventions.

The advocates of these conventions represent their object to be to devise better means to carry on the Sabbath-school work. I question the above seriously; for the *means*, the *essential* means to carry on Sunday-school work is to secure converted parents, having their children in one hand, their Bibles in their hearts. The above means never fail to secure a good school. Nor were these means devised at any convention.

These conventions are also represented as affording especial encouragement to the Sunday-school work. I have sought for testimony to the above from practical unprejudiced minds, and obtained but little. Upon the above I however gathered the following:

There was a convention held in a

congregation in North eastern Ohio. The year in which the convention was held, the school was organized in March. The next year the school did not organize until May. The second year they did not organize at all, and have had no school since.

We again look upon Sunday-school conventions as having a schismatic influence. There are many brethren who do not support Sunday-schools, who, we believe, could be induced to do so, if we would simply conduct our Sabbath-schools, leaving off, as I term them, vain and useless appendages, such as Sunday-school conventions and associations.

But when Brethren see this growing desire, like in the days of Saul, to be like the world, like other nations; already discussing the propriety of using the organ in our Sunday-schools, they turn their backs upon the whole enterprise.

It looks to us useless, and almost idle, for Brethren having so much important labor to do, and then come even from adjoining States and discuss such subjects as the following:

No. 1. What should be the length of the Sabbath-school session?

No. 2. How many scholars should constitute a class?

No. 3. How much time should be devoted to singing?

No. 4. When should the labors of the Sunday-school teacher cease?

No. 5. Should we teach the commandments in our Sunday-schools?

No. 6. Is it always necessary that we repent before we can be forgiven?

No. 7. Should papers be admitted in our schools indicating false doctrine; such as Christ kneeling in the water; and John pouring the water on Christ with a mussel shell?

We might multiply the above, but let those given suffice. To us it looks idle in the extreme, to be spending both time and money in discussing subjects, which the most ordinary mind should readily answer. Besides, these advocates are nursing a growing dissatisfaction in the church.

I therefore suggest that we encourage Sabbath-schools, but leave off all the vain appendages; such as picnics, celebrations, associations, conventions.

[It is probable our remarks were "too short" like the prophet's bed; and we are pleased that you, dear brother, have

made it longer. That there should be less noise and more work for and among our children is indeed true. It is to be hoped that our dear brethren everywhere will consider the question with prayer. Let us do nothing through strife.—Ed.]

For the Brethren at Work.

A HISTORY OF SCHISM IN THE MIAMI VALLEY, OHIO.

BY JOHN CALVIN BRIGHT.

[Believing that no harm can result at this time from the publication of a brief account of the withdrawal of certain elders and others in Miami Valley, Ohio, we give a history written by brother Bright. Many of our readers know not what efforts were made years ago to create division, and this will let them see it as others see it. Thus far we have tried to publish but little about them, not wishing to intensify the excitement incident to their going out, and expulsion by the church, but as it is now about over, we think this can go out without injury to any one.—Ed.]

SCHISMS and heresies have long since become the order of the day. And we need not wonder; for they were in existence in the apostles' times. Rm. 16: 17, 1 Cor. 11: 18, 19. They prophesied that "perilous times will come." "For the time will come when they will not endure sound doctrine, but, according to their own lusts, shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

Self-love is the most fruitful source of all schisms. "For men will be lovers of themselves," and entertain a very high estimation of their opinions and prejudices. And when these are not recognized by those with whom they associate, "beloved self" will suffer no indignity, but if it cannot rule will at least try to ruin. Hence a disruption takes place between them and the people of God.

The church of the Brethren has experienced considerable trouble of this kind since its existence in America. False Brethren have arisen speaking perverse things, and drawn disciples away after them. But their existence has been ephemeral. Some died a natural death, some came back to the church, and some have a name to live but are dead. To which of these classes the heresy we are about describing

will fall, I shall not assume the province of determining. But as it is the product of self-will, self-love, and self-righteousness, it will do the church or the world no good. So much as we pass along.

This Miami Valley schism originated some years since. After considerable counseling and correspondence "about the way matters are going" in our church, a large meeting was held in the Lower Stillwater church, Montgomery Co., Ohio, on the 13th of November, 1868. At this meeting a Petition was read which wanted:

1. A. M. conducted more in simplicity and after the manner of the first Brethren.

2. Conference to direct committees to the various churches where difficulties exist.

3. The different editors in the Brotherhood counseled not to publish anything that "Disputes the practice of the precepts and ordinances of the Gospel as handed down to us from Christ and his disciples through and by the forefathers of the church." And concludes with the threat that if A. M. grants these requests it shall be well; "but in case it shall refuse to do so, it is very probable that many of the churches will not be represented at our next Annual Conference, and hence the result will be a re-organization of our Conference meetings by said churches in accordance with this petition."

Elder James Quinter criticised it in his usual mild, courteous, logical and Scriptural manner. Eld. J. P. Ebersole with his short terse and original arguments; and elder H. Kurtz in a fatherly and loving way remonstrated against secession; the author of the Petition defended it with a zeal worthy a noble cause. At the close of the discussion quite a number signed the Petition, and the meeting adjourned.

On Easter Monday, the following Spring, a meeting was held in the Bear Creek church, same county, at which a supplement to the Petition was read that breathed the same spirit. Elder Abraham Erbaugh, "Whose praise was in the Gospel throughout the churches," by his silent and powerful influence, assisted by elders Samuel Garber, Daniel Miller, I. Bright and others did much to allay and modify the rebellious spirit of the petitioners. At any rate, they compromised the matter, as will be seen

by referring to Art. 1 of the Minutes of 1869.

Peace prevailed in the Miami Valley until the present movement was inaugurated, with the exception of some ebullitions of this factional spirit; as the sending of papers to A. M. of a dictatorial character, and the publishing of pamphlets of an inflammatory tone without the name of the author, and spreading them broadcast over the Valley.

In the Fall of 1879, elder John Hershey, (shortly afterwards expelled) of Missouri and formerly of this Valley, appeared in our midst, and asked counsel of the Miami elders. A meeting was appointed on the 11th of Nov., same year, at the Philipsburg church.

At this meeting the Miami elders agreed to hold another one in the following Spring, and appointed a committee of correspondence; further that upon whatever matters they would agree to send to A. M., they would not compromise, but would "Take a Stand," to use their own favorite expression. It is but just that we should mention that they were opposed in their extreme views at this meeting by elder Jacob Garber, Samuel Mohler, and George Holler.

The Spring meeting produced what is known as the "Miami Valley Elders' Petition." This made an unequalled commotion in the churches of Southern Ohio, barely passed through the District Meeting, where it received a mortal wound, and was sent to Annual Meeting in 1880. The result, at that meeting, is known to the Brotherhood. A substitute was formed and read to the meeting. And after having several hours' time for consideration, it was unanimously passed by the assembled Brotherhood.

Two of the Miami elders withdrew in the following August with some of their relatives and neighbors. After having one church meeting and some four public meetings, they subsided. One of the elders made an acknowledgment and was retained in the church. The other, with his followers, were expelled. And the action of the church was sustained by a committee sent by late A. M. So the matter rested until about the time the Maryland factionists raised their banner to the breeze when the close observing discovered that there was some underground

work going on in the Miami Valley. The result was, a meeting appointed in the Wolf Creek church, Montgomery Co., Ohio, on the 8th of December, 1880. At different stages of this meeting it was apparent to all, that some of the Miami elders were almost determined "to take a stand" and withdraw from the Brotherhood and her A. M. And had it not been for the presence and assistance of elders D. P. Saylor, James Quinter, E. Eby, R. H. Miller, D. Brower, and others, the worst might have happened. However better counsels prevailed; "The Miami Valley Elders' Petition" was remodeled and sent to Annual Meeting of 1881.

As this was not sent to Annual Meeting in the usual way through District Meeting, it was unanimously pronounced illegal by Annual Meeting. And some of the Brethren foreseeing this, and wishing to give the petitioners a chance, as well as thinking it prudent for the Brotherhood to reconsider some of her late decisions, formed a substitute and sent it to Annual Meeting in the "regular order." The substitute embraced nearly all the points contained in the Miami Petition, and they were considered by Annual Meeting, and the conclusions arrived at were almost unanimous on all the points presented.

Notwithstanding all this, the petitioners came home in an unhappy mood, and after the "necessary preliminaries" held a meeting on the 24th of August in the Pittsburg meeting-house, Dark Co., Ohio, where the "fatal leap" was taken. Brethren Jos. Kauffman, D. Brower, Jacob Garber, Samuel Mohler, Jesse Stutsman kindly admonished the Brethren not to do so, and portrayed the unhappy results that would follow. But they had determined to go, and William Cassel, their foreman, said, "All who vote for the Resolutions separate themselves from the general Brotherhood and its Annual Meetings." About one-third of the members present voted for them, and the work was done.

As the brethren and sisters had been admonished time and again not to withdraw from the church; but as they had now done so of their own free will, the church took the case in hands and expelled all who had separated themselves from her. There were a number neutral in many of the churches, and these have nearly all gone off too, as their

sympathies run in that direction. Some of them complainingly ask, why they were expelled? We answer, You violated the Scripture, "Love the Brotherhood." You became "wise in your own conceits," would not "hear the church," separated yourselves from the church, and the church kindly granted your request. Again, some of them complain because they were not allowed to go along on the visit prior to their trial. Now they ought to know that it never was the order of the church for accused members to prepare their own cases for trial.

For the Brethren at Work

NO CROSS, NO CROWN.

D. E. BRUBAKER.

"Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25: 23.

ONE of the many pleasing anticipations of the Christian heart, is the fulfillment of Christ's promises of a suitable reward bestowed, for services rendered, and for sacrifices made. In the text quoted is embodied the idea of

THE CHRISTIAN'S PROMOTION.

The mere anticipation of future promotion is a mighty lever to constancy and faithfulness, in positions of trust. The mere thought of plodding on and on, in the primary state of any calling with a conscious feeling that every avenue is closed to future promotion, would cast a sickening gloom over the heart, weaken all endeavor and invite a state of despondency; in short, it would be to the soul the blackening cloud without the "Silver lining."

But, my dear brethren and sisters in the heavenly calling, if ever there was a calling open to promotion, it is in the service of our divine Master. The royal path of promotion, is pointed out with remarkable clearness in a very few words by the author of proverbs. Hear him, "Exalt her, (that is wisdom) and she shall promote thee. She shall bring thee to honor." Prov. 4: 8.

The particular kind of wisdom that vouchsafes her devotees such very desirable results, is more fully comprehended in the language of brother James who witnesses and declares that "The wisdom which is from above, is first pure then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Jas. 3: 17.

A correct view then of James' version of the heavenly wisdom that insures promotion and leads to honor, gives us the idea of

A PROPER APPLICATION OF GOSPEL MEANS, TO SECURE GOSPEL ENDS,

or in the words of our text it is being "faithful over the few things" (gospel duties) that makes us ruler over many things, (i. e., insures future promotion and honor).

When Jesus said: "If any man serve me, him will my Father honor;" Jno. 12: 26., he had this very idea in view: first the cross then the crown. Just how far God designs to promote and honor his faithful servants, is not a matter of clear revelation. John, the beloved disciple confesses that it is beyond his comprehension; he says: "It doth not yet appear what we shall be." 1 Jno. 3: 2. And again the inspired Paul declared with reference to the same matter "For now we see through a glass darkly: * * * I know in part," &c 1 Cor. 13: 12. However meager our conceptions of God's design in man's future, if we take the small span of time intervening between our infancy and mature age, in the development of man's powers, as an index or comparison to all futurity, then indeed what glorious opening to future promotion! In part, at least, man's promotion and honor will consist in

A FINAL, PERSONAL INTRODUCTION, INTO THE SOCIETY OF HEAVEN.

With this wonderful attainment, freed from sin and the burdens of flesh, being in constant companionship with the most refined society in the universe, what unknown honor and happiness awaits the future of the faithful.

If the way to heaven is narrow, it is not long; and if the gate be strait, it opens into endless life.

MAN when drunk will do that which, when sober, he would not dare to do; he will do anything.

MAKE the best of things. Enjoy what is just. Lay burdens on none but thyself.

Of all the passions that invade the human breast, revenge is the most direful.

A MAN is known by the company he keeps out of.

From Zion's Watchmen.

Notes of Foreign Travel.

BY A LADY.

LETTER VIII.

IN the morning we took the steamer for Vitznau, on Lake Lucerne, passing on the route beautiful villas nestling among the trees on the mountain side. On arriving at Vitznau we commenced the ascent of Rigi mountain by railway. The gauge is the ordinary width, and between the two outer rails run two others, placed closely together, provided with cogs or teeth, on which a wheel under the locomotive works, and causes the ascent of the train. Both carriage and locomotive are provided with brakes, by which they can be screwed tightly to the rail, so that in descending they can be stopped instantly on the steepest part of the incline. The train in its upward course is propelled by steam, while the descent is made by means of atmospheric pressure introduced into cylinders. The carriage is placed, in ascending, before the engine, and without any couplings, so that if anything should happen to the engine, the passenger car would not be in danger. The road winds up through the village, revealing the mighty Alps as we ascend higher, and still winding round and round, now passing through a tunnel two hundred and fifty feet long, then over a frightful chasm, still going up and up. A strange ringing sound in the ears is experienced, by nearly every one, while I am obliged to press my hands to my temples to soothe the intense throbbing and pain, caused, I suppose, by the rarified air. We went to the summit, which is 5,509 feet high where we were to remain till the next morning. Clouds had been gathering all day, and now the rain began to pour, keeping us within doors, so that we lost the glorious view which can be obtained from the summit. The mist enveloped everything, and we seemed to rest on an island a few rods across, while all else seemed chaos. As we descended, however, the mist and clouds grew less dense, and again we saw mountain, valley and lake, spread out before us. Sudden as a flash we stop on one of the steepest inclines, and the engineer stops off, picks up a large stone which had fallen on the track from a cliff overhanging our way, and then resumes the labor of our downward course; and soon we are on board the steamer which will take us to Alpnach, where we take coaches to make the Brunig pass through the Alps, to Brienz on the Lake Brienz. We have on our right and on our left the cloud-cleaving Swiss mountains, which are our companions in all the long weary day's ride. Every turn brought us something new, wild and grand. The mountains became more majestic, disclosing to our wondering eyes wild gorges, magnificent waterfalls and glittering ice fields, while little Swiss chalets were scattered in every nook or place where a few rods of earth could be found for grass or mountain wheat. A few modern Swiss houses, but the most of them bore the impress of time, and their picturesque roofs, extending far out over the body of the house, were covered with heavy stones to hold the roof down during the heavy storms that prevail at certain seasons of the year. All along

our way were little shrines by the wayside, and occasionally on the sides of the houses, containing pictures of Mary and the infant Jesus, or of the Savior on the cross. Deep gorges in the mountain sides showed where a torrent had forced itself down, and little mountain streams came tumbling from such an immense height that they were broken into spray resembling dust, long before they reached the bottom. Goethe finely describes one, or rather the series of falls, at Staubbach, which conveys a fine idea of all.

"Streams from the high,
Steep, rocky wall
The parent fount;
In clouds of spray
Like silver dust.
It veils the rock
In rainbow hues,
And dancing down
With music soft,
Is lost in air."

Before passing down the beautiful valley of Brienz, we see before us a huge crag overhanging the road, and wonder if we must pass under it. The driver says we must; so shutting our eyes and asking the good Lord who has so far kept us, to still hold the mountains and seas safely in His hands, we pass under, and safely make the descent, and soon arrive at Brienz, where we take the steamer which is to bear us to Giessbach, where we are to spend the night and see the illumination of the falls.

From the landing to the hotel is about twenty minutes' walk, but the incline is too great for the ladies, so chairs are provided, and two strong men, taking up each a chair, soon land us to our hotel. The falls consists of seven cascades, and are considered the prettiest in Switzerland, on account of the shrubbery through which they break. The upper falls are reached by a romantic path through the trees and shrubbery. Behind the second fall is a grotto, from which the visitors can watch the curious appearance of the landscape as seen through the water. As soon as it became sufficiently dark for illuminating, a rocket shot up from above, then all was darkness again. In a moment more a bright glare shot out from below, another above it, another and another, until like an illuminated picture we saw the seven cascades leaping and tumbling down amid the verdant foliage, while through the romantic and picturesque ravine poured a mass of foam of molten silver, rich, gleaming and dazzling. While we gazed the hue changed, and purple water dashed over purple rocks, and threw violet spray into the air, then a stream blue, deeply, darkly beautifully blue, poured down the mountain-side, and again changing, a torrent ruby red sped down, and as we gazed there was something terribly suggestive in the sight.

The girl who uttered the following will make somebody a good wife: "What would you do if you were me and I were you?" tenderly inquired a young swell of his lady friend, as he escorted her home from church. "Well," she said, "if I were you, I would throw away that vile cigarette, cut up my cane for firewood, wear my watch-chain under my coat, and stay at home nights and pray for brains."

For the Brethren at Work.

THE LORD HATH GIVEN AND
THE LORD HATH TAKEN
AWAY.

BY WM. M. LYON.

WHO has not realized this solemn truth? Words can not be found that can be more universally applied to humanity than these, because all who live must realize this fact sooner or later.

The Creator giveth life to the creature, and when new beings are born in the world, love and union follows, because every creature is dearly united in love to some one, and when the Lord taketh away that dear one, the friend is lost, the union at an end on earth.

Life bringeth love, joy, peace and union of hearts, death severs that sweet chain of affection from the transit scenes of earthly beauty.

These lines may be applied to all; but by request, and through the interested feelings of the author, I am constrained to write a few words concerning the departure of a near relative of the writer, as well as a relative of many others in the far West, who are bound together by the sacred and sweet ties of kindred, and especially would I speak to the bereft family.

Ida G. Ebert, an amiable and promising young woman, one much loved by all who knew her, was taken sick with that dread disease, typhoid fever, and after a few days' sickness, on the 23d day of September, 1881, she was hushed in death, aged 19 years and 10 days. Funeral discourse, by Wm. George, from 1st Cor. 15: 22; "For as in Adam all die, so also in Christ shall all be made alive."

And now, my dear friends and relatives, and especially the bereaved family, through love and sympathy toward your precious souls, I am prompted to speak a few words regarding our duty on earth, and thus, drop a word for Jesus.

Having been a playmate, and associate through life, of one of whom I now write, whom Jesus has called, I feel with you that it seems hard to realize her absence in our home and family circles; but since we know that God hath called her from us, we should remember that "He doeth all things well," and "All things work together for good" to them that love Him.

In her death, one of life's great lessons has been taught us. Then let us heed the warning God hath given us in calling her from our midst; and stricken down by death, and that very soon, we may then be so happy as to meet her in that tearless and nightless region of eternal bliss.

O! let us all try to meet our God in peace, and thus rob death of its sting, and the grave of victory. What are all the vanities of the world when we look at death and eternity!—Lord, sanctify this dispensation to the bereft family.

May the eternal God be your refuge, and underneath be his everlasting arms!

May he fill you with all joy and peace in believing; and after all the storms of life are over, may he conduct us all safely to that land, the inhabitants of which shall never say, "I am sick," and where "God shall wipe away all tears from our eyes." Amen.

Greenland, West Virginia.

Primitive Christian please copy.

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN., - EDITRESS

ONE FORM OF RUDENESS.

A BREACH of politeness, and one which is most annoying to refined and sensitive people, is the very general practice of interrupting one's conversation. The impunity with which this is done has degraded rational conversation, which ought to be the greatest charm of social intercourse, into a farce.

A man or woman that has anything to say that is worth saying desires to say it in his or her own way and those who have brains to appreciate it will be equally desirous of hearing it without interruption. Yet it is a common thing for a parlor conversation to partake more of the babble bubble than a conversation among rational beings who are supposed to know and appreciate what each one says. One begins to relate an incident and before he has finished two sentences, some parrot in fine clothes chimes in with senseless gabble, breaking the thread of discourse and compelling the narrator to begin again or abandon the attempt to instruct or entertain. This the greatest impoliteness; but it is as common an occurrence as conversation itself.

It is hardly too much to say that nine out of every ten people who indulge in this are incapable of carrying on a rational conversation on any useful topic. Perhaps some indulge in these breaches of etiquette by way of covering their retreat and hiding their ignorance. We suggest to young people and old ones too, for that matter, that here is a promising field for social reform. Never interrupt a conversation by interjecting remarks, however appropriate and witty a thing may seem. All sensible people will respect you and conclude that you have good sense and know how to use it to the best advantage. (N.)

GIRLS AT HOME.

IN every family in the land the daughter growing up into womanhood is one of the most important factors. She may be so recognized by the household authorities, her health guarded, her education carefully directed, her associates judiciously chosen; or she may be forced to occupy an inferior position, compelled to work beyond her girlish strength, with but scanty advantages, till her young heart grows sick with hope deferred. But, appreciated or slighted, this fact remains the same.

Dear girls, have you ever realized the truth of all this? Not in any spirit of pride or self-sufficiency, but with the calm, serious thought comprehended at the same time the duties and responsibilities implied? In your quiet homes, nestling between the hills of New England, wedged in among city blocks, or out on the breezy prairie, though the great world may never hear your names, you have spheres of usefulness, more extended than you dream. They are not of your own seeking, to be departed from at your pleasure. You were born to them, as the little princess is born to her

tia and purple robes, and though you may try to shut your eyes to their existence, and shirk their obligations, the responsibility cannot be escaped: it will follow and fasten upon you at last.

Not that I believe you have any real desire to evade these things—you are true American girls, wide-awake and keen of intellect, your hearts throbbing with high, unspoken aspirations, which have come pulsing down to you from your mothers of '76—yet it is so easy, through carelessness, to ignore or fail to appreciate the possibilities within your grasp; for high aims and lofty thoughts are not enough, if they are suffered to float away without leaving the benediction of their presence on your daily life.

It is just this daily life which perplexes you. It seems so dull and monotonous that you wonder your mother endures it with such cheerful patience. You think sometimes, with tender self-pity, as you sit alone by your chamber window, that it is because your advantages have been so superior to hers that thereby you have been raised to a higher plane of living, and greater deed and joys will be needed to satisfy the cravings of your soul.

Beware of such moods and thoughts! Have a care lest, from your earnest desires after something better than you have known, you drift into these self-admiring reveries. They will surely blunt the edge of your purposes, and hinder, if they do not prevent, the good you might have accomplished, the nobility of the success unto which you might have attained. There is a wide difference between the divine dissatisfaction which leads to grand results and the selfish discontent which is purposeless and miserable. You can discover for yourself into which of these ways your feet are turning, if you watch the results of your meditations. If your daily duties grow continually more irksome, and are discharged with inward, if not outward, irritation, take heed; for great purposes work themselves out with slow patience. You will not miss anything of the good, true and beautiful mission of your life by doing the duties which lie nearest you with cheery fidelity; for it is no unconsidered assumption to take for granted that you are often thrilled with the desire to be self-supporting. Our own age and country offers unexampled facilities to women in this respect, and so complete has been the success of hundreds that it is no longer deemed a matter of rash temerity when a school-girl begins the study of one of the learned professions.

I do not know what this ambition you secretly cherish and hope to realize may become—handicraft, art or profession, honorable and heartily to be commended—but I do know one aim common and possible to you all, a noble womanhood. It is incompatible with no pursuit; it will be your true glory though you attain wealth and fame in your vocation. If you scorn to ape masculinity in custom or phrase, if you fight away the continual temptation to waste your time on trifles, if you cherish high purposes with patient fidelity, it will develop itself in you as unconsciously as the rosebud blossoms—a putting forth of lovely and womanly attributes, not a putting on of pert affectations. There will be no ceaseless worry to get in or out of

some imagined circle, but a serene, orderly movement within your orbit. Such a life blesses humanity, and it is possible to you, whether you win your bread in a hand to hand struggle with the world, or whether, for any real work, you never cross the threshold of your sheltered home. (N.)

KINDNESS.

BETTER is a dry morsel and quietness therewith, than a house full of sacrifice with strife. (Prov. 17: 1.)

Ha! red stireth up stripes; but love cureth all sins. (Prov. 10: 13)

Nothing is more painful to see than a house where strife dwells; surely a dry morsel with quietness is much better. It is tone and temper that make life joyous or miserable, that renders homes happy or wretched.

"A soft answer turneth away wrath; but grievous words stir up anger." Hence, how necessary that we always speak kindly. The disposition of kindness is not only desirable, but indispensable; there is no domestic happiness without. We should always be bland, courteous, and amiable to another. The law of kindness must rule if we desire love and the family peace to dwell in our house; it is the method by which we may govern, mould and harmonize the family.

Among the almost endless variety of human wants, there is none which makes itself so powerfully and keenly felt as the want of kindness in the home circle. We may all, more or less, be conscious of it, in the bosom of a family with brothers and sisters. How beautiful, and how how powerful to see parental kindness, sisterly and brotherly affection! These without, virtue has no security. O, how vain to see one destitute of a holy temper, who is a slave to his wretched passions!

Dear reader, if you are possessed with such a temper, you certainly have cause to blush, and sigh and mourn over your daily defects. Do not say "I can never master my corruptions, and attain to a holy temper." You certainly can if you try—all things are possible to God—all things are possible to him that believeth. Hence go to God and ask, and ye shall receive, that your joy may be full. M. C. N.

A VALUABLE SECRET.

IT is related of Franklin that from the window of his office in Philadelphia he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits.

"It's no secret, doctor," the man replied. "I've got one of the best wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss. And when I go home she is sure to meet me with a smile and a kiss of welcome."

Brethren at Work.

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The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse any sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

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Money sent by Post-office Orders, Registered Letters and Drafts properly addressed, will be at our risk.

Address all communications,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

SECRETS OUT.

—Ohio, Nov. 10, 1881.

Dear Brothers:

The "Progressives" are holding secret meetings for the purpose of taking our next Annual Meeting.

Yours in Christ.

Y. O. F.

FROM this the Brotherhood will see what measures are resorted to in order to break down order and government. The time is at hand when some of those secrets must be proclaimed from the houseposts. Our Brotherhood must be warned of the danger. We had hoped that a special Conference might be held in order to strengthen the bond of union, but it seems the "chief men" among us thought otherwise.

Argument has failed the progressives; open work has failed them; abuse on the part of a few of their leaders has failed to establish their cause, and now Ku-Kluxism—secret meetings are resorted to. These will also fail. God works not by such devices.

In 1877, at New Enterprise, during the A. M., the leaders of this faction held secret meetings nightly. One could see the result of these meetings in A. M., during the day. At the last A. M., at Ashland, the leaders of this faction held secret meetings in the office of Dr. Roop, and those who knew such meetings were held could see the result in Conference. Those leaders made many speeches. They pulled on one string, spoke the same thing, and occupied as much time as possible. There was a purpose in this, as we know, having heard the canvassing around that editorial table.

There are two ways by which attempts will be made to control next A. M. By canvassing at District Meetings in order to secure a majority of the Standing Committee. Failing in

this, resort will be had to "packing" the council tent with men and women whom the leaders can control, so as to vote up or down any measure they may desire. We do not believe those leaders will succeed in either. We do not believe there are many who will offer themselves as mere tools in the hands of designing men. They do not own the Brotherhood, nor can they lead it into revolutionary measures—nor into the fashions and indulgences of a corrupt world. The Gospel is against faction in the church—it is against corrupt measures, it stands against secret meetings for the purpose of carrying out pet schemes and corrupt bargains. Art. 20 of A. M. 1881 is against such meetings. But what care desperate men for decisions of A. M.? Nothing! We feel that we could lay down our lives for our brethren. When the church would take them into its embrace and warmest affections, they will not. We cannot go with them in their attempts to break down the subjective plan of the incarnation, and the objective manifestation of Christ in the flesh. We cannot go with them in any attempt to wipe out the simplicity which characterizes the church of the Brethren for something untied and foreign to us as a people. We cannot assist in the destruction of governmental restraints—in overthrowing the union and in turning loose the baser feelings and unbridled appetites of the unprincipled. It is our purpose to defend the church, and if needs be, to point out by name, as did Paul, such as walk unruly in the house of God. It pains us to do this, but God's truth must be vindicated and the church of the Brethren warned of the danger. Brethren, pray God to help in these times of severe trial.

FOR EVERYBODY.

ALL kinds of produce and especially such as A editors and their families require, have advanced in price. The products of the farmers have advanced from twenty to one hundred per cent. Corn, wheat, oats, potatoes and other necessities of life command much more in market than last year. Farmers and producers are therefore much more able to pay the slight advance in merchandise and meet their wants better than heretofore. This is especially true of those who have been blessed with good crops. The wages of mechanics and laborers have also been increased so that they need not be unnecessarily burdened by the advance in provisions.

We, therefore, suggest that so many of our subscribers as can, and feel to sympathize with their editorial brethren, will please send twenty-five cents extra for this paper in 1882. We do not suggest that this be done only to B. AT W., but also to the other papers that are published

in the Brotherhood for the promotion of Christianity. Please remember that we do not advance the regular price of our paper, \$1.50, but merely suggest that you help us to meet the additional expenses occasioned by the advance in produce. Consider this carefully and then act as seems best to you. If you wish to do as we suggest, you can hand the extra amount to our agent, or if you send for the paper yourself add it to the regular price.

FORM AND ORDER.

(Morrill, Kan.,
Nov. 12th 1881)

M. M. Eselman:—

Dear brother:—Will you please enlighten your readers as to the difference between uniform and order? Or is there a difference? The reason why I ask this favor of you is because some writers and speakers seem to think that form is order, and order form. In my simple way of looking at things, I can see form without order and order without form.

Yours for consistency.

W. J. H. BAUMAN.

BOTH the words "form" and "order" are used by the Holy Spirit. Christ appeared to man "in the form of God"—Philip. 2: 6. The church of the Brethren at Rome "obeyed that form of doctrine" delivered to them. Rom. 6: 17. Timothy was commanded to "hold fast to the form of sound words"—2 Tim. 1: 13. All this is addressed to believers on Christ. Of unbelievers and the ungodly it is said, "Having a form of godliness, but denying the power thereof." The form was right; but they denied the power of that form.

Of order it is written that Luke took it in hand to set in order the things most surely believed among the disciples. This means set in regular arrangement. Paul to the church at Corinth, "The rest will I set in order when I come." This means the method of procedure, or the proper way of doing certain things. The same apostle beheld the "order and steadfastness" of the Brethren at Colosse. Here we think he means by order, the established usage of God's house.

Form has reference to the shape of anything, giving it distinctiveness. Order in the Brethren church has respect to "customary mode of procedure" and "established usage." Hooker says concerning order: "The church hath authority to establish that for an order at one time which at another time it may abolish." This definition of the term would indicate mode of procedure.

It depends very much upon what form is applied to in order to distinguish it from order. There may be a form with order, but there can be no order without form. Order expresses harmony of arrangement; while form may express the outline of a thing, though destitute of order. Order, we think, means both form and harmony of arrangement. This is the only dif-

ference we conceive between the two terms. When the Scriptures speak of form, however, respect is had to harmony of arrangement also.

The difference between the two words is so slight that in common usage we may use them interchangeably.

PRACTICE VS. THEORY.

THE following is from the *Western Recorder*—a leading Baptist paper, published in Louisville, Ky.

Thus, probably, Nadab and Abihu reasoned: "Common fire will consume the sacred cloud of incense to ascend equally as well fire taken from the altar. Why then should it make any difference? What God requires is the offering, as to the manner of it, it matters but little." This same spirit is abroad in the world to-day. It is in the performance or the non performance of the current view of the "non-essentials"—that our danger lies. As to the great basal doctrines of the gospel—salvation by faith, redemption through the blood of Jesus—the so-called evangelical churches stand firm. In theory, they hold to these just as firmly as do the Baptists. But we are sorry that the interests of truth compel us to say that their practice is pulling down the very theories that their learned men are trying to uphold.

It is not only important that we know what God requires of us, but it is equally important to know how to do the work. We are glad that the *Recorder* is willing to observe "the little things," or what some term "non-essentials." Is it willing to accept baptism into the name of the Father, and of the Son, and of the Holy Ghost?—"not into one name, but into each person," Father, Son and Holy Ghost?

That the theory of Baptists on salvation by faith and atonement through the blood of Jesus may not be pulled down by inconsistency, would it not be well for them to learn all the lessons relating to salvation by faith which is made perfect by works? We point out a few lessons for the *Reflector* in order to ascertain whether it has learned them or is willing to learn them.

1. What is its practice on John 13: 4-15?
2. Does it teach the laying on of hands after baptism, as did the apostles? Acts 8: 17.
3. What is its theory and practice on Luke 22: 20, John 13: 4. Cor. 11: 25?
4. What saith it of 1 Cor. 11: 4-5?
5. What is the theory and practice of the Baptist church 1 Thess. 5: 26?
6. Has it the practice founded on James 5: 14-15?

Will the *Reflector* tell its readers why God should not be obeyed in these things as well as in the bread and cup of communion?

It is one thing to be in the wilderness (Rev. 17: 3) and another thing to be in the wilderness of sin. Between Elim and Sinai is not near so good a place for a Christian as at Sinai. Jerusalem is still better.

OUR REFLECTOR.

—LOOKING over correspondence and news I see that our ministers have been holding some very successful meetings in various parts of the country, and have also done good work in some of the towns. Such efforts should cause the saints to rejoice everywhere. While the good work is going on in new fields, we find many of the members in strong churches contending and striving over matters of little importance. Some faithful ones are doing their utmost to convert sinners while others, claiming to be of the same faith, are sowing discord. There is certainly no Christianity in such performances. Then we find too much wrangling in papers which should be engaged in better business. The mission of papers is to teach and edify the people, not to make strife and sow the seed of discord everywhere. While missionaries are working hard to build up the church and convert sinners, papers ought to help them in the good cause. I would to God that writers and editors could be made to see that the pious part of the reading public do not like to pay for that which is sure to sour on a devoted Christian's mind. Let all papers be such that a missionary can, with confidence, scatter them among the people to whom he is preaching.

—Bro. Southwood has certainly been studying "The devil on the sly." The poetry is good, and shows how we may be led into just one fatal place on the sly, yet while reading it I could not help thinking of the old poem which runs,

"Said the spider to the fly," etc.

—I greatly miss Bro. George Zollers' "Life on the Ocean" this week. Let there be no break in the excellent line of thought he is presenting.

—Secret crimes will out. One by one the murderers of Morgan will come to light. The more I think and read of the black deed the more I hate the order that would require such a thing at the hands of its members. But I believe that Masonry is on the decline in the estimation of the reading public. Masons can no longer hold their secrets, they will come to light and that destroys its power.

—Bro. Enoch Eby, in my estimation, takes the right view of the Special Council matter. Such a thing would be legal, but not expedient. But while on this subject allow me to ask each reader a few questions: Is any one trying to get you to work in behalf of a certain element at or before next Annual Meeting? Are you willing to be influenced in that way by any one? I merely ask you these questions to put you on your guard. A hint to the wise may prove sufficient.

—If the person who wrote that article about "A peep into the bee hive" had got stung just enough to cause him to put two more M's into his fictitious name, it would be much easier for the public to detect the person's hiding place. The "Reflector" can see into these modest corners.

—Bro. Eshelman's "Raal Issue" tells about all that is necessary on that particular point, only the article is a little too short to make the condition of affairs just as plain to the public as it is to his mind. I think his view is correct, and really the safe one. When men are removed from office by a proper committee it should be the duty of all churches to duly respect the decision of that committee until it is reversed by the body sending the committee. This committee was sent to try one man only, not a church, nor any part of a church, but simply one man; not for a wrong done to some individual, but for a wrong done to the whole body. Hence the decision of the committee is valid until changed or condemned by the Annual Meeting.

—I regret that the contemplated consolidation did not take place; but as a query is coming up to the next A. M., from the Southern district, Missouri, demanding that steps be taken in that direction, likely the project may yet take place.

—Bro. J. S. Mohler must not think that I am in favor of sisters wearing hats, but candidly I think he misapplies Matt. 18: 18, "Whosoever ye shall bind on earth shall be bound in heaven," etc. We cannot bind people without a law, and if there is no law on the subject we cannot make one, for that is power never yet delegated to the church. This Scripture refers to binding people by the application of law already made, not by laws that we make. It is strange that those who advocate the hat for sisters always put it "plain hat." If they would always put it that way on their heads I do not know that much complaint would be made. All the hats I ever saw on sisters were the fine fashionable kind, trimmed in the latest style. And those who have visited churches where the hat is worn by sisters, tell me that they wear the most fashionable hats, trimmed with feathers and flowers. It is not the plain hat that our people object to, but they know that if they permit that much, there is no keeping those who wear them from going just as far as they want to in the foolish and vain fashions.

—It is encouraging to read how liberally the people in Indian responded to Bro. John Metzger's call for help in the St. Louis mission field. That certainly looks better than wrangling.

Forty three baptisms reported in this No., added to the 239 of last week gives 282 reported thus far.—J. H. MOORE.

For the Brethren at Work.

TURNING DUNKARD.

I WAS met by a friend a day or two ago who said that he had heard that I had turned to be a Dunkard. My reply to him was, "That so far as the Dunkards are Scriptural, just so far am I a Dunkard."

"But," said he, "a man told me that a Dunkard preacher told him to join his church. The man said to him, 'I am a sinner and had not repented of his sins. The preacher said to him, that it made no difference, that he could join without repentance.'"

My friend said, moreover, that he saw a Dunkard baptize a person, and as he dipped him, the preacher said to the subject, "I baptize thee for the remission of sin." My friend said that that was Campbellism. My reply was, that the B. at W., did not teach such doctrine.

As for the remission of sins, I thought it all right. For, said I, if a man is hanged what is he hung for? He is hung for murder.

If a man is baptized for the remission of sins, he is baptized because his sins have been remitted. That is to say, forgiven him. And he is buried in baptism because of his having died to sin; because Abraham never buried his until they were dead; and then he was for burying them out of his sight.

I do not believe that the Dunkards are Campbellites, though I never heard one preach.

You may know the tree by its fruits. My friends, the Dunkards, will please explain. Do they baptize for a death to sin, or in other words, bury the man after he is dead to sin, or bury the man alive that he may die?

THE BRETHREN AT WORK is the best paper that I have any knowledge of and I am working for it, and if I live, by the help of the Lord I will send you many subscribers.

OBSERVATIONS.

There are many points of difference between Campbellites and Dunkards. We do not use the term Campbellite with a view to abuse or defame. If none are following Alexander Campbell then there are no Campbellites; and if there be none, then there are none to be offended at the term. On the other hand if there be any following Campbell, then they are Campbellites, and should be willing to wear the name. Campbellites or Disciples believe that faith, repentance and baptism are for or in order to the remission of sins.

Dunkards believe the same.

Their testimony is found in Mark 1:4; 16:16. Luke 3:3. Acts 2:38; 22:16.

Faith changes the heart. Repentance is expressive of change of action—turning to God. Baptism is expressive of change of relationship; and emblematic of the washing away of sin by the blood of Christ.

Christ's blood was "shed for the remission of sin"—Matt. 26:28—not because the sins had been remitted, but in order to remission. Acts 2:38 expressly teaches repentance for remission of sins—in order that sins may be remit-

ted by the Father. God pardons on conditions. Mark 16:16. Repentance is a condition. Acts 2:38. Baptism is a condition. Mark 16:16, Acts 2:38 and 22:16. Is not the lesson an easy one?

"Being made free from sin, you become the servant of righteousness."—Rom. 6:28. Freedom from sin is the state immediately following pardon. 1. Faith. 2. Repentance. 3. Baptism. 4. Pardon. 5. State of freedom. This is God's order.

The person who represented that the minister did not preach repentance as a condition of pardon evidently, misunderstood his speaker.

Your Dunkard friends give as a reason for baptism what the Gospel gives. The point whether men are dead when they are buried with Christ, is not relevant. Baptism is not "for a death to sin," but is emblematic of putting on Christ. Gal. 3:27—as being baptized in his death—Rom. 6:3—as emblematic of the washing away of sin by the blood of Christ—Acts 2:38. Nowhere is it stated that a man must be baptized because he is dead.—Ed.

A FEW REMARKS TO OUR CONTRIBUTORS.

QUITE frequently we notice the phrase "God bless our editors," as used by some of our able contributors. A very good idea, indeed, but there is another class of mortals that needs your praying for quite as much. These are your humble compositors. Their patience is sorely tried, their heads often ache in wrestling with poor manuscript.

The compositors often make mistakes. That they should do so, is not strange, for often the manuscript is written very illegible, deficient in grammar and punctuation. Often the compositor has to take a piece of copy written between the lines, so close, in fact, that his eyes are strained in endeavoring to trace the writer's idea. Then, again, another writer takes a lead-pencil and writes an article, scarcely legible at first, and when it reaches this office, it is frequently in a very poor condition.

Postal-cards as furnished to the regular correspondents,—ruled ready for writing—serve a good purpose as the lines are far enough apart as to cause the writing to be easily read; but when a postal card reaches us with the words and lines crowded together till you can scarcely see a white spot, we begin to think that the mission of the postal card is not correctly understood.

The sum and substance of the whole matter can be condensed into these few lines:

1. Use good black ink and a good pen.
2. Use ruled paper, and write on the lines. (The manuscript tablets sold so cheaply at this office are a good thing.)
3. If you use foreign words write them very plainly; compositors are no college professors.
4. In writing names of persons and places as well as in giving figures or dates, use the greatest care, or mistakes might happen.

If you follow these directions, with the ad-

dition of a liberal supply of the grace of God, you will not only succeed in getting your articles correctly printed, but you will have the heart-felt thanks of the compositors. And if, after all, we should make a blunder, ascribe it to human frailty which is our common lot, and in your prayers do not forget your humble

COMPOSITORS.

For the Brethren at Work.

WHY COMPLAIN?

BY ENOCH REY.

WHEN the church takes action in your case and pronounces you expelled from the body, and closes the meeting-houses against you; who is to blame?

Let us see: When you kept house in the church by the general order of the Brotherhood, and a member or members, would persist in leaving the body, and you could not restrain them in their determination, did you not invariably take action as a church and grant them their request, and inform them that they are no more members? And if perchance one or more were ministers, and would ask privilege to preach in the meeting-house as before did you not say no, and even warn the members not to go to hear such preach? Now why complain when the church is just doing to you as you taught her to do to others for the same act; or do numbers sanctify the act and make it legal in your judgment?

Come brethren, do not call that persecution; but do to others as you would that they should do to you. Church rule and order demands it, however painful it may be; and do not blame us, when you went out from us; and would not fellowship us, we only close the doors till you knock for admittance.

Facts should be presented to the inquiring mind so that no one be too strongly influenced by sympathetic appeals, and complaints, and partial misrepresentations to do that which they will afterwards regret; hence these few lines. Hope the *Vindicator* will copy this.

LEON, Ill.

LITTLE SERMONS.

—If people live without an object, they stand as it were, on the outside of active life.

—There is a good deal of religion that is like a morning cloud—as soon as the sun gets hot it disappears.

—The fruit of discussion is commonly thorns and thistles, but it may likewise bear seeds for the garnering of heaven.

—The need, and the influence of educated Christian women at the head of the household, the world over, cannot be over estimated.

—There are words which can separate hearts sooner than sharp swords; there are words whose sting can remain in the heart through a whole life.—Selected by Uncle John.

PLEASURE is seldom found where it is most eagerly sought.

Our Bible Class.

J. S. MOELER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Moeler, Leade, Henry Co., Mo.

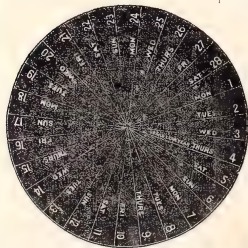
Why do the brethren not salute each other with the Holy Kiss in towns? ELIAS HARNISH.

If man has a natural immortality, why do the Scriptures teach, (1. Tim. 6: 16) "The Lord only bath it?" "The soul that sinneth, it shall die." Ez. 18: 4, 20. Immortality cannot die, and many other Scriptures of like import, and Paul seem to imply, that it is to be put on at the resurrection. 1. Cor. 15: 53. The word immortal occurs only once in all of the Scriptures, and then it is applied to God. 1. Tim. 1: 17. A. B. C.

Will some brother or sister please explain Acts 13: 48? The passage reads thus: "And as many as were ordained to eternal life, believed." Did the ordination take place prior to the believing or subsequently? ISAAC H. MILLER.

For the Brethren at Work.

THE GRAND CIRCLE.



THE Grand Circle is given to show that all time is kept on it,—it is like a clock that would strike once in a year, commencing with Monday 1st, Tuesday 2nd, and so on, until it strikes on the 28th year 28 times. Then it commences with Monday 1st, Tuesday 2nd, and around the circle as at first.

The figures from 1 to 28, with the days of the week on the same line, will show you, if you desire to know what day of the week any year came in, by dividing the number of years by 28, and if there be no remainder, it is the 28th year of the Circle. But if you have a remainder, look to the Circle for the number of your remainder on the Circle and it will show you what day of the week the year came in on. You may try it on any year; for example look at Monday 1st, 1877, Tuesday 2nd 1878, Wednesday 3rd 1879, Thursday 4th and Grand Leap-year 1880; Saturday 5th, 1881.

I give this Circle to show the analogy of the two Adams in time. The first Adam's time, commencing on Monday, the first day of the week, and on the fourth year of Adam first, the world had its first grand leap-year. The time

circle turned around 143 times; and closed up on a Sabbath night. Then commences the Christian Era or Christ generation, on the same day of the week in the year 4005, and on the fourth year of this second man Adam, the world had a Grand Leap year.

You can see from this circle that on No. 28, the year came in on Saturday, "Jewish Sabbath" and the Savior being crucified on the day before the Sabbath, our Saturday, he was crucified on the 14th day of the year of our Lord, 28th, making the Savior 31 years and 21 days old to the day that he was put to death.

By this Circle you can see that the year 4000, the 25th of the 12th month of which he was born, came in on Monday.

See No. 24 on Circle, which makes his birthday, Wednesday, and circumcised on the first day of the year 4001, which was on Wednesday. See No. 25 on circle.

If this time-clock is incorrect, it must be remembered that an uneducated man constructed it, to disprove the theory of our modern scientists. Let them give to the world substantial proof of their faith by their works.

In other words, a rule that shows how time has been kept up to the present, making the years coming in upon the days of the week as they have been for the last 100 years.

Grand Leap year has five Sabbaths, and cannot occur but once in every 28 years. It is grand, because no other month can come in on a Sabbath and go out on a Sabbath. C.

THE SEVEN SPIRITS.

THE seven Spirits of God are, first Wisdom; second, Power; third, Justice; fourth, Love; fifth Holiness; sixth, Mercy; seventh, Truth.

Man is lost through ignorance; can only be restored through Christ, the wisdom and power of God, to be a partaker of the divine nature.

Man, in his fallen or lost condition is ignorant, having the understanding darkened,—being alienated from the life of God through the ignorance that is in them, because of the blindness of the heart. D. B. STURGIS.

For the Brethren at Work.

QUERIES ANSWERED.

IN reading our good paper, I saw a few questions asked and will give you my ideas on some of them.

Does Gen. 4, infer that Cain and Abel were the first-born of all the living? If so, who was his wife? MARY C. NORMAN.

That question has been asked me more than once or twice. Here is my answer: The average life of man was eight hundred and seventy years, and now only thirty-four. Each family will average five children. According to those times Adam would have had ninety children.—After Cain went to the land of Nod, Adam liv-

ed 800 years, and Cain had a choice of forty-five sisters.

Will some one please explain 1. Cor. 14: 34, 35? Why are women to keep silence in the church?—Shall they not sing or pray or what shall they do? A. BROTH.

We understand the church to mean the people, not the house they worship in. As for the laws that govern the church, let them keep silent: but in the house let their voices be heard, and there is no Scripture to condemn them.

What are the seven spirits of God mentioned in Revelations? C. D. H.

They are the Bible divided into seven parts, as follows, The Five Books of Moses. You destroy them and what would your Bible be worth? The Book of Psalms; the Prophets; the History of Christ; the Acts of the Apostles; the Book of Revelations. Upon these seven pillars or spirits as you may call it, God has revealed himself to man.

BRO. David Moore wants to know whether there is more Scripture for an organ in a family than to dance.

We read in the Bible of men dancing and it was of God; of women dancing and it was of God; but no place where the sex joined together to please God. As for the organ, there is nothing said about it. Of course, "silence gives consent."

Will some one please give the Scripture where it is said that man has an IMMORTAL soul, or it is said man has any immortality before the resurrection?

In order to get a clear understanding on the above query, every one should read the history of the Shumanites' son. That convinces me that the soul is always active. 2 Kings 4. HIRAM DOTY.

THE OLDEST CITY.

DAMASCUS is the oldest city in the world Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—centre of trade and travel—an isle of verdure in the desert; a "presidential capital" with martial and sacred associations extending through thirteen centuries.

It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Straight, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is the water-wheel, the merchants of the Euphrates and the Mediterranean still occupy the streets "with the multitude of their wares." The city which Mahomet surveyed from a neighboring height, and was afraid to enter, "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world, is to-day, what Julian called the "Eye of the East," as it was in time of Isaiah, "the Head of Syria." Still it is a city of flowers and bright waters,

Correspondence.

Our correspondents will please bear with us for abridging their communications. Many write us and we desire to give all a hearing. The facts most interesting should only be written. What would interest a few might not be interesting to the many.—Ed.

District Meeting of Tennessee.

I will give you a synopsis, for publication, of our District Meeting held in the Knob Creek congregation, Washington county, Tennessee.

On the 4th and 5th of Nov. 1881, pursuant to appointment, the Brethren met in council, and organized by electing Samuel Molsbee, Moderator; Joel Sherfy, Writing Clerk; F. W. Dove, Reading Clerk; and Jesse Crosswhite, Assistant Reading Clerk. The meeting was well represented. Taking the face of the letters presented by the delegates, as an index of the condition of Zion in this part of God's moral vineyard, we are glad to say that peace and harmony prevail among us. There was not a sentiment expressed in the letters that showed any dissatisfaction with the general Brotherhood.

The meeting throughout was characterized by good feelings towards each other, and while the discussions sometimes became quite interesting and warm, there was nothing of that "sharp cutting" indulged in that so often wounds the feelings of brethren and sisters in council meetings.

Several subjects of considerable importance came before the meeting, and I think were disposed of to the general satisfaction of nearly all present. The Feet-washing question came up. Two requests asking District Meeting to have only one mode or manner of Feet-washing in the District. We are somewhat divided in practice on this question, though a majority of the congregations in our district practice what is called the "Single Mode of Feet-washing," and its advocates could carry their point by a fair vote in favor of the single mode, yet rather than offend our brethren who take a different view of the matter, all seemed to be disposed to bear with one another, and not act hastily in the matter.

A petition was presented asking the District Meeting to adopt some plan for more successful preaching of the Gospel in our district. The plan of operations adopted by the meeting, I think, is calculated to do good.

The meeting appointed five brethren, zealous in the cause of Christ and sound in the faith of the Gospel, as a Committee of Arrangements, whose duty it was made to divide the district into three sub-districts. The elders in the sub-districts are to call together the ministers in their respective boundaries and assign them their work for the succeeding year. And in view of filling the distant calls for preaching which involves expenses, all the congregations in the district are requested to appoint a solicitor to raise funds to defray expenses of brethren who may be selected by said committee as traveling evangelists.

Our meeting was honored by the presence of

brother J. C. Moomaw, of Virginia, who gave us some very good counsel on different subjects, and preached three excellent sermons during the meeting.

We had fine weather during the meeting, and a good attendance.

The meeting decided to represent the district at next Annual Meeting by delegation. Bro. Jesse Crosswhite was honored with the position.

I have been reading the Report of Annual Meeting, and it does seem to me that there is not as much love and forbearance existing in the Brotherhood that should characterize us as the professed followers of the blessed Redeemer. I think we should labor more for the good of others, and not let our own selfishness overcome our Christian charity. I see that our blessed Zion is threatened with divisions; but let us all labor together for the good of the church and the advancement of Christ's kingdom on the earth.

Here we have our conflicts and trials, but if we hold out faithful a never-fading crown of glory shall be ours, where we all shall see eye to eye and speak the same thing.

JOEL SHERFY.

Jonesboro, Washington Co., Tenn., Nov. 8th.

(Primitive Christian, please copy).

To Traveling Ministers and Brethren.

In this place (Albion, Calhoun Co., Mich.) there is but little known about our church, the brethren having never preached here to my knowledge, though there has been preaching by them about four and one half miles north of town several years ago. There are only five members here including wife and self, who, with one exception, were baptized by Bro. Fryfogel.... We desire any brethren who may travel through this place, to stop with us as we seldom see any brethren. Address us as above and I will meet any one who may favor us with a visit. The main line of the Mich. Central and the Lansing division of the L. S. & M. S. R. R.'s pass through our place.

PETER B. MEYNER.

Home Mission of the North-western District of Ohio.

WHAT IS ITS OBJECT?

It is to aid in carrying out a positive command of our blessed Savior, "Preach the Gospel to every creature." Its object is to send our ministers to places where there is no organized church, where there are a few scattered members, or some anxious seekers after the truth, to preach the Gospel to them as we understand it, to make disciples of those who will hear, and build up churches where our doctrine is little known.

Brethren and Sisters of the North-western District of Ohio, are we really in earnest to spread the Gospel? Do we ever consider in calmness and earnestness and with a burning zeal for the cause of Christ, that we are each one personally interested in "Preach the Gospel to every creature?" If so, when your solicitor calls upon you for something to aid in this work he will not go away empty. No doubt some dear brethren are ready to say,

"Brother are you not advocating a salaried ministry in soliciting aid to send ministers to preach the Gospel?" I answer positively, I am not. I am opposed to a salaried ministry, but when I think of the commission that Jesus gave to his disciples, "Go ye into all the world and preach my Gospel to every creature," I am made to think that laity and ministry should labor together with zeal to fulfill this last command of our blessed Savior. No doubt some dear brethren are ready to inquire, if some sheep are away from the fold and call for food, and a shepherd is sent to feed them, and the little flock be increased, will it not be necessary to feed them from time to time, and if so will this not make a regular salaried ministry? No. Let us look at the remedy. Just as soon as this flock is large enough, let them be organized into a church and let them have their own fold and their own shepherd and if they desire food from other shepherds let them send for them as the church has been doing heretofore.

If there are brethren in this district who are isolated from the church and are anxious for the brethren to come and preach for them, please make your wants known by writing to me at Dunkirk, Hamilton Co., Ohio, or any other member of the board.

J. R. SPACET.

HEINOUS CRIME IN TIFFIN!

Charles Madder Murders Phoebe Bernard On Thursday Night, Nov. 3rd.

On the night of Nov. 3rd, the city of Tiffin and vicinity were thrown into great excitement over the murder of Miss Phoebe Bernard by Charles Madder, a College student of Heidelberg College. This young man had been paying his respects to the lady, which partly ended in Madder asking her to become his wife, which she refused. But this did not satisfy him. On the evening before the awful tragedy he asked her to take a walk with him, which she at first refused, but finally consented to him telling her that he had something particular to tell her. While walking that evening he again pressed his suit, which she again refused, telling him that he might expect to live a miserable life if he married a woman whose affections were not with him. He then said, "If I live a miserable life, you shall never make another man happy; for I will lay my religion down and we will both die together." This she told the landlady of the boarding-house, at which she was engaged as dining-room girl, who told her to beware, if he is that kind of a fellow.

On the evening of the 3rd inst., while on her way to a social party on College Hill with a young man and two lady friends they met Madder in front of the College. They asked him if he was not going to the party. He said, "I will be there after a while." He then turned to the girl and said, "Phoebe, I want to speak to you." She turned about three feet from the rest, and the other three advanced about ten feet. After conversing a minute or two Phoebe was heard to say, "No!" which was followed immediately by the report of a revolver; the bullet entering the cheek a little to the left of the nose. She fell forward, and the

wretch caught her in his left arm, and again shot her, the bullet entering the mouth, cutting the upper lip and driving with it one of the front teeth and going to the brain. She then fell to the ground, and after that he fired two more shots, but they evidently did not hit her. The murderer ran across the street and fell down on one knee; and although a thorough search was made for him during the night, he could not be found. His victim died almost instantly, and her body was taken to the boarding-house, where she had been employed, and word sent to her parents who reside in the west part of the city. The next day the prisoner gave himself up, stating that he had spent the night in a lumber yard. He was taken into custody by the sheriff. In conversation with the murderer in prison when asked why he did this awful deed, he said he did not know why; but said he again asked her to become his wife and she again refused. He said, "Then we will die together." The preliminary examination took place in the sheriff's private office on Saturday, and he was bound over to court for murder in the first degree. The hearing was private for the purpose of avoiding trouble that was feared from an immense crowd.

While the hearing was in progress, Louis Bernard, the father of the murdered girl was observed among the visitors. When he caught sight of the prisoner he jumped and grasped his revolver, and his conduct warned all present that he was about to take the prisoner's life. A scramble was made to get out of range, when the sheriff ordered him away from the jail.

The funeral took place Sunday the 6th, at 10 o'clock A. M., from the Protestant Methodist church on Market Street, immediately opposite the jail in which the murderer is confined. The funeral was the largest and, no doubt, the saddest ever known in Tiffin. The murdered girl's age was 20 years and 27 days. She joined the Methodist church last Winter, of which she was a member when she died. Scarcely ten months had elapsed from the time she confessed her Savior until she met so cruel a death without even a moment's warning. To gaze upon so young and fair a face pierced by two bullets from a revolver in the hands of one who was once her suitor, was heart-rending in the extreme.

The funeral was conducted by Rev. O. V. W. Chandler from 1 Sam. 20th Chap. and latter clause of 1st and 3rd verses.

B. F. SHRELLER.

Tiffin, Ohio.

From J. R. Royer—The Love-feast of the Ephrata, an adjoining church, was held Nov. 1st and 2nd. It happened that I only attended the second day.... When I entered the meeting-house the first I noticed was our dear brother and elder Geo. Myers, of Kansas, who was standing at the table exhorting the brethren and friends. After prayer C. Bucher read the 12th chapter of Romans, then brother Harshey, of Montgomery county, preached a short, telling sermon from the first verse, followed by brother Isenberg, of Chester county, John and Charles Moore, of New Jersey, David Elter, C. Myers, and George Meyers. Brethren N. Martin, G. Becker, from Mary-

land, and others, were present on the first day of the meeting.... The Brethren at Ephrata had an enjoyable Feast. The best of all was, we had no factions. We had no use for the Miami discipline. We are all "Old Order" Brethren, as we keep the ordinances as Christ commanded over eighteen hundred years ago; but old men's fables we do not wish to hold up. We feel glad that we have no trouble with either factions; the church here in the East is in love and union, as far as I know, except in the extreme East may be a little of the "Progressive" element; but but for the Miami Resolution, I find none. One brother said to me some time ago that he thought the Miami Brethren were about right in their movement; but since he read their Resolutions he turned against them. We feel sorry for them, and wish for them to return to the fold again.—*Litiz, Pa., Nov. 7th.*

From J. H. Peck—Through an unfathomable yet ever kind Providence, I am at Indianapolis waiting to take home my daughter who is under treatment at the National Surgical Institute of this place for hip disease. She has been here ten weeks and though not yet out of danger, she has improved sufficiently to make me believe she will get well if I can stand the financial pressure and keep her here long enough. Since my sojourn here I am more convinced than ever that they are doing a good work in the way of curing hip disease, spinal affection, paralysis, white swelling, club foot and many other diseases for which common practitioners do not usually possess the experience and appliances necessary for successful treatment.... My daughter not being willing to let me go home without taking her along, and not being well enough to take home, I have engaged work at my trade and will remain here for some time.... Should this item come under the observation of any that are afflicted and would desire information with regard to this Institution, I shall be happy to supply them with what I know about it on receipt of stamp to pay postage.... I would like to get acquainted with the Brethren if there are any living in or near this city. Address me at 35 West Georgia St., Indianapolis, Ind.

From Sadie J. Price—We the brethren and sisters of the Pine Creek church, Ill. met at our church to-day, on the regular day for preaching, for the purpose of worshipping God. There was quite a large crowd assembled the day being very pleasant. Before preaching there was a young sister reclaimed; after which singing and prayer was offered. Then we were favored with a sermon by brother M. Emmert. After preaching we repaired to the water side where two, a young couple, were led down into the water and were buried and rose again, we trust, to walk in newness of life. Thus the good work of the Lord is moving on here with us. May the good Lord guide them, and may they all three live faithful until death, is my wish and prayer.—*Nov. 6th 1881.*

From G. M. Noah—We can say there is but little discord among us; we are getting along finely, are in love and peace; have meeting every Lord's day when the weather will

permit. We have had no additions recently but we had the occasion to disown one member who was not willing to follow the simple Word of Truth. It is not hard to tell the good from the bad. Those that are for the world do mind the things of the world, but those that are for the Lord do mind the things that belong to the Lord. The Savior says, "By their fruits ye shall know them".... Brethren William Hipes and John Eby are laboring hard to feed the flock with the pure Word of Truth. We trust the Lord will bless their labors with an ingathering of many poor souls who are wandering away from their Father in heaven.... On the 19th of October, brother John Nicholson, of Bristol, Ohio, came and labored for us until the 28th, when he went with brother William Workman to Waterloo, to attend the Love-feast on the 29th and 30th.... We believe the church was edified by his labors while he was with us. Brother John would be a good missionary man. Such men ought to do nothing else but preach.—*Nora Springs, Ia., Oct. 30th.*

From C. Hope—I have returned from Frederickshaven and vicinity, having held some interesting meetings here. If God will, I shall baptize a woman in near Sindal Station on next Wednesday evening. The church refused a woman admittance at our Love-feast. Brother E. Killisen writes under same date:

"Last Sunday we had our Love-feast at Hjørning. The Holy Spirit was evidently among us. Peace and love reigned. Our prayers were abundant in joy, and especially sister Mary's, behalf that she may regain her health. As we surrounded the Lord's table I could not refrain from shedding tears to think it was our first Love-feast, and you were not among us. Dear sister Mary, I cannot now visit you, but let us be united in the spirit and daily bear our little ones to the arms of Jesus and invoke its blessing upon them, so that when we are gathered around the throne of grace we may be able to say: 'Lo, here am I, Lord, and those that thou hast given me.'"

I will now close my letter with much love to you all. Yours,

THINE ESKILDSEN."

Will you come to Denmark, and when? Will you bring the building fund along? Shall I look for property or not?

The Lord bless you evermore to do his will and use your pen for the glory of Jesus.—*Copenhagen, Denmark, Oct. 24th.*

[It is still my intention to visit you next year, the Lord willing. But often our best laid plans are prostrated, hence do not build too much on my desire to visit you. Cannot tell whether I will carry building fund to you or not, as it is not in my hands. Nor am I able to advise you concerning property. The Board of Foreign Missions has that in hand. Suppose it will give you advice in due time. My mind has long been, purchase property and use the income to carry on missionary work. It is the business way of supplying the mission.—Ed.]

THE world is out of tune, and our hearts are out of tune, and the more our souls vibrate to the music of heaven, the more must they feel the discord of earth.

From Samuel E. Netzley. — Thursday three ladies were baptized at this place, after dark, in the Baptist church. They told the pastor that he should baptize them in the night. Were they ashamed? If any one is ashamed of Jesus and his words, how can they love him? A Baptist deacon recently said, "Some folks think if they are only baptized they are saved." I replied, "If a man is saved without baptism, why do you go down into the water?" He said, "To be baptized into the church." If a man is baptized into Christ, is he not in the church? Brethren err not, for God is not mocked.—*Batavia, Ill.*

From J. C. Lahman. — We left home Oct. 25th for Pennsylvania via Baltimore & Ohio R. R. Arrived in Washington at 10 P. M. the 26th. Spent part of the 27th viewing the Capitol of our great country, reaching Baltimore same evening; taking Western Md. R. R. Reached Abbotstown, the route of destination, being the former home of my wife, at 10 P. M. Having learned of Love-feast to take place next day at Marsh Creek, Adams Co., though eighteen miles distant and raining, wife and I started next morning to enjoy the occasion which we have long desired to do, having frequently preached in their house. Met many relatives and brethren, and had an excellent meeting. The ministering brethren present from other parts were elder Solomon Stoner, Joel Roop, of Pipe Creek, Md., Brown and Utz of Locust Grove, Md., and elder Daniel Longanecker, Uppr Casawago, Adams Co., Pa. The membership large; but owing to wet weather, outside attendance small. The best attention to the Word preached. Since the time of Feast have been visiting friends—old brother Michael Trostle, who is somewhat feeble, being eighty-two years of age, but able to attend the Feast. He is the father of three sons in the ministry—elder Jacob Trostle, of Maryland, Levi Trostle, of Lee county, Ill., and Joseph Trostle, of State Centre, Marshall Co., Iowa. He also has one son (William) in Montana Territory.... We next visited sister Petrie, aunt of wife's, eighty-two years of age, who recently was unfortunate in having one arm broken and the other very much strained by the upsetting of a carriage. She is doing as well as can be expected. We then visited brother-in-law and elder Ephraim Stoner, Union Bridge, Maryland.... To-morrow we expect to attend preaching at Locust Grove, brother Jacob Trostle's congregation.... Monday morning.—Attendance good. Brother Trostle, Roop, and Brown present.... Brother Trostle's health has been much impaired the past Summer. He will leave some time the present week for Dr. Walter's water cure. His hopes and ours are that he may by the blessings of God be restored to health and usefulness to the church. We now leave for Frederick, Md., Washington Co.—*Linganore, Md., Nov. 5th.*

From A. W. Reese. — We have just concluded our Love-feast at Mineral Creek held in connection with our District Meeting. We had, truly, a pleasant time, and, we trust, a profitable meeting to all the dear brethren and sisters in the Lord. As you will, doubtless, have the proceedings from some of the other brethren who were delegates, I will make this

communication brief. Nearly all the ministering brethren of the Southern District of Missouri were present. Love and unity seemed to prevail, and we had our souls refreshed in the fellowship of the saints. The following ministering brethren were with us: Geo. Barnhart, Wm. Harvey, C. Holderman, Thos. Allen, D. L. Williams, A. Hutchison, Jacob Witmore, S. Mohler, F. Culp, Jacob Yost, S. Chick, Joel Garber, Bro. Montgomery, Bro. Wine, Bro. Bollinger, S. S. Mohler, J. M. Mohler, Bro. Carrier.... During the meeting three were baptized. The district business passed off harmoniously; a kind and fraternal feeling characterized the deliberations.... We had the great pleasure of having a dear brother in the flesh with us at the meetings—the first meetings of the Brethren he ever attended. He came from his home in Clay county, Mo, to spend his 63rd birthday with us; Oct. 19, 1818 being the day of his birth. He is with the Brethren in all their doctrines of non-conformity, non-resistance, the refusal to bear arms and to take oaths, feet-washing, etc, but does not see his way clear as to trine immersion.... May the good spirit of our blessed Lord so present the truth to this beloved relative that he may yet see his way clear to come into fellowship with us. Pray for him, dear brethren, for we do believe that he is not far from the kingdom of God.... Our Feast at the Walnut Creek church was a pleasant one. The attendance was good, and the general audience attentive and well behaved.... May the Lord bless and comfort all the dear members and keep them in the true path.

From E. E. Toms. — Your paper is a welcome visitor in my family. It has been coming for some time. Some friend, I know not who, has favored me with it for one year, for which I feel thankful and desire to make it known through its columns.... We were greatly interested in brother James Evans' article on the "Second Coming of Christ and Millennial Reign." We feel there was Gospel light in it; in fact, we feel we have gained light in several respects, and we are glad its columns are open for the investigation of Bible truth; for thereby we can point each other to the Scriptures which will lead us to a perfect knowledge of Christ and finally to an everlasting inheritance.—*Darwin, Minn., Nov. 8.*

From A. W. Swab. — On the 26th and 27th of October we had our Love-feast at Hurricane Creek, Bond Co., Ill. We had a good and quiet meeting. About fifty commured. Brother John Metzger officiated. Bro. D. B. Sturgis, the old doctor, was here last week. He preached for us four times, and held forth the Word with power.... The weather is still very wet. Have not had much cool weather yet.—*Hurricane Creek, Ill., Nov. 13.*

THINGS THAT DESTROY PREACHERS.

[T] is the purpose of this paper to consider some things that destroy preachers as preachers. A good many ministers have lost their grip, their influence is paralyzed and they are left wondering what the matter is. Their intentions are good, they wish to continue in

the work of the ministry, but they find no field of labor and seem to be dropped out and don't understand the why. We will look at some of the answers to this mental inquiry.

1. *Laziness.* Do you loaf? If so, the people will soon conclude that you are lazy, and they will not long tolerate an indolent preacher. And what will they think of your sincerity should they happen to hear you speak in your pulpit of salvation from sin and eternal death, if you spend half your time chatting promiscuously in the stores, or whittling goods-boxes on the streets? You would better be in your study engaged in hard work, profitable reading, or earnest prayer. Perhaps your congregations are thin, your own life lean, for the reason that your public ministration of the Word is stale and without action, all because of your indolence. Of course you wish to and must be sociable—to go into the stores and shops and stop on the streets, and all that is all right and must not be neglected, but you must not loaf if you wish to maintain the respect of the people and your influence among them.

2. *Tobacco.* You preach self-denial and purity, certainly, if you preach the Bible; but you don't deny yourself of this evil desire, nor cleanse yourself of this filthiness of the flesh. And your use of tobacco is excessive and nasty too. People smell your clothing and your breath saturated with the odor of a vile pipe. Your shirt front is spotted with tobacco stains. You have spit unnaturally until the muscles of your lips are partially paralyzed; the track of ambler is visible on your chin; your bad breath is exhaled into off-nd-nod nostrils; your mouth stands half open displaying your stained teeth and dirty gums; and even the pieces of quid may be seen floating around in the saliva between the cheek and gums, the whole appearance forcibly reminding one of the back yard of a slaughter-house after a heavy rain in a wet time in July. And yet some of this sort of preachers wonder and wonder that they are not appreciated! The fact is that their filthiness actually drives away from them those who wish to be friendly with them.

3. *Borrowing money.* Some preachers fail to live within their means; hence they resort to borrowing, or run accounts at the stores and shops, which is the same thing. The latter is sometimes allowable, but it is bad policy. "Owe no man anything" should be strictly observed by the minister. But oftentimes he is not able to pay as he goes, because of his own false modesty in looking industriously after the financial interests of the church. These should receive his constant care, and every congregational honor its preacher if he does all his work faithfully, the finances included. The writer has learned of some preachers who have not only destroyed themselves but our churches also in the communities where they lived, by a shameful habit of borrowing and the dishonor of unpaid debts. The minister's home, his table, his apparel must not go beyond the limits of his receipts, however plain they may be, as a result of its littleness. "I have learned in whatever state I am, therewith to be content," said the most heroic of men.

—*The Christian.*

PROOF.

The Primitive Christian, a German Baptist (Tunker) paper, steps on the stand, and testifies to the fact that Dr. P. Fahrney is not a myth—not deceased—but a living reality.

The public have a right to know, and ought to know, that all is not gold that glitters. Mrs. Smith gets the highest price for her butter, while poor Mrs. Jones can hardly dispose of hers at any price.

If people are so particular about the food they eat, how much more careful should they be about the kind of medicine they swallow.

There is so much put out under the Fahrney name, that people are at a loss to know whether there is or is not a successor to the original Dr. P. Fahrney, who flourished about the time of the Revolutionary war.

The editor of the Primitive Christian stopped over Sunday in Chicago, at the residence of Dr. Fahrney, and the following is what he says:

"Dr. Fahrney lives outside of the city limits, perhaps four or five miles from the station; his station is much more pleasant than in the city.

"It is building up very rapidly around him, and in a short time he will have to move further out in order to be away from the business of the city. Brother Fahrney is well known among our readers as the manufacturer of a very good medicine. He is still doing a good business."

"His medicine is acknowledged to be good, and it should not be superseded by something new, that is not half so good."

FAHRNEY'S VITALIZER is made at only one place in the world, and that place is CHICAGO, ILLINOIS, U. S. A. The lawful proprietor, Dr. P. Fahrney, is the only "Fahrney," and the only "Doctor" Fahrney now living who puts out blood medicine. He has no partners and no "brothers" interested in his business—East or West.

A pamphlet, containing a history, testimonials, and particulars, on application.

ONE CENT.

Yes, for one cent you can get a postal card, and with that you can place yourself in communication with one who is willing to give you any kind of information, and send you a genuine glass of real value—brought in all, one dollar's worth during the year.

You ask how this can be? and are surprised to learn that

a leading clothing house of Chicago gave away 50,000 slates to school children of this city, and adjoining towns. Now all those scholars insist on buying their clothing at their store. The same house sent up a mammoth air ship with two men in it, people call that enterprise, and so it is.

You are perhaps not aware that many things can now be sent by mail that was not allowed a few years ago, and all such packages can be registered, thus securing absolute safety in transit.

Dr. Fahrney has business directories of most cities of this country, and can tell you where you can get the very things you want. He can tell you the names of all the business men in your town, and can tell you what they are estimated to be worth, (but this information is not intended for the public).

You want to know if your neighbor is selling the GENUINE Fahrney medicine. This you can find out by addressing a one cent postal to

DR. P. FAHRNEY,
Chicago, Ill.

DO YOU CARE

whether you are well or sick? Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong?

You can continue feeling miserable and good for nothing, and no one but yourself can find fault, but if you are tired of that kind of life, you can change it if you choose.

How? By getting one bottle of DR. FAHRNEY'S VITALIZER, and taking it regularly according to directions.

In other words, FAHRNEY'S VITALIZER has cured scores of people suffering just as you are. It is made by a responsible manufacturer, whose high reputation is a guarantee of the truthfulness of his statements, so you have every reason for believing that it will do you good, and therefore, with every chance of success you risk a quarter dollar to obtain results which are of incalculable value to you.

Dr. P. Fahrney couldn't afford to spend the money he is spending to introduce FAHRNEY'S VITALIZER unless he knew it would do just what he claims for it, but having tried it thoroughly in so many cases and finding that it always brings relief, he knows he can stake his reputation on its curing you.

Wearing Out!

That is just what a great many people are doing. They know something is wrong, and yet can't tell what is the matter.

Did you ever think what a large proportion of the American people are sick, or at least if not exactly sick, are not well? Something is the matter all the time.

How many people of your personal acquaintance are constantly complaining of being "so tired," having "such a headache," and "not feeling just right," and a thousand and one other things, until it almost seems as if the world had become one huge hospital filled with incurables?

What is the cause of all this? Certainly it is not a natural condition, but on the contrary is one that should cause much anxiety and alarm.

The American people are proverbially in a hurry. They eat in a hurry, work in a hurry, and sleep in a hurry, overworking and overstraining nature, and then wonder why it is they don't feel well and strong.

One of the results of the American way of "rushing" things is the impoverishing of the blood, which furnishes the sinews of life. Not being able to respond to the calls made on it, the blood becomes thin and weak, and losing its strength it soon fails to accomplish the work for which it is intended, and disease in its varied forms is the inevitable result.

Every new discovery in medicine has been hailed with delight, only to be thrown aside because it will not stand the test of time.

Many leading physicians are now regularly prescribing FAHRNEY'S VITALIZER, and consider it the best of all their list of remedies.

Nothing will restore failing health, nothing will so quickly and surely bring strength as FAHRNEY'S VITALIZER.

An introduction bottle costs but 25 cents, if procured before the close of this year.

SPECIAL

Never apply to an agent for a 25 cent bottle VITALIZER, they are not supplied with small bottles which are only to be had of Dr. Fahrney in Chicago.

Never apply to any one else but an agent for a LARGE bottle VITALIZER. He will show you a shipping receipt to convince you that he gets his supply from Chicago, and has the genuine article.

If there is no agent near you, apply for TERMS. It will be worth something to you to have the agency. There are quite a number of Indies selling VITALIZER, and they are doing well. Any trustworthy person can apply. Dr. Fahrney is not engaged in any other business outside his own. Goods are offered as "give aways" are bought in the market by an experienced buyer.

ASHAMED

to drink straight Whisky or Rum, a great many people pretend they need a tonic, and so take the various Bitters that are in the market, simply for the sake of the Whisky they contain.

Everybody knows that the blood is the foundation of life, and that so long as the blood is pure and healthy disease cannot secure a hold.

Are you tired and weary, overworked and overstrained? Do you wish that you could sleep; are you sick of tossing around all night, ever trying and ever failing to get sleep and rest?

Do you ache all over, wishing the morning was night, and the night morning? Is life a burden and everything around you dark and gloomy? Take DR. FAHRNEY'S BLOOD VITALIZER, and you will wonder how it is you feel so well, and why the world is so bright.

Are your kidneys out of order; have you dyspepsia; are you weak and debilitated; is anything the matter? Try one bottle of FAHRNEY'S VITALIZER and you will find sure relief.

GIVE AWAYS

OFFER No. 1.—A \$25 Sewing Machine, and a \$3.00 box of small bottles Vitalizer will be boxed, crated and delivered in the depot to any address, on receipt of \$10.00. Any machine you may name can be furnished at lowest price.

OFFER No. 2.—A Bible Dictionary and Brown's Concordance, 800 pages, worth \$3.00. The American Unabridged Dictionary worth \$2.00. A watch, worth from \$6.00 to \$8.00 and a \$3.00 box Blood Vitalizer on receipt of \$5.00.

OFFER No. 3.—Shakespeare's Complete Works \$3.00. Popular Dictionary \$1.00. Four 25 ct. books on the Great Pyramid, and Infidel Silenced 25 cts. Horse Book 25 cts, and a \$3.00 box of VITALIZER, for \$5.00.

OFFER No. 4.—A \$1.00 Watch, Dictionary, and a \$3.00 box of VITALIZER, for \$3.50.

OFFER No. 5.—Four books on the Pyramid, Infidel Silenced and Horse Book together with a \$3.00 box VITALIZER, and a promise to make an effort at introducing the same, for \$3.00.

OFFER No. 6.—Will send Express note to any part of the United States and Canada, a \$3.00 box VITALIZER on receipt of \$3.00 and a faithful promise on your part to introduce the medicine. You are at liberty to name fifty articles either of books, jewelry, or silver plated ware, which you can have at first cost, which is often times less than one-third the retail price, the articles to be named within a month. This is on the principle that one favor is worth another. The medicine is warranted to give satisfaction.

Address DR. P. FAHRNEY,

Chicago, Ill.

WHY CAN'T I?

Said a business man, the other day, "Why can't I work as I used to? I once thought I could do any amount of work, and still feel fresh and strong; but now when night comes I am tired out, my head aches, my back feels as if it was broken, and I ache all over, and in the morning I feel as if I was all rusty. Fact is, I am fast getting to be good for nothing."

Few people know how many men there are who feel just this way. They need something to strengthen the whole system, and thus relieve by permanently invigorating the blood; and nothing has yet been discovered that will so quickly and fully restore failing strength as DR. FAHRNEY'S VITALIZER—and some of the heartiest testimonials come from business men who have overtaxed and overstrained their strength until life is misery.

DR. FAHRNEY'S BLOOD VITALIZER is not sold as an experiment, as will be seen by reference to the many and old testimonials. It has been tried in all parts of the country, and for many complaints, and the universal testimony is that it accomplishes what has been for so long a time the desire of the medical profession.

It is not unpleasant to take, and its effect will soon be apparent in renewed vigor and strength. Why suffer longer when relief can be so very quickly and easily obtained? Price of introduction bottle is only 25 cents.

Be sure and send in your name.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Nov. 29, 1881.

No. 46.

Editorial Items.

Is the brain plants no corn, it plants thistles.

FIVE added to the Lord's people at Broad Ford, Md.

THREE were recently baptized by the brethren at Loudonville, Ohio.

NORTH-WESTERN Ohio have added three new church-members to their number this Summer.

A MAN aged ninety-two, at Des Moines, Iowa, is suing his wife, aged eighty-five, for divorce.

In last week's paper, the article "Furning Dankard" should have been accredited to C. L. J.

THE Brethren expect to dedicate their new house on Sand Ridge, Henry Co., Ohio, Dec. 11th.

BROTHER Geo. Garver and brother Samuel Coppock, of Miami Valley, were recently ordained.

BRO. I. J. Rosenberger begins a meeting at the Logan church, Ohio, on the evening of Dec. 1st.

DIRECTOR Swift, of Warner Observatory, has discovered another comet--the seventh of this year.

SISTER Katy Price will look after the B. at W. in our absence. Treat her gently, for she is worthy.

If you are an agent for the BRETHREN AT WORK, please read "Our Working Band" on the last page.

DARWIN has written a book on "Worms." He finds it, as a digger and plougher, a very useful creature.

FOUR were added to the church a short time ago at Glen Hope, Pa. "Rejoice with them that do rejoice"—Rom. 12: 15.

A VERY sudden and heavy snow-storm set in at Milford, Pa. the 23rd. The thermometer fell ten degrees in half an hour.

THE Brethren in Miami Valley have invited brother Enock Ely to speak a word of comfort to them in the early part of the Winter.

WANTED.—A female compositor at this office. Fair wages and a permanent situation will be given to the right person. Apply at once.

BETWEEN fifty and sixty new students had already arrived on Thanksgiving day. The school is very large and is moving along quietly.

BROTHER J. E. Bryant has an excellent reply in *Primitive Christian*, to a Disciple or Campbellite friend. We shall publish it next week in B. at W.

ONE hundred and seventy-two persons in attendance at Brethren's Bible School in the Chapel, Sunday 29th. The "bees" are busy gathering honey.

THE B. at W. Almanac will be sent out in our issue of Dec. 29th. All shall have an Almanac free. Be patient; you shall get it in time for 1882.

BROTHER Rufus Gish's father, who is over 90 years old, is quite feeble and is slowly wearing away. Brother Rufus Gish is watching daily at his bedside.

A NEW department has been added to the YOUTH'S ADVANCE. College news and essays by students have become quite an interesting feature of the paper.

PLEASE read "Drunkard's Will. We shall print a large number on leaflets to distribute. Send for them and hand to the people. Price, 15 cents per hundred.

BRO. J. W. Grube and wife, of Milford, Ind., arrived here the 21st and remained a few days. We much enjoyed their company and regret they could not stay longer.

PREACHING in College Chapel on Thanksgiving day. Brother S. Z. Sharp delivered the discourse to a large audience. Bro. Levi Trostle of Rock River church was also present.

THE item on first page last week concerning Bro. Sander's daughter contained an error. We should have said she could not attend College on account of the illness of her mother.

THE Committee of Arrangements for next Annual Meeting are W. R. Deeter, J. Arnold, J. H. Miller, I. L. Berkeley, Wm. Cook, J. Gump, M. Shotts, — Nusbaum, — Shoemaker.

THE address of the Editor until Dec. 5th will be Le Sueur, Minn. He will be pleased to hear from his correspondents there. A friendly letter while in a new field will be greatly appreciated.

ELDER Daniel Fry is confined to his house and is growing quite feeble. We hope to see him before he departs this life. God watch his last days and give him a bright hope of eternal life.

BRO. LYMAN Eby, of Harlan, Iowa, writes that he would love to be here that he might enjoy Chapel services with us. Indeed we wish he were here. We have spent many days pleasantly with him.

BRO. JOHN Newcomer, of Dorrance, Kansas, says: "Com an entire failure this year on account of drouth and chinch logs. Wheat pretty fair crop. We are a small band of Brethren on the frontier."

THE *Preacher* announces that it "will have something of great importance and interest to lay before the Brotherhood" in its next issue. Have the *Preacher* and *Primitive Christian* consolidated! If so, God bless the union!

It is believed by some that young people who attend College become indifferent to physical labor. This is not true of all, for during our camp gathering several students went out into the fields afternoons and Saturdays, and worked faithfully.

As Guilem was being taken from the court room to jail the 19th, some one rode up on horseback, fired at him and then rode rapidly away. The ball passed through his coat sleeve, grazed his arm, but failed to inflict any injury. A man by the name of Jones has been arrested, charged with doing the shooting.

Notice to Our Readers.

Owing to a break in our machinery which cannot be repaired before December 1st, we shall be compelled to send out this and the next issue without being stitched. Please sew or pin together, and you will have the paper the same as if it were sewed here. We regret that we must send it without being stitched.

WE stop the press to announce that the owners of the *Gospel Preacher* "have decided to run it in the interest of the *Progressives*." Brother R. H. Miller has resigned his position as its editor.

SATURDAY, 19th inst., presented a busy scene in this office. Twenty persons were at work—one on brother Moore's *Family Companion*, some on the Almanac, some on job work, and others on B. at W.

IN No. 43, Brother Jesse Stutsman was made to say that an election was held in his congregation after the close of the Communion Oct. 13th. It should have been, "election 22nd," as he so wrote. 1 John 4: 7.

THE "flowing world" is a work of great merit. It is worth a place in every library, and we recommend it to all young people especially. It contains a vast amount of valuable information. We take one for our daughter.

PEACE and love rule among the churches in Northern Illinois; and it is to be hoped that no encouragement will be given any one to sow discord. We need no work in Northern Illinois. It will get very little encouragement.

TWO weeks ago the motor power in our press room gave away, and had it not been for the aid of two College boys, the B. at W. would have been considerably behind time. They had hold of the crank, and by diligence helped to print the paper.

BRO. D. Clark, of Maysville, W. Va., writes: "Bro. Hays' article in No. 43 is to the point, and is the sentiment of the Eastern or Southern churches. Our entire district No. 1 of W. Va. is staunch for the Brotherhood. I do not know of one sympathizer with the Miami movement in the District. One immersed since our Feast and one applicant."

ELMER HERE in this paper we publish a sound article from Bro. J. H. Peck. Bro. John now experiences the usefulness and benefit of a good paper. We regard his remarks on what should be left out of a paper as eminently sound, and shall try to profit by his suggestions. God help us to shun ungently contention; but to "contend earnestly for the faith."

BRO. C. G. Lint, of Meyersdale, Pa., writes: "We are getting along smoothly. Our church is at peace; have a blessed thirty members since June. Our Sunday-school has been better on an average the last six months than it has been for years before that. The average was eighty-five during the last six months, and the present term exceeds that considerably."

BRO. Josiah Keam, one of the Trustees of Ashland College in No. 45 of the *Preacher* says: "I wish to say in justice to the Trustees and the interest of the school, that it will not be cancelled in the interest of any faction or party of the church, but on the principle of right." To this we may say amen! No school or paper should be cancelled in the interest of a party or faction in the church.

WHEN we get on the shoulders of the learned men of ages past, we can see as far as they could. But some men when they get on the shoulders of the wise, catch a glimpse of the wonderful things and then go about exclaiming, "See, what I have done! Am I not the originator of this good work and that good thing?" Know, O vain man, that "boasting is excluded by the law of faith."—Rom. 3: 27.

Religious Essays.

PASSENGERS ON THE STREAM OF TIME

Down the swift stream of time we float,
And each with the freight in our life's frail boat.
Roses or thorns with song or sigh—
We snatch from the banks we're speeding by.
None do we meet; one way we ride,
And all on a never-returning tide.

Whether our sky may lower or beam,
The water will show; for it paints the stream!
Yet if its face be wild or black,
No haven is near; we can't go back!—
Though we put off more high, more low,
We all to the mouth of the stream must go.

Then from our skiff and leading we
Shall hasten, to launch on a shoreless sea.
Each in his breast a pad-mut bear,
To enter the ark of mercy there.
They who are found without the gem—
O dark is the plunge to be made by them!

E'er down the stream we float,
Where anchored are none, and where none we meet,

Who is insured when time shall fail,
An ocean of bliss serene to sail?
He who in time with all could part,
To purchase the pearl of a Holy Heart!

—Selected by Vivia Litter.

Lebanon, Ohio.

For the Brethren at Work.

THE SECOND COMING OF CHRIST AND MILLENNIAL REIGN.

BY JAMES EVANS.

NUMBER IX.

WE now turn to those Scriptures that are able to make us wise unto salvation through faith in Jesus, (2 Tim. 3: 15) and which were written aforetime for our learning, (Rom. 15: 4) viz.: the writings of Moses and the Prophets, and learn from these divine Oracles, not only the sacrificial nature of Christ's mission into the world, but also the glories after this.

God had a glorious purpose in view when he created the heavens and the earth. Then the morning stars sang together and the sons of God shouted for joy. Job 38: 7. He made this earth to manifest his wisdom and power. His eternal power and divinity are clearly seen, being perceived by the things that are made. Rom. 1: 20.

The divine order was, man should rule the world beneath him, and that he should obey the will of God. No sphere of glory, however exalted, can release a created being from obedience.

The angels who excel in strength, do the commandments of the Eternal; they

are obedient to his word. Ps. 103: 20. God has never lost sight of this purpose for a moment; hence we are instructed to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." This prayer will be answered when Jesus shall reign from sea to sea.

Sin has seemed to defeat the purpose of God. It has entered into the world and brought death upon the race of man. Satan has enthroned himself as the prince of this world, as the prince of the *potestas* (Revised Version) of the air, the spirit that works in the children of disobedience. Eph. 2: 1.

The kingdoms of this world are not the kingdom of God, but the kingdom of men. Dan. 4: 32. Symbolically the kingdom of men is called the great red dragon, the Devil and Satan; because all the kingdoms, empires, and republics of earth are dominated by the one spirit of sin which possessed first Satan, the God of this present evil world. But the divine purpose has not been defeated. God makes the wrath of man to praise him. The entrance of sin into the world has unfolded the love of God and his mercy to the children of men. The heavens and the earth teach us the mighty power of God, but pity, love and mercy shine in the face of Jesus. If sin had never entered, grace would not have abounded; the love of God in sending his only begotten Son would have been unknown.

The mild shores of the grace
Our softer passions move
Pity divine in Jesus lies,
We see, adore and love.

The Lamb for sinners slain, the cleansing blood, redemption, the new song of redeeming love, the divine compassion stooping to men's lost condition would have been forever unknown if sin had never existed. The redeemed sons of man will sing a sweeter, nobler song than they could have done had not sin entered the world. When Jesus sees of the travail of his soul he will be satisfied, for the pleasure of the Lord will prosper in his hands. All things were made for the divine pleasure, for the unfolding what is in God. Jesus is the remedy for sin. He died to put it away. He bore it in his body on the cross and will yet wipe it out of existence. Jesus must reign until he put all his enemies beneath his feet. Hence his reign must occupy an important place in the oracles of God. Adam was

a figure of Christ. Rom. 5: 14. Adam was made to have dominion and to subdue the earth, and thus was a type of the second Adam, who will subdue the earth and cause every knee to bow to him and confess he is Lord to the glory of God the Father. Psal. 2: 11. He must sit at God's right hand or reign till he makes his foes his footstool. Ps. 110.

Again, he is to bruise the head of the serpent, that is crush the power of the serpent, the devil and Satan, bind him and cast him into the abyss.

To Abraham the promise was made that his seed should possess the gates of his enemies. Gen. 22: 17. Then, only can a nation be blessed in Abraham that has seed. This universal blessing of all nations does not obtain now so long as the nations are walking in the reign of sin and death. The nations must learn war no more and become the kingdom of our Lord before the blessed condition obtains.

The reign of Christ is called "his days" and we are informed that "in his days" the righteous shall flourish, and abundance of peace so long as the moon endures. Ps. 72: 7. Then the law shall go forth from Mount Zion or the saints who shall then judge the world (1 Cor. 6: 2) and the Word of the Lord from Jerusalem. Isa. 2: 3. At that time God will have returned with mercy to Jerusalem, (Zech. 8: 2) and will choose her again to place his name there, (Zech. 2: 12) and when Jerusalem becomes the visible capital of the kingdom of Christ, then the Lord of Hosts will reign in Mt. Zion and in Jerusalem and before his ancients gloriously. Isa. 24: 23.

When David would build a temple for the Lord, the prophet Nathan informed him that he should sleep with his father, but that God would establish the throne of his kingdom forever. 2 Sam. 7: 13. David's throne and kingdom were the Lord's and were typical of the throne and kingdom of David's Son, who is his root and offspring. The typical throne continued until Zedekiah, then, because his sons committed iniquity, the diadem was removed and the crown taken off, the kingdom overturned until the coming of him whose right it is to reign; then the anti-typical kingdom will be given him. Ex. 21: 25-27. The kingdom thus promised to the rightful heir has relation to this

earth and is not administered beyond the skies or in some far off clime where man does not dwell. This King is the rod of Jesse and the branch that grew out of his roots. Isa. 11: 1. He is related to the human family, and the Father has given him authority to execute judgment because he is the Son of Man. John 5: 27. So much did the prophets speak of his glory as a king who would reign in righteousness, Isa. (32: 1, Jer. 23: 5) his sufferings were completely overlooked and when he was manifested in flesh and appeared in the form of a servant, he became a stone of stumbling and rock of offence to the house of Israel. The child born and the Son given was to have the government on his shoulders and sit on the throne of David and his kingdom, to order and establish it forever. Isa. 9: 6, 7. His kingdom was to be universal and fill the whole earth. During its administration men would learn war no more. Weapons of destruction would be converted into implements of husbandry, and peace would everywhere prevail. Such was to be the kingdom of the Christ.

God's original purpose respecting man and the earth would thus be fully carried out. His will, will then be done on earth as in heaven and God will be all in all.

But before this period of blessing arrives, the whole creation must be made subject to vanity, (Rom. 8: 20-23) and ever since sin entered into the world it has groaned and been in pain, not even God's children are exempted. But Paul assures us that this subjection to suffering is in hope of deliverance from the bondage of corruption. Then may we not say that the human race will profit by the ordeal through which they have to pass? When the bondage of corruption passes away, those redeemed from sin and the curse and the nations blessed in Abraham and his seed will have a clearer conception of the divine perfections than if they had not felt the bitterness of sin and experienced the vanity of earthly things. All things work together for good to them who love God.

For the Brethren at Work

BIRTH SONGS.

BY C. H. BALSBAUGH.

'Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.'—Gal 4: 27

TO be born of God is to be well born, into a pure, exalted life, a "glorious liberty," and an unfading inheritance, no matter whether Sarah or Agar be the mother. Different economies are but steps in the one, all-comprehending scheme of the All-Father. Abraham had two sons, by two wives, howbeit one was wife only through the other. Sarah was barren and desolate, and yet had a promise which made her fruitful by anticipation. Agar was but a servant, utterly desolate and barren, however fertile. She had no promise in relation to progeny that connected her and them with the economy of redemption. Sarah represented Jerusalem, and Agar Mount Sinai, which localities are as closely connected to one husband, in a moral view, as the wife and servant were to Abraham. Agar and Sinai are as necessary to fill out the Divine Plan, as Sarah and Jerusalem. Sinai is Golgotha by anticipation. The Law is the Gospel in type and shadow. Under the Law people were saved as well as now by faith in what the Law prefigured. The Jesus of the Gospel is also the Jesus of the Law. God was not incarnate to destroy the essence of the elder dispensation but to fulfill. The Law was bondage in its letter, and so is the Gospel. The law means flame and thunder and destruction, and the Gospel means cross and darkness and earthquake and bitter death-wail. And yet the agonizing "Eloi, Eloi, lama Sabachthani" of the Crucified is the birth-rhapsody, the pilgrim song, and the bridal-alleluia of the church. The law is often referred to as incomplete, a school-master, bondage, a yoke, a curse, and a terror; and yet in the midst of its strongest depreciation it is pronounced "holy, just, and good." Rom. 7: 12. It cut off the desolate and the married as regards our Adamic relation to God, and at the same time offered the security and fellowship and bliss of eternal wedlock to both. Agar also could help to fill the world, but only through Sarah. Abraham could be approached, and become the father of Ishmael, only by the consent of the mother of Isaac.

The Maker, the Lord of hosts, the Redeemer, the Ho'y One of Israel, is the Husband of Jerusalem. Isa. 54: 5. The Gentile world was Israel's Agar. The promise of Isaac was for the whole world. "In thy seed shall all nations of the earth be blessed" Jerusalem was the world's mother, and type of the Jerusalem above. The Holy One of Israel was wedded to Mt. Zion. Through the Bride children should be born as the sand by the seashore and the stars of heaven for multitude. And the new born should be members of the bride as soon as born. But the Spouse of Deity "played the harlot" and "multiplied her whoredoms" until the mind of the Bridegroom was alienated. Ez. 23rd chap. He wrote a bill of divorce, and cast the marriage-certificate into the conflagration of Jerusalem, but only to write a better one with the blood of His Only-begotten. Then the shout went up, not only in prophetic strain, but in glorious realization, that the Gentile world should enjoy the embrace of the Husband of Eternity and fulfill the sublime mission of proffering the overture of Eternal Love to every creature under heaven, and gather a multitude of virgins which no man can number, for the glories and raptures of the everlasting nuptials. No wonder that prophet and apostle and saint and martyr and angel take up the strain of the Redeemer-Husband's heart, and sing and preach and pray the great truth, "rejoice, thou barren that bearest not; break forth and cry thou that travailest not: for the desolate hath many more children than she which hath a husband." which is "the mystery of Christ," "Which in other ages was not made known unto the sons of men," "that the gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" Eph. 3: 4-6. Israel must sit in widowhood till the times of the Gentiles is fulfilled. The barren and desolate and childless, is childless no longer. The little sister without breasts, without suitor, but not without yearning and hope is visited, wooed and wedded, locked in the embrace of the Beloved, bearing "many more children" than she who thought so long that she alone had a husband. Sol. Song. 8: 8. "Rejoice, thou once barren," and be sterile no longer. "Break forth and cry, thou once desolate," for thou hast

CHICAGO has canceled the order which forbade the employment of married women as teachers in the public schools.

an husband, and art commanded by Him to bear sons and daughters in the ends of the earth. O faithless bride, give thyself anew to the self forgetting conjugality of Luke 1: 38, and then will be repeated a million times the dear, sweet, hallowed mystery of Luke 1: 35, and fulfilled the glorious consummation of 2 Pet. 3: 13.

For the Brethren at Work

JUDGMENT.

BY KNOCK EBY.

Dear Brother Editor:—

WERE it not that I am afraid of spoiling your reflector more or less and knocking the chimney off the lamp of "False Theory" in B. AT W. No. 41, page 659, I would feel to take the scissors of friendly criticism, sharpened by brotherly love, and cut the snuffings off the wick, so that the light would shine more brilliant. But as your columns are quite modest and also consistent on the subject of controversy, I would perhaps better drop a few thoughts, and then dismiss for the present, reserving the privilege however to think and speak on the subject as before.

1. Understand the Bible to teach that God could judge persons righteously at death because of his foreknowledge, but he has appointed a day in which he will judge the world in righteousness, (Acts 17: 31; Rev. 20: 12, 13) and that day is not until after the resurrection of the body, and the first resurrection will not be till the second advent of the Savior, and the second resurrection and final judgment will not be till after the thousand years' reign of Christ on the earth. Rev. 20.

2. God will judge according to what we have done in the body. 2 Cor. 5: 1. Again, "According to their works." Rev. 20: 12, 13. Some people's work lives long after the death of the body. Some may live to the day of judgment; others die with the body or soon after. How do works live after the body is dead? We answer, in memory or in books written by themselves or by some other one; and they have their influence as long as they exist. Works and influence are synonymous in the sense that you cannot have one without the other. You cannot have works without an influence. Neither can we have influence without works in the Bible sense of work. And as long as the

work is kept alive it has an influence, and that influence is doing a work, and for the work we must and will be judged but not till the work is done. Is it not a fact that often the influence of the work of parents is more powerful to the conversion of their children after their death than the works during life?

"Well," says one, "does not your theory make us responsible for the use others make of our works?" O, no, were that the case, the Savior and the apostles would be accountable, and the devil and his agents who made such a bad use of their good influence, go free.

Again, if we were accountable for the use others make of our works they could not be judged according to their works, for we have answered for that. But we desire the reader to be impressed with the thought that we are awfully accountable for the influence we exert; but not for its results in the works of others. Suppose like many do say, "I know you are right according to the Gospel, and if ever I join a church it will be yours;" is that not a good influence that impresses that man's mind? yet he goes on in disobedience and doing evil; are we accountable for his evil works? Nay, verily; but suppose he would have seen some bad works among us and he become disgusted and turn away from religion, we would be accountable for our influence whether the man is afterward saved or lost. Matt. 5: 14-16.

But suppose a man of seventy years of age has believed and wrote a book on infidelity, and six months before he dies he is converted, how about his salvation, for his influence for infidelity would be so much greater (or longer at least) than for Christianity? Let us look at that a moment. Does not that man, when he renounces infidelity and embraces Christianity, completely demolish his infidel structure. Yea more, he does more to establish Christianity than if he had been an ordinary Christian professor all his lifetime. Would not ministers of the Gospel refer to such with pleasure, and say there was a man of more than ordinary intelligence, and he tried infidelity almost a lifetime, fighting with all his forces against Christianity and the divine authenticity of the Bible, but he with all his powers failed, utterly failed, to resist the power of its teaching. Should not that man be saved when his six months' work

was paramount to all the rest of his life? Read Ez. 33: 11-16. Vice versa with a good man.

If I have presented one thought that will aid in correcting the ante-scriptural and popular idea that judgments and rewards are meted out to the children of men at death, and hence no necessity of a resurrection, I have accomplished my desire so far at least.

And further, I think I have established the fact logically, if not scripturally, that as long as a work lives it has an influence, and that influence is doing a work that can only be justly attributed to the originator of that influence, and will not be judged till the influence of his work as well as the work or his influence may be justly used as a logical reason for not judging people at death, but appointing a day, as the Bible teaches.

A KNOTTY PROBLEM.

THE multiplicity of sensational events during the past few weeks has detracted attention from a circumstance which would otherwise have excited much interest. A few weeks ago the body of "a young girl" was found on the sea beach near an Eastern town. She was known as a "respectable girl," but investigation showed that she had parted with her virtue before her death. She was poor, but she was beautiful, and had kept company with some rich young men, one of whom, under a promise of marriage, by the aid of a city courtesan and possibly also of a drug, seduced her. Her alleged murderers are on trial now. Aside from the sad fact of the death of a girl in whom was the combination of personal beauty and intentional purity, the public is, or should be, interested in that phase of human nature which, by the adjuncts of wealth and high social position, accomplished not only her death, but the ruin of her soul. It is sad to know that wealth and social position are prostituted to such ends, but it is sadder to know that there are many such "young girls," and that every day adds to their numbers. This young lady having lost all that entitled her to the name of maiden purity, could not survive her loss. Those of her delicate nature are not sentimental. She, though of poor parentage, had been petted and not compelled to work. Whatever of personal adornment of her

natural body could be provided from the humble purse, was lavished upon her. She barely tasted those luxuries which her domestic education had taught her to yearn for,—and she fell, in the delusive hope and the fraudulent promise that she should realize them. Had she been taught to labor by her mother's side, to indulge in only such luxuries as she could virtuously earn, she would not have fallen. It is the parents of such as those of this young girl who are stocking the palaces where sin holds carnival over the prosaic form of virtue.

The moral of this lesson is read in the following from an Eastern paper:

The ranks of prostitution are recruited from this would-be genteel class, not from domestic servants. Let any Christian reformer drop for an hour his pet scheme for elevating the world, whether it be the conversion of the Jews or the Polynesian, and follow any day a group of these girls home from their work. If they are Americans they have not sensual faces. There is none of that hopeless predominance of the animal nature in mouth and eye which puts the mark of the beast on the woman of the lower orders in some European races. As a rule, their features are clear and fine, their eyes sparkling eager; the whole natural, physical character is nervous, delicate and refined. With proper training, these would be the same women as those who conquered New England by their endurance and piety, or who are conquering the West now in many a rude cabin by their unflagging energy and high heartedness. The race is the same; the education is different. But note the vulgar insolence of their talk: their inane giggling to attract the notice of men passing by; the vacuity, the incipient depravity, the hopelessness of it all. There is no sight more tragic on earth than one of these women, meant by God to be a pure wife and mother, frisking jauntily down her way to ruin.

It is not only to this class of young girls we would call attention, but to the habits and manners of those who hold a much higher social rank. Our educated orders know little more of the real lives of the young people than they do of the thoughts and private occupations of the lower animals. Let them read, as a mere matter of curiosity, one of the cheap novels which are

sold by the tens of thousands among them, or one of their "society papers" with their "personals" and "handkerchief language" and all the rest of the silly, pitiful nastiness. The young men and women who take delight in these things are, in all probability, virtuous; but how long will they remain so?

The temptation to ruin, we urge again, does not come to the native American girl through any natural proclivity to vice, but through her vanity, her intense desire to be noticed, her nervous craving for excitement. She is not born with any ineradicable base taint of blood; she is worth saving. How shall she be saved?—*Selected by H. B. M.*

For the Brethren at Work

SHUN WORLDLY INFLUENCES.

BY M. M. ESHELMAN.

WHILE meditating over the past, and viewing where I once stood, I rejoice that I can realize a firm hope. I will try and warn my young friends of the dangerous road some of them are traveling. I had been a member of the church, joined when I was twelve years of age and retained the relationship until I was sixteen, when by encouraging worldly influences and entertaining worldly companions, they soon overbalanced those of heaven, and I was soon floating on the other side. I tried to feel satisfied with the Lutheran denomination, studied catechism a short time, and on Easter was seen in full fellowship with the church, or "confirmed." Shortly after, my mother and I took a trip to Pennsylvania, where some of my relatives would try to point out to me my failings and the dangerous road I was on and the fruits of not building a solid foundation. But all this availed nothing.

This Fall I attended the Silver Creek Love feast, where the Word was spoken with such power as to give me more light on the path I was treading. I was soon meditating on the parable of the sower, asking myself, Shall I prove to be the one to receive the seed in stony places or the one that received it among thorns, or on good ground and hearth the Word and understandeth it? Matt. 12: 44. I resolved in my heart to change my life. I prayed and pleaded earnestly for God to give me

strength sufficient to carry out my resolutions, for I felt very weak of myself. My attention was drawn to the 7th chapter of Matt., 7th verse, "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you. My first thought on being convicted was to guard against its calling, for I was not yet ready to forsake the pleasure of this world, for there were so many hearty invitations of this kind for me, I thought at present I could not deprive myself of them. In less than two weeks from that time I re-united.

And now my young brethren and sisters, I admonish you not to let too much of world in; let Christ and the Word come first and the world be of a secondary matter, and then it will not be as difficult to keep warm in the church. Satan is like the spider in some respects. He weaves shred after shred until he has you bound so close that it proves beyond your power to loosen his bonds. Therefore let us keep our lights shining that the world may see us, for we do not expect our reward on earth; it is to be a heavenly crown. And let us not become weary in well-doing; for Christ says, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Polo, Ill.

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THE DRUNKARD'S WILL:

Which Every Saloon Keeper is Aiding Him In Drawing Up.

- 1st. I leave to society a ruined character, a wretched example, and a memory that will soon rot.
- 2nd. I leave to my parents during the rest of their lives as much sorrow as humanity, in a declining and feeble state can sustain.
- 3rd. I leave my brothers and sisters as much mortification and injury as I could conveniently bring upon them.
- 4th. I leave to my wife a broken heart, a life of wretchedness and shame, to weep over me and my premature death.
- 5th. I give and bequeath to each of my dear children, poverty, ignorance, a low character, and the sad remembrance that their father was a drunkard.—*Selected by James R. Gish.*

Rockville, Ill.

TEMPTATIONS come to us from our own bosom mainly. That is the great magazine of temptations.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER IX.

INTERLAKEN is a summer resort for tourists, as well as the tired and weary citizens, who come here for rest, and to enjoy the magnificent scenery. From this point we were to take coaches and make an excursion to the Grindelwald glaciers. In coming to Interlaken from Brienz, we rode in double-decked steam cars, which were to me, and I think to all the party, a novelty—those who were fortunate in getting a seat on the upper deck had an extended and unsurpassed view of the country through which we passed. At our hotel we had a fine view of the Jungfrau, covered with snow, "confessing to the monk who waits eternally by her side." We left the hotel early in the morning for the glaciers, passing every variety of mountain peak that towered the sky. There were peaks that ran away up into the heaven, old gray crags, splintered as it were with thunder bolts, mountains that were like great brown castles, and peaks that the blue atmosphere of distance painted with a hundred softened tints. On our right was a ridge of mountain wall, at our left a deep ravine, where a foaming torrent leaped over its rocky bed. Then we would come to a pretty rural picture of chalets, gardens, herds and flocks. Every available inch of ground is cultivated, and the cultivation extends up the mountain sides as far as vegetation can exist. All around, the air is filled with the sound of running water. Torrents leap from the mountains to the ravines, little rivers tumble down in soft spray on silver sheets, brooks clatter and flash as they wind in and out of view on their way to the valley; cascades vault over sharp crags, streams

"That leap'st so late the mountain's brow,
As though its waters ne'er would sever;
But ere they reach the plain below,
Break into drops that part forever."

We hear in the distance the Alpine horn, mellow and soft; presently we come to a halt and listen to some women singing *le Hanc des Vanches*; little we, toddling children come offering flowers, Alpine flowers, and our hearts are so full of joy and pleasure that for a few hours we forget that sorrow ever left its impress upon our hearts. About noon we come to the foot of the great mountains, Wettelhorn, Eigerhorn, and Mittleberg, between which are the glaciers, which descend close to the pasturage in the valley. We alight from the carriages, and after lunch at the hotel, take horses and a guide for the upper glacier, which is about an hour's ride. The ladies' saddles have a low back, something like a chair, and have a great many straps—in fact, a complete harness. The guides lead the horses, and are very careful to have the ladies sit squarely, so as to preserve their equilibrium. With all their care, one of the ladies' saddle gave way, which the guide seeing, caught the lady in his arms in time to prevent what might have been a serious catastrophe. When within a half mile of the glacier we were obliged to dismount and walk. On our way we gathered our hands full of flowers as souvenirs of our visit, and as a curiosity

in that they grew so near a sea of ice. We climbed up and walked over a little spur and as we did so, the gentlemen gave three cheers and the ladies waved their handkerchiefs. A tunnel had been cut some fifty feet or more, and at the end a grotto, over which the ice must have been as thick as the tunnel was long. The ice is beautifully clear and transparent, so much so that at the depths mentioned we could readily see to read. Our guide said that the ice taken out was exported in large quantities to southern markets. I picked up a piece and ate it, thinking as I did so that perhaps it might be older than the oldest inhabitant we have any record of. The lower glacier is not as easy to visit as the upper, moraines obstructing the passages; but when visited, it is said to be one of the most wonderful glacier views imaginable. We had a fine view of the upper part of it as we passed, and wished our time could be extended in order that we might visit its upper basin and see where it was formed. One of these mountain peaks, the Mittlehorn, was first ascended by Professor Agassiz, in 1843, and is 12,166 feet above the level of the sea.

We returned to our hotel, and after resting over night, resumed our journey, passing over Lake Thun, and taking the cars at Thun, visited Berne, the capital of Switzerland.

It derives its name from Baren, the German for bears. The figure of the bear is conspicuous everywhere. For many centuries numerous bears were kept at the expense of the city, and a certain fund is now devoted to that purpose. All tourists are expected to go and see the bears, so we went down to their pits, which are some twenty feet deep. There are houses and fountains, where their bearships may bathe, and poles for them to climb. It is prohibited, under pain of severe punishment, to throw anything to these idols except fruit and bread. A few years ago an Englishman fell into one of the pits and was instantly torn in pieces. On each side of the principal street is an arcade, the second story of the building extending out and supported by granite pillars and a stone floor, and are used as *bazars* for all kinds of merchandise. They extend for more than a mile, and are used also for a promenade. A concert was given in the cathedral for our benefit, which was very fine, the selections being from the old masters. The organ in this cathedral is said to be finer and larger than the one we heard at Lucerne. It was only a few minutes till twelve as we left the cathedral, so we stopped on our way to see and hear the curious old clock strike. A few minutes before the hour an automatic cock crows and flaps his wings; then the hour is struck by a conical figure dressed like a knight of the olden time, while a troop of bears appear and march around on a wooden platform. An old man representing time, turns an hour-glass, and the cock concludes the ceremony by again flapping his wings and crowing. The fashionable promenade of the city is the cathedral terrace, a broad, shady walk one hundred feet above the river, three or four hundred feet long and commanding a fine view of the whole range of distant mountains.

From Berne, a ride of about a mile brought us to Freiburg, which consists of an old and a

new city, the old city being in a valley and walled, while the newer part is upon a rocky hillside. At the base of the old city is the river Sarine, and extending over the chasm to the opposite bank are suspension bridges. The first we crossed was nine hundred and eighty-five feet above the water, and is suspended by four chains about twelve hundred feet in length. The ends are secured by one hundred and twenty anchors, fastened to granite blocks sunk deep in the earth. The other bridge is seven hundred feet long and two hundred and eighty-five feet above the water. After dinner, and just as the sun was sinking out of sight, we took a stroll over the bridges, and when in the middle the musical inclined sang patriotic airs, and gave three cheers for the two republics, Switzerland and the United States. In the evening we attended services in the cathedral, which is said to contain the finest organ in Europe, having sixty-seven stops and seven thousand eight hundred pipes. The minister, as they call the curate, is a gloomy old pile, dating from the eleventh century. The tower of beautiful fretwork, rises to the height of three hundred and ninety-five feet, and the body of the church is of corresponding size. The interior is solemn and majestic. In the side chapels are some fine altar pieces by Holbein, and a large crucifix of silver and ebony, which is kept with great care, having been carried with the Crusade to the Holy Land.

From Freiburg we sped on to Lucerne, and without stopping at the little town, rode down in coaches to the little seaport of the place, Ouchy, on the bank of the very blue and beautiful Lake Leman. The view here is charming. The panorama of mountains upon the opposite shore extends as far as the eye can reach, and in the dim distance looms up Chillon. The house is pointed out and the room shows where Byron wrote his beautiful poem, "The Prisoner of Chillon." The massive, irregular walls of this old castle have five towers, with the loop holes and battlements of the feudal times. It stands on a point of land that juts out into the lake, and its whole appearance realizes an imagination of a gloomy old castle or prison.

A NOBLE, conscientious preacher is not always expecting to be patted, praised and bolstered up with flattery. He is not sensitive about his reputation, and seeking worldly popularity. His great aim is to do the will of God and to be useful while he lives. He seeks to be a humble, faithful minister of the Gospel of Christ. He seeks to become more and more like Christ. He is willing to preach the Gospel as his duty is recorded in the Word of God. He has the Word of God and wants to proclaim it. He is not changing from one side of a subject to the other. You can rely on him. You know where to find him. They are a comfort and a joy to those for whom they minister. They will always be remembered with gratitude.—*The Christian*.

DIogenes, being asked which beast was the most dangerous, replied: "If you mean wild beasts, 'tis the slanderer; if tame ones, the flatterer."

Brethren at Work.

PUBLISHED WEEKLY.

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S. J. HARRISON.

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Daniel Vaniman,	C. H. Baishebeck,	J. W. Southwood,

Our Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that we endorse every sentiment of our writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unbecoming language, but present their views "with grace seasoned with salt."

Subscription price, \$1.50 per annum. Those sending eight names get \$12.00 will receive an extra copy free. For each additional name the agent will be allowed ten per cent, which amount he will please retain and read us the balance.

Money sent by Postoffice Order, Registered Letter and Drafts properly addressed, will be at our risk. Make them payable to M. M. ESHELMAN. Address all communications for the paper,

BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

EXPLANATORY.

A COPY of the *Progressive Christian* of Nov. 18th, was handed us, in which H. R. Holsinger says that we wrote him a "very saucy and insolent letter." If this be true, then we need to sit in sackcloth and ashes. But it is probable that H. R. H. is mistaken. It may be he is at sea without rudder or compass, and thinks he sees spectres. He evidently looked through smoked glass at our letter, and thus it seemed smoky to him. We retained a copy of the letter sent to him, and here give it to our readers so that they may be able to judge us correctly. They will see whether it is "saucy and insolent" or whether it is a manly affectionate letter. We do not hate H. R. H., nor are we angry. But between him and the Brotherhood, we choose to respect and stand by the Brotherhood. Following is the letter:

H. R. Holsinger:

Dear Sir:—

It has pleased you to publish our card without consent in your issue of Oct. 28th; still we shall not complain of that as we have nothing to hide. However as you were prompt in giving space to that may we presume that you will be equally prompt in giving room to this. Our reasons for not desiring your paper are,

1. In the *Progressive Christian* of July 8th in your account of your "Western Trip" you say:

"On Thursday, June 16th, brother D. L. Miller took us to the West Branch Meeting-house, where the Love-feast was being held. Here we had the iron-clad rule of Northern Illinois applied to us, by the Elder, brother Edmund Forney; we were not invited to preach because we had not the regulation suit on.

The church at West Branch, Illinois, disfellowships the church at Berlin, Pa. And what for? Because we do not preach the truth? No, no! but because we do not part our hair in the middle of our head and wear a narrow stand-up collar to our coat!"

This you published when you knew this was not the reason you were not invited. On the way home D. L. Miller and M. M. Eselman repeatedly told you that the rule did not apply in your case—that you came to Northern Illinois without invitation from any church. You were told that the decision of Northern Illinois was in reference to inviting ministers to come into N. Ill., to preach, and not to inviting them to preach when they came of their own accord. If we remember correctly, it was suggested that you should not publish that the rule applied in your case; but notwithstanding all the assurances, you deliberately published as reasons what were not reasons, thus telling the untruth. In No. 39 BRETHREN AT WORK, a statement of the facts was given; but you never apologized nor made any attempt to correct the gross misrepresentation you made concerning brother Forney and Northern Illinois. And were you not written to privately to correct it? Why did you publish the untruth? Was it for effect? Was it to awaken sympathy? If so, the waves of truth will wash away your sandy foundation, and then, O, what a loss you shall sustain!

2. We regard you as disfellowshipped; and as have even been the rule among the Brethren, disowned members should not be encouraged to go on in their disobedience. To encourage them to continue on in a course contrary to the church, is to aid and abet insubordination and the overthrow of good government. We are for treating you kindly, but we need not condone your errors and help you in the wrong in order to be kind to you. Chastenings are sometimes kindnesses. This is the Lord's way, and it is good. The reason we regard you as expelled is 1. You trespassed against the Brotherhood. You were repeatedly brought before its council meeting and as often confessed and expressed a willingness to cease opposing the church, but violated your promises time and again. Finally the Brotherhood, through its council meeting, sent you a committee to deal with you. This committee did so, and decided you be no longer a member of the Brethren church. 2. The Brotherhood is greater than the Berlin church. All the members of the Brotherhood could not go to Berlin to sit in judgment upon your case, hence the Brotherhood sent its representatives—a committee—and these representatives were empowered to do the work of the Brotherhood. Have you any doubts as to the result if all the members of the Brethren church had been

at Berlin when you were expelled? If all had been there and a vote taken, would you have been justified in your course? Look at the council of the Brotherhood and you will get an answer. Now where is the difference between the decision of the majority of the Brotherhood and its legal representatives? Unless you desire to overturn good government, you must accept the work of the committee. You might as well say the Supreme Court of the U. S. does not represent the judicial status of this government, because the judges were not elected by the people, instead of being appointed by the President, as to say that the representatives of the Brotherhood did not represent the judicial work of the Brotherhood in your case. We maintain the work is binding until set aside by Annual Meeting which sent them. If not binding, then committee work is a mere farce—a vain and empty thing; but it is not this. And history of the past will show that you do regard the work of committees thus sent, as binding before they report to A. M.

We are not ignorant of the plea of some that you have been unjustly dealt with. Such would do well to wait until the committee gives its reasons for its decisions. Perhaps when that committee reports to A. M. not a few will be surprised at the abundance of the testimony in its hands, and which is a basis of the decision. And it may be equally surprising to those to learn that in the main the testimony is from your own hand. We have not seen the testimony as formulated by the committee, nor have we furnished them with it, but we have learned enough from some of the committee to know that the committee has not done its work blindly, nor walked into the spider's web as some would have us believe. Blind eyes will open in due time.

You now have our reasons for not wanting your paper. We can not aid insubordination. We cannot knowingly help any who tell the untruth. If it be wrong to refuse to give you any encouragement in your spirit of rebellion, then it is wrong indeed. But we have too much regard for the church—for the whole Brotherhood, to assist you in your effort to overthrow the government of the church. So soon as you manifest a spirit of submission to the church you joined, that soon you will find our hand ready to help you in the way of truth. But you must throw away your mattock which you use to dig up the church and come with the sword of the Spirit. When meekness, submission, and brotherly love shall characterize your work, we shall be among the first to give you our sympathies. But we cannot justify your course. It is dangerous. May grace be given you to devote your mind, soul, body, tact and talents to building up the church in

lova. Our paper continues to be sent to you.

Yours sorrowfully

BRETHREN AT WORK.

It is likely we would have had more honor, if we had not asked him to discontinue the paper. We should have remembered that to lay hold of a muddied wheel is to become muddied. Respect for the Brotherhood led us to take the course we did. If our letter to H. R. Holsinger be wrong, we ask not to be spared and are willing to have our church here sit in judgment on the case. We hope we may have no occasion to allude to it again.

ABOUT BROTHER STEIN.

Schofield, Pa.

Brother Stein is a puzzle to me. After the great and successful controversy, and after being made President of Mt. Morris College—standing high as he did in the church, suddenly to start on a tour around the earth, for parts not named, leaving his trace covered for months, I think, is a mystery which justly calls for explanation from any who can give it.

ISAAC PRICE.

REMARKS.

The above card was handed to me for answer. I have personally known Bro. J. W. Stein for some years. Before he became a member of the church he frequently called on my father's family in Newton Co., Mo. I also spent several days in his neighborhood during the "Stein and Ray Debate" in Newtonia, Mo. Since that time I have met him very frequently, and learned to love and respect him. I always admired his extensive knowledge and chaste conversation.

Bro. Stein has been a hard-working man from his youth—a careful reader and close thinker from childhood. During the war he lived in the South, and enlisted in the Southern army. One of his soldier comrades, now a brother, told me that "John (for that is what the soldiers called him) was different from the rest of the boys." When not on duty he might be found alone studying his Greek books, or intently pursuing some other course of study. After uniting with the church, and ever before, his reading was immense. He also kept a careful record of every important thing that came under his notice while reading.

When it was concluded to purchase the Mt. Morris Seminary, Bro. Stein was requested to take charge of the institution and become its President. He finally consented, and soon afterward moved to Mt. Morris with his family, a wife and three children. He was received and recognized by the people with the greatest of confidence.

At this time he was in the midst of his discussion with Mr. Ray, a work that required an immense amount of mental labor. School soon opened, the man worked hard, undertook too much study for his strength. Add to this

the perplexity of conducting a large school, and you have what soon began to tell on Bro. Stein's mind. It told on him so strongly that he became a little alarmed himself. He continued his work, took sick; this seemed to make his condition still worse. Finally he made up his mind that he must get away from the college—get away from his books, his work, and associate with new scenes, or he would go beyond recovery. He concluded that a trip around the world would be the best thing he could do. It would give him relief, associate him with new scenes, and add much to his stock of information. His business was arranged and he left for Europe, taking a steamer at New York for London, which point he reached in safety, and wrote a letter to his wife. Some weeks afterwards he wrote again and was then in Austr., expecting in a few days to start to Constantinople. That is the last we have heard of him. Beyond this we know no more than our readers; but perhaps we can draw inferences that may throw a little light on the mystery. After brother Stein left here we learn from his family that his mind was at times very seriously affected for some months before he left, so much so that his condition seemed alarming. This, however, was not known outside of the family, and never would have been told if it did not now seem necessary. It was feared that he would soon lose control of his mind altogether unless something should be done—hence the trip was adopted as the remedy. No one outside of his own family knew his condition or else the brethren here would not have permitted him to have gone on such a trip alone.

Men frequently injure their minds by hard study and then travel for relief. The President of a Western college had his mind so over-taxed that he became deranged, left the institution for parts unknown, and after a year's search was found among the mountains in the West, having good health and in his right mind; but he never could tell how he got there. Years ago a young man, after writing a very valuable book, and doing much other literary work, fell into the same condition, disappeared for years, and finally came to light as the author of one of the ablest books of the age.

Our impression is that one of two things has happened Bro. Stein: He is either dead, or else his mind grew worse after reaching Europe, and he is in the same condition as the two mentioned above. Either case is sad to contemplate; but such is the fate of overworked minds. We regret to publish things of this character—not that they are a disgrace to the man and his family, but because of the many sad hearts that the painful news will make.

Bro. Eshelman had an arrangement with Bro. Stein to write for the paper; but did not learn of the good man's troubles for some months

afterwards. He regrets to disappoint his readers but he cannot help it. He must endure the sadness with the rest of you.

It might have been best to have published this explanation two months ago; but we felt so sad over the affair that it was put off as long as possible. If Bro. Stein is still alive we hope to meet him sound and in his right mind. If he is dead we must say that a great and good man has fallen. And it makes no difference what becomes of him; so far as his work is concerned, he has done a grand work for our church and his good name will go down to posterity covered with honors.—J. H. MOORE

OUR REFLECTOR.

—We welcome Bro. Evans' articles on the second coming of Christ. The article this week contains some things that will be new to many readers of the B. A. W. I refer to the two orders of the saved.

—I do not like the "reunion plan of holding future Annual Meetings." The items 1, 3, and 4 might do. Item 5th would permit districts to disregard many of the distinctive features of the Brotherhood. Item 6 is both unreasonable and uncalled for in principles of church government. Item 7 would permit a congregation to keep in fellowship men of the most dangerous character. A man could rail out against the Brotherhood, slander and abuse men in good standing, and be perfectly safe if the majority of his own congregation would sustain him—no committee could remove him. Item 8 winds up with a clause that, if applied, would upset the writer's whole theory about holding the A. M.

—Bro. John Calvin Bright gives an interesting history of the schisms in the Brotherhood. I had no idea that the movement dated so far back as he traced it.

—"No Cross, No Crown" is also good. That is the name of a book written by Wm. Penn.

—I learn that the "Notes of Foreign Travel" are proving quite interesting to many readers. Articles of that class are generally appreciated.

—I would like to know who wrote "A Few Remarks to Contributors." I have a very correct idea, but it is one of the little secrets that does better when kept in a close place. At any rate it is a good, sensible article, and I hope contributors will profit by it.

"The Grand Circle" contains some good things; but I would like to know how the writer is going to prove that the "first Adam's time commenced on Monday?" He is equally lame in saying that the Savior was only 31 years and 21 days old at the time of his death.

—Twenty-eight baptisms are reported this week; adding the 282 of last week gives us even 310.—J. H. MOORE

For the Brethren at Work.

CHURCH PAPERS.

BY J. H. PECK.

ARE church papers essential to religious happiness? In this age of books and papers and schools, a class of people have grown up who have acquired such a habit of reading that they feel about as unhappy without something new to read as they do without their regular meals; and as "out of the abundance of the heart, the mouth speaketh," so the desires of the heart will inevitably govern what we want to read. If the heart craves romance and fiction we will read such papers as the "New York Ledger;" but if the heart loves truth, especially the truth that makes us free, we will hunt reading matter that pertains to the same. Those who have acquired no taste for reading are not competent judges to decide whether church papers are beneficial or not.

What could I tell about a good cigar or a bad one; good whiskey or that which is adulterated? I am not sufficiently well acquainted with either to know the good from the bad, and my judgment would be, that the best of them is a nuisance.

So it is with some who have no taste for any kind of reading, they pronounce all the papers useless; but those who have acquired the habit of reading always have a preference. To them some reading matter is good and others inferior; but great diversities of opinion obtain as to which is good. This is owing to the condition of the heart, or affections. As already intimated, the Christian wants religious literature; if he is a reading man, he must have it. How important then, since these desires of ours are creatures of education, to place before our children such reading matter as will bend the tender twigs of their minds into a love of God and the truth that makes you free.

This is the object of church papers: as every honest professor believes that the distinctive features of the church to which he belongs are right, who can blame him for manifesting a desire to promulgate those doctrines as much as possible?

This week, finding myself in a great, noisy, bustling city with no acquaintance to interchange greetings with, and everybody seemingly bent on that all-absorbing business of "making money, honest if you can, but make money anyhow," I thought I experienced something of the isolation brethren and sisters sometimes write about. Isolation in a city of ninety-five thousand people? Yes, indeed! isolated among all these people, from these of like precious faith. This proves to me that heaven could never be a place of business without Jesus and those that love him. The BRETHREN AT WORK was the only acquaintance that visited me this week, and I read it with more than usual interest—wished it was three times as large. Felt more than ever the importance of having our papers filled only with such matter as will inspire us with a love

for our blessed Redeemer and the great cause of salvation that He has so graciously instituted for our benefit, and leave out everything that has a tendency to incite contention and strife, or wound those that do not exactly agree with us.

Indisputate, 1st, Nov. 20th, 1851.

For the Brethren at Work.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

IT is a mistake for mourners to follow the silly fashion of sitting in church with heads on end and to bow in prayer on several occasions. It is just as much in order to bow in prayer; and for men to pray with heads uncovered, and women with heads covered, as at any other time.

It is a mistake, to study astronomy, as if the planets would leave their orbits and be lost if we did not fully comprehend them, and remain so beautifully ignorant of our own bodies and the laws that govern them that we will have ruined our health in a few years.

It is a mistake for one to imagine himself so important that the church could not afford to do without him; for it is a fact that the church can better afford to do without him than he can afford to do without the church.

It is a great mistake for brethren and sisters to talk and act as if the command "preach the Gospel to every creature" meant only in the country. Jesus preached principally in towns and cities; and from them it spread into the country. It doesn't spread well the other way.

It is more than a mistake after you have erred to keep at it. It is like trying to hide in a fog. If you move about you are liable to bump against the truth; and if you remain quiet until the fog clears away, you are gone anyhow.

CAUSE FOR LAMENTATION.

BY MARY C. NORMAN.

OUR heart is sad, and we have mourned over the mottled state of the church. Why is it, Brethren? You who claim to exhibit a spirit of meekness, humility and forbearance in your conversation, criticize so much about the present condition of the church; is such work in harmony with the spirit of Christ? We, who have been born of the Spirit, will lament and mourn over divisions and strife in the church, and will certainly try with all our power to restore those again who were once esteemed among us, and who have gone out from among us, rather than to say "let them go," and not only that, but publish to the unconverted world all the wrongs and sins which they have committed. Such work is just what Satan loves to see, and he rejoices because the church is divided; knowing that "a kingdom divided against itself cannot stand."

Brethren, above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins. We feel sorry for those who have sinned among us; for they are certainly dear to us—Jesus died for them. Did not Jesus weep over the many sins of Jerusalem? We certainly have the example of weeping and lamentation set forth in the Word of God. Let us then weep for the erring ones, and try to restore them, rather than hold them up before the world that their sins may be known from the going to the setting of the sun. Such work Jesus us very much. It gives the world a chance to speak evil of us. Brethren, do you not know that he which converteth a brother from the error of his way, shall save a soul from death, and shall hide a multitude of sins?

"Tender and kind" shall all the saints,
Through all our lives let us adore them;
So God to give us numerous graces,
For the dear sake of Christ, shall on."

For the Brethren at Work.

THE CHRISTIAN STANDARD ANALYZED.

BY J. J. ROSENKRANZ.

RECENTLY, at the close of one of our meetings, a friend took occasion to distribute some papers to those around him; being near, I enquired what they were.

"The Christian Standard," replied the friend.

"Published by the Disciple friends in Cincinnati?" I enquired.

"Yes sir," replied the friend.

I remarked that "that paper cannot be the Christian Standard; for that means the standard of Christianity; the Bible is the standard of Christianity, and it teaches one doctrine, and your paper quite another."

"That is a subject open for controversy," replied the friend.

I replied, "The subject needs no controversy; for it is clear that the Bible—the real standard of Christianity, teaches the anointing of the sick with oil. (See Mark 6: 13. James 5: 14.) This same standard of Christianity holds up, as a Christian duty, the salutation of holy kiss; while your paper does not teach the above doctrines. It is therefore not the standard of Christianity; hence is not the Christian standard."

We must save our neighbors' children or our own will go down with them. It is likely that, soon after returning to Sodom, Lot gave up preaching entirely, and soon after neglected family religion. At any rate his children became like those of his neighbors, and for want of religion the family was ruined. If Lot had been faithful, there's little doubt but that he would have had a church around him of at least ten members, and these would have saved Sodom. But he loved his children to drift with the current, and the stream carried them into the fiery lake. In selfishness we must save others. The alternative is to lose our own.

Our Bible Class.

J. S. MOILER.

EDITOR.

All communications to this department, such as queries and answers, should be addressed to J. S. Moiler, Lodiue, Henry Co., Mo.

Why do the brethren not salute each other with the Holy Kiss in town? ELIAS HARNISH.

If man has a natural immortality, why do the Scriptures teach, 1 Cor. 15: 50: "We feed only hath it." The soul can't sineth, it shall die. Ex. 18: 4, 23. James says, "I cannot die," and many other Scriptures of the apostles, and Paul seem to imply, that it is to be on at the resurrection. 1 Cor. 15: 53. The soul immortal occurs only once in all of the Scriptures, and then it is applied to God. 1 Tim. 1: 17. A. E. C.

Will some brother or sister please explain Acts 13: 45? The passage reads thus: "And as many as were ordained to eternal life believed." Did the ordination take place prior to the believing or subsequently? ISAAC H. MILLER.

Why is it, that in the parables of the apostles, we and we are taught to love what is not our own? Can any one tell? L. A. PLATE.

For the Brethren at Work.

SEEING GOD.

Will some one please harmonize Exodus 24: 10 and John 1: 18. W. W. FOLGER.

The verse referred to in Exodus reads as follows: "And he said: B-hold I make a covenant. Before all the people I will do marvels, such as have not been done in the earth, nor in any nation; and all the people among which thou art, shall see the work of the Lord; for it is a terrible thing that I will do with thee."

The verse in John reads thus: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."

There do not seem to exist any conflicting points between the two verses.

The verse in Exodus seems to be an answer to a request made by Moses in the preceding verse.

The promise made to Moses in the verse of the query, was not not fulfilled. Such wonders as were manifested among the Israelites were never seen or heard of before. Such as crossing the Jordan, when it overflowed its banks, as on dry land; the falling of the walls of Jericho; the sun and moon standing still for a day; the bite of fiery serpents cured by looking at a brazen serpent; great and mighty nations overthrown by mere handful of people comparatively; Solomon killing a thousand men with the javelin of an ass; David killing Goliath. Hundreds of other cases might be mentioned, to prove the fulfillment of the words of God in the verse referred to.

In John 18: 1, the first clause reads: "No man hath seen God at any time." This is true. The Bible says, "For where shall no man see me and live." Ex. 33: 20. God is so pure, and just, and holy, that we in our sinful, and corrupt nature, cannot look upon Him and live.

For this reason our spirits need to be purified by the disciplinary measures of the Gos-

pel, to let our natural bodies see the vision of his death, and our spirits go to God, till in the resurrection; then our spirits will be clothed upon with a body that is all glorious and fashioned like unto Christ's glorious body.

The latter clause reads: "The only-begotten Son which is in the bosom of the Father, he hath declared him."

From this clause we learn that God has been declared, by his Son. While we cannot see God in this life, we are glad that we have a declaration of Him. By the term "declared," we understand that God has been made known unto us by His Word and the gift of His Son; also, by all concerning us.

God, then, has been declared in His attribute of love, in giving us a Son. His vision has been declared in the excellency of the teachings of Christ. "No man hath seen like this man." His power has been declared in the filling of the world of God in the life of Jesus Christ from the grave, in feeding thousands from a few loaves and fishes. His mercy has been declared in healing the sick, in giving life to the blind, in the suffering, and death, and triumphant resurrection of Christ, in order to redeem us from the powers of darkness and make us heirs of eternal glory.

All this is characteristic and worthy of a God; and more than fits our highest conception of God. Such a God, Jesus Christ has declared unto us.

Well might John say, "The only-begotten Son, which is in the bosom of the Father, He hath declared Him." J. S. M.

For the Brethren at Work.

THREE CIRCUMCISIONS.

FIRST, the circumcision of the foreskin of the flesh, on the eighth day. This is Jewish.

Second—The foreskin of the heart by the Lord Jesus. This is Christian.

Third—That of the head; the cutting off of the foreskin of ignorance, which will occur on the eighth day, allowing a thousand years for a day. This is heavenly. C.

From the Isles Ocean.

ST. JOHN AND THE ISLE OF PATMOS.

How did St. John come to the Isle of Patmos, or did he never leave it? M.

MONTE writes that St. John was banished to the solitary, barren Isle of Patmos, in the Aegean Sea, under Domitian, and that he was set free on the accession of Nerva, which occurred soon after, and returned to Ephesus.

GOOD RULES.

The following is the list of the moral virtues, being rules drawn up by Benjamin Franklin, to which he gave a singular attention:

Temperance—Eat not to fullness; do all things in moderation.

Silence—Speak not but what may benefit others or yourself; avoid trifling conversation.

Order—Let all your things have their places; let each part of your business have its time.

Resolution—Resolve to perform what you ought; perform without fail what you resolve.

Frugality—Make no expense, but do good to others as yourself; that is waste nothing.

Industry—Lose no time; be always employed in something useful, but avoid all unnecessary actions.

Sincerity—Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

Justice—Wrong no one by doing injuries, or omitting the benefits that are your duty.

Moderation—Avoid extremes; forbear resenting injuries.

Chastity—Suffer no uncleanness in body, cloth, or habitation.

Tranquillity—Be not disturbed about trifles, or at accidents, common or unavoidable.

Humility—Imitate Jesus Christ.

For the Brethren at Work.

A FEW THOUGHTS.

DIVINE Inspiration tells us: "Forasmuch, then, as we are the offspring of God, we ought not to think that God can be worshipped by an instrument made by art or man's device."

methinks David looked forward to a grander dispensation in which we now hear the voice of the Apostle James saying: "Is any among you sick? Let him say, 'Lethim pray. Is any merry? Let him sing Psalms.' How different men would now say! If any be merry, let him play the organ or musical instrument made by the hand of man.

We are commanded to worship God in spirit and truth. Have a piece of furniture made by man, any spirit?

What does the word "play" mean? We read of a class of people which sat down to eat and went up to play.

I would rather be considered narrow-minded or even an hypocrite, than to go back to the old law, (which was good enough when we had no better) for Scripture to prove any doctrine! Why not take the sword David did? No wonder gross evil's are coming in the spickler.

ELLEN SHUCKLER.

EMERSON said: "It is dangerous to fall into impure conversation; when any thing of the kind is said before you, if the place and person permit, remove him that spoke; if that is not convenient, by your blushes and your silence show at least that you are displeased.

HAPPINESS is like manna. It must be gathered in the gains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves nor into remote places to gather it, since it has rained down from Heaven at our very doors, or rather within them. Making it would be for better and happier, if they would only enjoy the good that each day brings with it.

Correspondence.

From J. W. Metzger.—Left home Sept. 10th to attend a council meeting near West Lebanon county, Indiana, which was held on the 13th. Again left home Oct. 4th and next day met with quite a number of brethren and sisters in the Santa Fe church at 2 P. M.... Had a very good communion that evening; about two hundred communed.... Next morning started for Howard county. Met the same day at 2 P. M. with a good many of our dear brethren and sisters of the Howard church once more to commune together. It was truly a meeting of rejoicing.... Our aged brother Hiel Hamilton is the elder of the church. On the 26th of Oct., went to Pyrmont, Carroll Co., but did not get there until the evening at 4 P. M., as we attended the funeral of an old sister. Met with a good many members with whom we so often communed, and also old brother Elias Caylor from Arcadia, one of the older elders of Southern Indiana. One was baptized. The next Feast was the 29th ult., in our congregation—Middle Fork church, Clinton county. It is said by all that it was a feast of love. About 225⁺ communed.... Nov. 1st.—Met again in the Bachelor Run church at 2 P. M., when quite a large number of members communed. Much love seemed to prevail. From there we went to the Lower Deer Creek church; held one meeting on the evening of the 2nd.... Next morning left for Miami Co., Ohio, to attend a Love feast near Roscoe. On the 4th, at 2 P. M., met again with a crowded house; and in the evening had one of those communions that will not soon be forgotten. Remained there over Sunday; had three meetings, and all well attended.... On Monday morning, Nov. 8th, went to Howard Co., to attend a council meeting.... All the above named meetings were well attended and had the best of order.... Arrived home on the 10th of Nov. Found all well. Many thanks to the good Lord.—*Edna Mills, Ind.*

From B. F. Moomaw.—My visit, with its labors to West Virginia, is now with the things that are past. My journeying toward that country was attended with discouragements and disappointments. The cars failed to make connection at three different points, and thus putting me behind time, I failed to meet the brethren at the place appointed, and had to make my way as best I could on foot. I chanced to get conveyance on market wagons; but failed to reach the place of appointment for our first day. Next day was taken to the Beaver Run meeting-house, where a Love-feast was prepared. Here I met brethren C. Wine and J. P. Zigler from Broadway, Virginia, and we entered together upon the labors incident to the occasion. Had a good congregation at night, and good order.... Sunday morning.—Congregation very large, and attention good. Afternoon meeting likewise. As it appeared to me, the most that were present felt that it was "good to be there." At this time the brethren from the Valley left me to attend some outside appointments, I remaining to continue the meeting. Preached two sermons each day up to Thursday, when the

meeting closed, in a good state of mind and feeling, I think. A large number of brethren and sisters came forward to give the parting hand. I here formed many pleasant associations, with whom I hope to meet over there where parting will be no more.... The Brethren here have one of the best meeting-houses that I have seen, and the members seem to be alive and in harmony. Not much sympathy with the extreme element either way. This is the way it should be, and I advise the churches everywhere to be slow to make haste. Give no encouragement to the disorganizers and disturbers of the peace. Cast your anchor and furl your sails until the storm of excitement is past and the sea will be smooth and calm again.... From here I went on Friday morning, conveyed by the brethren some fifteen miles through storm and snow, and met at brother William George's at 11 A. M. Afternoon went some seven or eight miles, and stopped at friend Dally's, who, with his kind family, (some of whom are members) spared no pains to make us comfortable. May the Lord reward them for their kindness.... Next day met the Valley Brethren at the new meeting-house of the Lunier's Creek congregation. Meeting commenced at 10 A. M., and closed Sunday afternoon as did the other meeting spoken of above. The brethren here also have a good house on the way, not yet quite finished. What we have said of the other may be said in the main of this; not as many members, and having come out of some tribulations, are now at peace and united on conservative ground. The brethren left me here again, and I continued the meeting up to Thursday noon, delivered a farewell address, and took our leave with manifest emotions of fraternal regards for each other, and with many expressions pointing to this period as the dawn of a new day, and a glorious consummation on the other side.... Left this point to attend a meeting some five miles distant, and to anoint an old afflicted brother. Quite a number of the members followed to this meeting to witness the solemnity of this exercise.... From this point was conveyed by the brethren a distance of sixty miles to Broadway. I remained with the brethren in the Valley several days. Had two meetings. Would have remained longer, but being impaired by the excessive labors and exposure to the damp and chilly weather, prudence admonished me that rest and recreation were needful for me.... Returning to the place which on earth I call my home, I found all well and doing well, for which I feel grateful to the Father of all mercies, and Author of all good.... The members with whom I met in the Valley of Virginia are steadfast in the faith, and having no use for the extreme elements, if any of their emissaries should intrude upon their territory they would be likely to meet a cold reception.—*Bonsacks, Va., Nov. 18.*

From Dennis Clark.—On the 20th of October we attended the Feast in the Beaver Run congregation, Mineral county, W. Va. Ministers present from a distance, B. F. Moomaw, Bonsacks, Va., John Zigler and C. Wine, Broadway, Va. It was a feast indeed. The ordinances were faithfully observed according

to the established rules of the church. The meeting was continued over Sunday. Sunday, at 10 o'clock, brother Moomaw delivered an able discourse in his usual pleasant, happy style from Heb. 6: 1, 2, and at 2 P. M. brother Zigler preached an interesting discourse which was listened to with good attention. Brother Moomaw continued meeting a few days; brother Zigler and Wine departed to labor in other localities.... This church is under the supervision of brethren D. B. Arnold and Solomon Biser, and is in a pro-pering condition. Their meeting-house is a model of neatness, and is perhaps the best in the State.... On the 5th and 6th inst., our Feast was held in the Greenland church, (formerly Luney's Creek) Grant Co. Brethren Moomaw, Wine, and Zigler were present at our meeting, also brethren S. A. Fike and Jesse Hays from our own State. Our meeting was a pleasant and profitable one. Brother Moomaw officiated. Brother Moomaw delivered an able defence of the ordinances, which was listened to with marked attention. If some of our brethren who think that that kind of preaching is not admissible on such occasions had been present and noticed the attention and feeling that pervaded the entire congregation while brother Moomaw was talking, they would undoubtedly have been well pleased, and would not be so quick in abandoning this old custom of our Brethren. The ordinances were faithfully observed in their Scriptural order. Brother Zigler delivered an excellent discourse on the sufferings of Christ.... On Sunday brother Moomaw preached a telling sermon at 10 o'clock A. M., and at 2 P. M. brother Fike improved the occasion. All our ministering brethren left us Sunday evening, except brother Moomaw, who remained until the evening of the 10th, warning both saint and sinner.... Brother M.'s manner of preaching is too well known in the Brotherhood at large to need any description by me. Some good impressions were made, which we pray may result in yielding abundant fruit. The church here is left in a much better condition, the members much encouraged. On the 11th, brother M. bid farewell to our locality. It was our pleasant privilege to convey him to Broadway, Va.... On the 13th, we had the privilege of hearing our brethren preach a discourse at the Brethren church in Rockingham Co., Va., at M. V. Grove. May the good Lord bless our brother for his labor of love among us. He alone can reward him.—*Maysville, W. Va., Nov. 18th.*

From D. W. C. Ran.—Our Love-feast is in the past. The meeting was largely attended, with good order. A number of ministers were present from adjoining churches and preached the Word with power.... I am well pleased with the B. at W., and hope it will continue to hold to the Gospel order which was once delivered unto the saints by Jesus and the apostles. Will continue to take the B. at W. as long as it holds forth the Word of God.—*Carey, Ohio.*

From A. C. Killefer.—Big Creek church Communion is in the past; had a pleasant time. Though the Feast was not so largely attended, all those that did attend enjoyed a soul-

refreshing season. Ministering brother from abroad was Jonas Jealton, of Lawrence Co., Illinois. The Brethren had intended to hold a choice for a minister, but had to defer the matter, there not being any elders from other congregations present, but will attend to it in the near future, when brother John Metzger will be present. The church appointed John Forney of Parkersburg, Richland county, Jacob Michaels, of Fairfield, and G. W. Bowers, of Noble, to receive calls for the preaching as prescribed in the 17th District Meeting.—*Parkersburg, Ill., Nov. 17th.*

From J. C. Lahman.—In our last we were stopping at Frederick City, Md., where Bro. J. M. Mohler has been holding meetings. This print has been considered under city mission work for about two years. Bro. Dr. Forney resides here; and has induced the Brethren to come here and preach. Their work was not in vain, as there are now from twenty to twenty-five members in and near the city. Our stay with the brethren and friends while at this place was pleasant. . . . The meeting is now being held by brethren Mohler and Stouffer, of Beaver Creek. Wife and I remained over two days and preached twice. Before we left, brethren E. Stoner, Hoover, and Mytz arrived. The meetings were well attended considering the wet weather. It is designed to hold a communion meeting on the evening of the 14th. It is to be hoped this meeting will show us in a more favorable light to the people. What the result of the meeting will be, time will tell. . . . Brethren, remember the city missions. They need our support with that which is needful to sustain and defray expenses. . . . We now leave northward; cross the South mountains to Boonsborough, near the Antietam battle field; and visit my old home on the banks of the Potomac river. My thoughts ran back to school-boy days. Many changes have taken place however. When I ask, where are many once resided here? The answer comes: They have gone; some here, some there; but many to the eternal world. Brethren, as we travel from place to place and hear of the disturbance in the church, is it not an indication of the falling away that shall come? Then let us watch and pray more for the cause of Christ and unity of the church. Weather has been very wet for two weeks past; at this writing however it is fair; a slight frost last night 16th inst. . . . Winter week looks fine, with a large acreage sown.—*Abbotstown, Pa.*

From H. S. Young.—I have been visiting the Brethren at Mt. Morris a short time, and feel like returning my sincere thanks for the kindness manifested towards me during my presence. I have been paying some attention to the proceedings of the school and the manner in which it is conducted. Everything seems to move on in a quiet, peaceable and humble way. . . . I was made to rejoice to see so many young members of our church attending school. I hope and trust their main object in view is to serve the Lord.—*New Berlin, Stark Co., Ohio.*

From Geo. L. Studebaker.—Our Love-feast, which was held Oct. 4th in the Missisquoi church near Eaton, Ind., is past, and long

to be remembered by the brethren and sisters here. It is truly a joyful season to be seated around the Lord's table, and there have sweet communion with God our Father and the Lord Jesus Christ and with one another. . . . Brn. Jacob Rice and Daniel Bowman were with us, and held forth the Word of God with power. We were truly sorrowful, believing that much good could be accomplished if they could have stayed longer. We held an election for a speaker, and the lot fell on brother Jacob Rarick. Brethren George W. Stud-baker, John U. Studebaker, Samuel Younts, Jacob Rarick, and the writer are the laboring brethren.—*Shideler, Ind., Nov. 19th.*

From C. H. Balsbaugh.—Our beloved brother Moore takes exception to my "Mystery of Mysteries" on the ground of its lacking in dignity and purity. The comparison in the first sentence is unique but pertinent. I had just been trying the spring of a new knife, and was pleased with its clear, metallic snap; and when I read Dr. Flowers' letter on the gross and almost universal violation of organic law his sharp, ringing, logical snap reminded me of my new knife. And so the reference slipped in naturally, without a suspicion that it was either undignified or unchaste. . . . The principle for which I so strongly plead in "Mystery of Mysteries" is unutterably dear to me; and brother Moore, and all other good souls, will please bear with me if I employ language which on the face of it seems "considerably below the dignity and purity of style" for which they look when gasping and ripping and laying bare the habits that drag millions to inevitable ruin. No one can vindicate the private sanctities of life, and lance the stenchful ulcers and uncover the ghastly leprosy of modern society, without offence to the taste of some readers. I venture on no theme, defend no principle, and lay bare no abomination, where I see not a clear warrant in the Divine Incarnation. The manhood which God developed in Christ, it is His purpose to develop in the Christian.

From L. D. Witter.—The Holy Spirit is still striving with his people, and the good work goes on. On the 16th after regular services three promising youths were buried with Christ in baptism. On the 19th a father, mother, and their son made the good confession and in a like manner were added to the fold. Peace and union prevail, and may we all follow the guidance of the good spirit and keep close to the foot of the cross, so that the spirit of strife and disunion may never enter our peaceful band, is our sincere desire.—*Merrico, Ind., Nov. 21st.*

From J. R. Keller.—On the 5th Sunday of September, Joseph Glick and the writer held three meetings at Watson, Mo.,—a town on the K. C. St. Joe & C. B. R. R. There are a few members living there that formerly belonged to this arm of the church. Had good order and attention. . . . But now to Parragut, Iowa. On the 4th of November I left home to attend a Love feast at Parragut, Iowa. Had a good meeting, though disappointed in ministerial aid, there being no one present but the writer and home ministers. Found the church

in a prosperous condition, under the care of Bro. B. F. Flory. Found them earnest Christian workers.—*Mound City, Mo., Nov. 17th.*

From F. C. Myers.—In No. 49, page 668, you will see an article from me, headed F. C. Myers. The name Shamber should be Shomberg. I received \$30.00 from brother J. Metzger which he collected to pay ball rent in this city. Also \$1.00 from brother J. O. Culler, Milford, Ind. We are glad to know that there are some brethren and sisters who think of us. May God bless them. They shall in no wise lose their reward. Pray for us that we may be spared from the enemy.—*St. Louis, Mo.*

IT IS PAST.

For once and the first time I thought I would try, through the mercies of God, to write something concerning our Sunday-school. It was closed for the year. Had a good school this Summer, and many of us learned many useful lessons of our Savior. The little folks labored hard committing verses. We rewarded them with prizes, which they appreciated very much. We also rewarded them with reward cards. These were given them for their regular attendance and good order. Our officers were as follows: Charley Hillery, Superintendent; Henry Troup, Assistant Superintendent. It was largely attended most of the time, and was one of interest. Many questions were answered. Many of the young no doubt learned many useful lessons. We can search the Scriptures and always find something new to read. Sunday-school is something of importance. Many learn something they never knew by attending Sunday-school and having the Scriptures explained.

MARTY C. TURNER.

Peoria City, Iowa.

The Real Issue.

Bro. M. M. E.:—

Having just read your article on the Berlin question, under the above title, I feel to say that it is a logical elucidation of the subjects in a proper spirit. Many and harsh have been the criticisms against the work of that committee, while but little thought is given to the critical circumstances, under which that committee was placed. Being present on the occasion, I thought then and think now, that if H. R. H. would have been simply genteel toward the committee, he would have sought legal permission to conduct his trials in a manner so different from the usages of the church, and thus evade throwing the committee under such embarrassing circumstances. Three of the members of the Berlin committee were members of the Ashland committee. A charge was presented to that committee against a former committee for admitting outsiders in a former council. This the Ashland committee condemned. I now ask the candid reader how those brethren could go to Berlin, and admit outsiders in the council, after they condemned it at Ashland?

I. J. ROSENBERGER.

People in a passion seldom wish their questions answered with reason.

Announcements.

LOVE-FAEST NOTICES.

Dec. 2, at 10 A. M. Pleasant Hill church, near Virden, Maconupia Co., Ill.

Dec. 25, Cerro Gordo church, Platt Co., Ill.

Matrimonial.

DRURY—KLINE.—In the Stone church, Marshall county, Iowa, on the 13th, inst. Isaiah Drury and Mary A. Kline. Ceremony performed by Eld. John Murray.

OGAN—GARDNER.—By the undersigned, at the residence of the bride's parents, Nov. 3d, Mr. Geo. Ogan and Miss Elizabeth Gardner, both of Wabash Co., Ind. J. R. CRUMBINE.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

LOOKINGBILL.—In the Coon River church, Ia., Oct. 17, Ida Lookingbill, daughter of Bro. Henry and sister Elizabeth Lookingbill, aged 16 years, 6 months and five days. Before her departure she expressed herself as being reconciled with God, ready and willing to die. Funeral services by Bro. J. W. Diehl from latter clause of Jas. 4: 14. J. D. H.

PIPPINGER.—At Yellow Creek congregation, Ind., Oct. 30, Joseph Pippinger, aged 67 years, 7 months and 27 days.

BAINTER.—At the same place, Nov. 11, Daniel Bainter, aged 84 years, 2 months and 12 days. J. R. MILLER.

YOUNG.—In the Log Creek church, Caldwell Co., Mo., Oct. 28th, Bro. Hershiah Young, aged 46 years, 6 months and 1 day.

HENDERSON.—Also, Aug. 25th, William Henderson, of diphtheria, aged 11 years, 6 months and 7 days. C. C. ROOF.

WILLIAMS.—In the Somerset congregation, Wabash County, Ind., Oct. 10, 1881, sister Emeline Williams.

ZIGLER.—At same place Oct. 27th, Bro. Joseph Zigler, aged 80 years and 10 months. J. R. CRUMBINE.

BOWERS.—In the Washington Creek church, Douglas Co., Kan., sister Mary Bowers, aged 72 years, 9 months and 13 days.

Gidings from the Field.

Postal card communications solicited for this department. Reports of baptisms especially desired.

Treasurer's Report.

Of Receipts and Expenditures for Annual Meeting of the church of the Brethren, held at Ashland, Ohio, June 1881.

Cattle and meat delivered to cooks.....	\$1638 46
01½ lbs flour and baking.....	620 87
145½ lbs sugar.....	138 23
400½ lbs coffee.....	67 15
6½ lbs tea.....	39 50
240 gallons apple butter.....	120 00
15½ barrels pickles.....	82 00
147½ lbs butter.....	238 32
2800 lbs milk.....	39 00

Salt, pepper, ice, etc.....	16 38
Firewood.....	40 00
Cooks.....	25 00
Extra Police.....	53 50
Drayage and express.....	35 50
2½ gross of knives and forks.....	131 03
22 gross of spoons.....	51 70
148 dozen plates.....	134 80
165 dozen cups and saucers.....	143 39
Tinware.....	126 64
Meat and water pans.....	61 67
Hardware, pumps, etc.....	69 61
Iron pipes and valves.....	47 78
Tubs, buckets and baskets.....	24 60
Water tanks.....	32 11
Bricks and building furnace.....	60 01
Hauling water.....	25 75
Bedding, muslin and toweling.....	244 32
Lumber bill, 45 3/4 feet.....	771 57
Digging wells.....	74 30
Delivering mail to ground.....	6 00
Tent, freight and superintendent.....	437 55
Printing bill.....	38 08
Labor of various kinds.....	311 94
Baggage master.....	13 00
Lamps, oil, candles, soap &c.....	27 87
Freight and boarding.....	43 00
Stationery.....	8 00
Railroad fare.....	10 30
Amount for interest.....	68 00
Total expenditure.....	\$5,847 04

RECEIPTS.

Sale of tickets.....	\$2307 00
Beef, hides and tallow.....	220 26
Sugar, bread, etc.....	50 25
Dishes, knives, forks, etc.....	374 56
Lumber.....	476 43
Bedding, muslin, etc.....	146 45
Pans, tubs and baskets.....	79 22
Iron pipe and valves.....	41 00
Total receipts.....	\$3,684 31
Total expenditures.....	\$5,847 04
" receipts.....	\$3,684 31
Net cost of meeting.....	\$2162 73
Amount rec'd from diff't churches N. E. O. 1880	\$104 90

Amount needed from the district.....\$908 33
AUSTIN MOHRMAN, Treasurer.

THIS IS TO CERTIFY: That we have examined the above treasurer's report, and that to the best of our knowledge and belief, it is a true statement of all money received and paid on account of Annual Meeting.

D. N. WORKMAN, FOREMAN; H. K. MYERS, Secretary; A. M. DICKREY, W. SADDLER, Committee of Arrangements.

Rock Creek, Ill., Nov. 21.

We arrived among the Brethren here, yesterday, with the intention of visiting among those of like precious faith. If the Lord wills, we also expect to visit Mt. Morris, ere we return. Will be in Mt. Carroll for some time to come.

JESSE Y. HECKLER.

Board of Canvas Tents.

I am here in B. at W. office. Have conversed with a number of brethren about tents. Saw brethren Moore, Esheima, D. L. Miller, Daniel Wingert, S. Z. Sharp and others, and they all say they would erect board tent in preference to canvas, if they were to hold A. M. again. Their reasons are that canvas tents are more liable to blow down, or if it rains, they let in too much water, or if hot too much heat.

They cost too much. By using lumber, it can sold after meeting for about the same price as it

cost, thus saving money, while the money paid for a canvas tent will be lost. It does seem to me that we should learn a lesson from the experience of the Brethren in Northern Illinois. I am told the Committee of Arrangements of N. Ill., would not again purchase canvas tent. J. W. GRIFE, Mt. Morris, Ill., Nov. 23d.

Our Working Band.

The following have sent subscriptions for B. at W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Send for prospectus and sample copies. Canvass thoroughly, and do a cash business.

Laura D. Witter, 4,	Sarah A. Miller, 2,
George Baker, 2,	A. K. Brown, 6,
H. Kline 10,	J. C. Neher, 1,
C. C. Root, 1,	C. Helise, 4,
J. J. Cart, 8,	J. F. Ebersole, 2,
J. D. Haugteit, 6,	S. B. Shirk, 1,
D. S. F. Butterbaugh, 5,	Conrad Fitz, 2,
J. R. Miller, 1,	W. H. Clark, 1.

Mt. Morris Public School.

Report for the week ending - November 18.

Number Enrolled.....	184
Average Daily Attendance.....	164
Per Cent. of Attendance.....	97
Number Tardinesses.....	13
Neither Absent nor Tardy.....	117
E. A. BERRY, Principal.	

All About Kansas.

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Vol. 6.

Mt Morris, Ill., Tuesday, Dec. 6, 1881

No. 47.

Editorial Items.

REMEMBER to keep " Tidings-from-the-field " column filled.

THERE were 182 in attendance at Sunday-school last Sunday.

LAST week we had some bland days and thunder showers.

BRO. John Dunlap's address is Purple Cane, Dodge Co., Neb.

THOSE who stand for the right must often suffer in this world.

BRO. Edmund Forney will preach at West Branch on Saturday evening, Dec. 10th.

"WHATSOEVER a man soweth that shall he also reap." How will it do to sow kindness?

BRO. S. T. Swihart returned home last Tuesday from a short visit to Livingston Co., this State.

It is a pleasant pastime for brethren when they meet to see on how many points they can agree.

TWENTY-four cases of small-pox reported in the vicinity of Vista, Ind. Four persons have died.

THE YOUTH'S ADVANCE is becoming more sprightly and interesting. Send for a copy and get up a club.

BRO. Daniel Fry is rapidly failing. He realizes that his end is nigh, and like the true disciple is ready to go.

THERE was considerable snow in East-on Minnesota and Western Wisconsin when we came through the 30th ult.

On every occasion of uneasiness we should retire to prayer, that we may give place to the grace and light of God.

PROF. Robinson at Mt. Morris College has nearly one hundred pupils in penmanship. The Prof. is a master scribe.

FROM the "Family Almanac" we learn that the Brethren number 90,000. There are 10 churches and 1,665 ministers.

BRETHREN Edward Mason and David Bailey, the latter a teacher in Ashland College, are now editors of the Gospel Preacher.

BRO. Benj. Row, of Dallas Centre, Iowa, formerly a resident of this place, made the BRETHREN AT WORK a pleasant call last Monday.

THE boy Carlaugh, reported as being lost, has been found in Wisconsin, working for a manufacturing company. He is now at home.

SOME of Christ's commands are hard to learn, especially Matt. 7: 4, 5. Verse 2nd of the same chapter also requires a good deal of study.

BRO. Allen Boyer arrived home from his western trip the 22nd ult. He and his wife made quite an extended tour in their private conveyance.

In the query from brother W. J. H. Baumann we wish to say: "I can see order without special form; special being cruttied in the article in No. 45."

BRO. Jesse Y. Heckler and family, of Nebraska, are visiting friends and brethren in Whiteside and Carroll counties, this State.

"TARTR crushed to earth will rise again." The guards of the Highpriest and of the Roman Governor could not keep the Savior from rising out of the tomb.

THE Holy Spirit comes among men only when they are at peace with each other. On the day of Pentecost, "They were all with one accord in one place."

BRO. Henry Young, of Berlin, Ohio, left for his home on the 29th. We enjoyed his stay with us very much. The Cassel Library was a pleasant retreat to him while here.

FROM a brother who travelled in Southern Illinois, we learn that in some places the people will actually suffer owing to the great drought. Their hay and all their crops have failed.

BRO. John Metzger returned to St. Louis on Saturday last, where he will spend a few days with the brethren and sisters. God bless brother John and his earnest work for the Master.

THOSE who may desire information concerning price of land at Diller, Neb., should address F. M. Timbin, Diller, Neb. It is desired that Brethren move there and help build up a church.

THE editorial entitled "The Mission of the Brethren at Work," was written several days before we started to Minnesota; and now on our return we see nothing in it that we would change.

BRO. D. M. Miller did not go to Minnesota as was intended. This is to be regretted very much, as the field there is very promising, and brother Daniel has the ability to do much good in the Lord.

THE Preacher suggests that brother Hope be furnished means to go in search of brother Stein. It is doubtful whether he would be more successful than the United States Ministers to Foreign Countries.

THE convicts in the Ohio penitentiary, by abstaining from the use of tobacco, saved \$100 and sent it to Michigan sufferers. This is an act of self-denial worthy of imitation by many outside of penitentiaries.

If your agent is negligent in getting up a club, you may save the good cause by stirring him up to duty. An active, energetic worker wanted in each congregation. Send for prospectus and sample copies.

A COPY of the "Brethren's Family Almanac" is upon our desk, and we pronounce it good--very good. Send ten cents to Quinter and Brumbaugh Bros., Huntington, Pa., and with pleasure they will send you a copy.

THERE are 180 students enrolled for the Winter term at Mt. Morris College at this time. A large proportion are Brethren's sons and daughters. We are glad to see the interest manifested by our Brethren in the proper training of their children.

THE people at Scotch Lake and Otawa, Minn., treated us with great courtesy, and seemed eager to learn the way of the Lord more perfectly. We hope to visit them sometime again. They are kind, hospitable, pleasant and desirous of knowing the truth and nothing but the truth.

WE have received four barrels of apples as a gift from brethren E. and David Miller, of Pentecost, Indiana. We appreciate the kindness of those brethren, and hope they may be amply rewarded for thus remembering the editor.

OWING to sore throat and bronchial ailments, we were compelled to return home from Minnesota the 1st inst. The field is very promising, and it is desired that two ministers go there soon. An account of our trip will appear next week.

BRO. D. F. Price started for an Eastern tour upon the morning of the 29th ult. He expects to visit Hagerstown, Philadelphia, Washington and Waynesboro, the latter being his native town. He will, perhaps, remain East seven or eight weeks.

It is but a modest request, and when you have read it, please comply that the field of usefulness of your paper may be enlarged. Send us the names and addresses of members who do not read the paper. We desire to lay sample copies before them.

BRO. S. S. Mohler, of Corselia, Mo., returned home the 30th ult., from a ten days' trip in South-western Missouri. A few factotums recently visited his church, but drew off none. All stand by their promises and remain with the Brotherhood.

QUITE a number are ordering "House We Live In" to distribute, and thus aid the Master's cause. Some are taking 1,000. Send for some and distribute them. Price \$4.00 per thousand, or 50 cts per 100. Address Western Book Exchange, of this place.

BRO. R. H. Miller says that though he has retired from the Preacher because its owners have determined to conduct it in the interests of the "Progressives," he shall remain with the church, stand for its principles and order, and stand by the Annual Meeting. It is gratifying to know that he will continue to work with and for the church.

MRS. Garfield is being annoyed already by money beggars. One woman who had traveled 5,000 miles and spent considerable money visiting, asked Mrs. Garfield for money to pay a debt. She is even asked by church societies for money to help build houses of worship. It seems that some professors of religion have no sense or feeling. No sooner had Mrs. Garfield buried her husband than hundreds of crazy people wrote her for money.

FOR several years the BRETHREN AT WORK has been in the way of some men whose influence is thrown elsewhere. The bold and fearless advocacy of the whole truth--the adherence to Gospel principles as to be by the Brethren church, has made it the object of bitter attacks; but it has never been frightened, nor will it be; and it is not conducted in the interest of parties, but is a true friend of the church. There is where its readers find it, and for this reason they love it, and read it.

SOME of our patrons misunderstand our business arrangement. A few that we recall, sent us a dollar bill and thirty-seven cents in stamps, retaining ten cents for registering and three cents for postage. This is a wrong practice. We have announced no such arrangement. The price of the paper is \$1.50 a year. Only our agents who are at considerable expense are allowed a commission so as to suffer no loss. We could not in justice to ourselves allow a man a commission for sending in his own name.

Religious Essays.

THE CHILD'S MORNING HYMN.

BY JAMES EVANS.

[Translated from the French of Lamerline, for the B. A. W.]

O thou to whom my fat'er prays,
Whom he adores on bended knees,
Sweet and glorious is thy name.
It makes my mother worship thee.

They say that yonder flaming sun
Is but a plaything of thy might,
That 'neath thy feet his balance keeps
Bright like a gilded lamp of light.

They say that thou hast made to fly
The little birds o'er meadows green.
By tender ones in infant years,
Thy wisdom and power may be seen.

They say thou deck'st the garden fair
With rarest flowers of tinted hue.
Without thy fruitful rain and sun,
Would grapes in clusters rich be few.

Thy bounty spreads a table wide,
And all creations called to come.
Of creeping things none are forgot,
Nor beasts which in the desert roam.

The thyme is cropped by the lamb;
The goat seeks food in pastures wild.
The fly on welcome sips the milk
From the same cup held by the child.

The sparrow and the lark, their food
From grain by reapers left receive;
Thus will the child in tender years
To its fond mother's bosom cleave.

Each gift thy bounteous hand supplies;
We need but ask, Thy name pronounce,
When morning breaks or night comes on,
Thy gifts are free, Thy words announce.

O God my infant stammering lips
Can lip Thy name adore above;
An infant's voice Thou deign'st to hear
From the eternal throne above.

Since thou dost hear from heaven above,
The vows from infant lips address'd
From Thee to ask I'll never cease
Rich gifts that others may be blest.

Give water to the fountain pure,
To little birds a plumage rare,
To the unsheathed lamb give wool,
And shade and dew to gardens fair.

On the sick let health be bestow'd,
To needy ones the bread they seek,
Give to the orphan child a home;
Let free air kiss the prisoner's cheek.

Lord a numerous offspring grant
To him who lives as in thy sight.
Make me a wise and happy child,
My tender mother's fond delight.

THE Infinite has sown his name in the heavens in burning stars; but in the earth he has sown his name in tender flowers.

From the Primitive Christian.

EPISTOLARY.

[The following letter was written by a Campbellite friend to brother J. E. Bryant. We think his reply contains thoughts that may be of interest and benefit to the general reader.—J. B. B.]

Dear Friend:—

I CAN see no reason why we cannot unite on the New Covenant which is to be our judge. The way is plain. Christ says, "I am the way." John 14. We agree we must do as well as say. It appears that we differ in the name. Now let us look at this matter a little. When you were married was your wife worthy to wear your name? What would you think if she would deny your name?

Again: If I owed* you \$1,000 and payment was to be made in 30 days, and I would draw a note and put a man's name to it that could not pay five cents on the dollar, would you take that note? Surely not. You can see by this that there is something in the name. Now in all kindness let us proceed to further proof. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12; Rev. 22: 4; 3: 5 "And the disciples were called" Dunkers "first in Antioch." Acts 11: 26 "Then Agrippa said unto Paul, Almost thou persuadest me to be a" Dunkard. Acts 26: 28 "Yet if any man suffer as a" Baptist "let him not be ashamed." 1 Pet 4: 16. Now where can you find any other name to live by than that Christ and the apostles gave us? Man's ways are weak compared with Christ's ways. See Matt. 16: 18; John 17: 20-23. In the Scriptures we find our whole duty, and all that remains for us to do is to perform it. These delusions are gathered from men and not from the New Testament.

You speak of us not knowing much of your faith in Morgan county. We know quite enough of it. Please tell me where in the Scriptures we find your words, "We are to receive our reward according to the deeds done in the body." I cannot find it. You referred me to Isa. 4: 1. Please look again. In commemorating the Lord's sufferings, you will not partake the emblems with Christians, nor suffer them to partake with you.

I will now give you the history of

the Christians and also of the Dunkers. As for the Brethren, neither church history nor Scripture gives any.

History makes no change in Christianity or the beginning of it. Separate from Christ and the apostles, the greatest fuss is made about Alexander Campbell. I will tell you what he did. The Christian's oldest literary institution is Bethany College, founded by Alexander Campbell, and over which he presided for years. This is all history gives of him as a founder. The Christian church glories in its martyrs. Hated and persecuted for seventeen hundred years, it still exists and is widely extended. Every Christian ought to have his attention and regard drawn towards men whom God preserves for so great a time under calamities which would have been the total ruin of any other people. This is taken from the history of all denominations.

The first name on which you have founded your faith is Tunker, afterwards Dunkards. The first in that faith were Alexander Mack and wife, in the year 1708. These appeared to have the reins in their hands. There were three others, formerly Presbyterians. This, in 1708 is your remotest history. Now, were you baptized in the name of Alexander Mack? Was he crucified for you? If you were baptized in the name of Christ, please don't be ashamed of it.

REPLY.

Dear Friend:—You say that "you don't see why we cannot unite on the New Covenant by which we are to be judged." You say that Christ says, "I am the way." I respond with a hearty amen. I think if we were to draw your picture complete in regard to the bride, etc., it would be a bad thing for you. Now let us see. Suppose that my wife, however honest she might have been, had proceeded unlawfully to obtain my name, perhaps not fulfilling the half that the law required of her to obtain that name, what would she have been called? An adulteress. In regard to the note you spoke about, if our acceptance with Christ depended upon the name we are called by, your picture would look better. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven."

The disciples were first called Chris-

tians at Antioch, and yet you claim that it is essential to salvation that we shall be called Christians. According to your argument, the first martyr, Stephen, was lost, for he was never called a Christian. You refer to Acts 4: 12. "Neither is salvation in any other man." Now if the virtue be in the name, here is another for you: "That at the name of Jesus every knee shall bow." Phil. 2: 10. Now according to your reasoning we could and should bow to the name itself independent of the Savior in person, the same that we might take the name of Washington or some other name, and place it in some conspicuous place and bow to it. Now I will prove to you that the disciples were *Tunkers*. This word is a German word, meaning "dipper," and we are thus called because we baptize by immersion. Now you no doubt will admit that the disciples were immersed, hence they too were *Tunkers* the same as we. Now, can you prove that they were Campbellites? You want to know where I can find any other name than that the apostles and Christ gave us.

You surely read the Scriptures, do you not? I have been looking over the Acts of the Apostles this week and have found where it says that the disciples were first called Christians at Antioch. You are ready to say that the apostles gave this name but you can't prove it. I believe, and have reason for it too, that this name was given in derision by those who were opposed to the doctrine which the apostles taught, for nowhere they are called such, except Peter says, "If any man suffer as a Christian, let him not be ashamed." Don't you see by that, that this is the name which persecutors applied to them because they were followers of Christ, who they thought was an impostor? Thus we might say if any one suffer or is persecuted as a *Tunker*, let him not be ashamed, knowing that if we do what the Lord requires it matters not if we be persecuted as *Tunkers*. As I was going to say, when looking over the Acts of the Apostles I found far more places where they are called Brethren than Christians. I also find in 1 Cor. 1: 2; and 10: 32, that Paul plainly calls them the church of God. Christ says, "All ye are brethren." He also says, "Ye are my friends if you do whatsoever I command you." But I see no use in our caviling about this, for if

you will study the Word of God with an unprejudiced mind, you will banish the idea that we will be saved by the name that we are called by here. You make the salvation of each man depend on what others call him. If others call him Christian, all is well.

Now let us see whether there is any difference between whom you desire to call Christians in the time of the apostles. Christ says that we shall love our enemies, and the apostles say the same. Christ and James say, "Swear not at all." Christ commanded the disciples (or Christians) to wash one another's feet. The apostles also taught it, for Christ told them to "teach all nations, teaching them to observe all things whatsoever I have commanded you." If they taught it not they were transgressors and would not have been able to do such miracles. Paul says plainly that we shall not go to law before the unjust, but to adjust matters before the saints. Paul and Peter, through inspiration, command the Christians of that age to salute each other with a kiss, a holy kiss, a kiss of charity. Paul also tells the Brethren, or Christians at Rome to not be conformed to this world; also that the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold, or pearls, or costly array. I have had considerable acquaintance with those who contend for the name of Christian in the nineteenth century, and notwithstanding Christ says, "Love your enemies," I have known their ministers to stop preaching and go to kill them; and not only that, but to persuade others, who no doubt meant to do right, to go also. The Word plainly says, swear not at all, yet the Christian of the present time says, swear if you want to, and does it himself. Christ said, "wash one another's feet;" the present Christian says, don't do it. Paul asks, "Dare any of you having a matter against another go to law before the unjust and not before the saints?" The modern Christian hesitates not to go to law before the unjust. Paul says, "Salute one another with a holy kiss," Peter says kiss of charity. The modern Christians do it not. Paul says, "Salute one another with a holy kiss of charity." The modern Christians do it not. Paul says to the Christians of his day (and the same law will apply to us now if we

will allow it), "Be not conformed to this world," yet the modern Christian follows the fashions of the world in dress, etc., joins himself to the secret societies, and is taught by many ministers that it is right for them to do so. The women should dress or adorn themselves in modest apparel, and not with brodered hair, or gold, or costly array, yet such is never restricted, to my knowledge, among the modern Christians. Those who dress the finest are most respected. Can you see why you should contend for the name? Jude says, "Earnestly contend for the faith once delivered to the saints." Christ says, "Why call ye me Lord, Lord, and do not the things which I say?" James says, "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the law, this man shall be blessed in his deed." Also read James 1: 22, 23, 24. Peter says, "I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted of him." He says nothing about what he shall be called. Again, "He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him."

You say that in the Scripture we find all our duty if we will only do it. Now I ask, will you do it? *Will you?* You say "these delusions are gathered from men." Who is to blame for this? Verily those who "make the commandments of God of none effect by their tradition," who are continually finding non-essentials in the plain Word of God.

You ask for the Scripture that we shall be rewarded according to the deeds done in the body. Perhaps it does not read just so, nevertheless the Scriptures teach it. "For the Son of Man shall come in the glory of his Father with angels, and then he shall reward every man according to his work."—Matt. 16: 27. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. "Who will render to every man according to his deeds."—Rom. 2: 6. "And every man shall receive his own reward according to his own labor."—1 Cor. 3: 8. "They that have done good unto the resurrection of life, and

they that have done evil unto the resurrection of damnation.—John 5: 29. You seem to find fault with us for not taking the Lord's supper with other denominations, or, as you say, we "won't partake of the emblems with a Christian, nor suffer them to partake with us." We believe that where there is a communion there should also be a union. We find in Acts 2: 42 that those who were baptized continued steadfastly in the apostle's doctrine. Now if you as a church would "continue steadfastly in the apostles' doctrine," then we could consistently "partake of the emblems" together. You say that history makes no change in Christianity. I admit that, hence you can't blame history for showing that the ancient Christians were very different from modern Christians. I believe that genuine Christianity is the same to day that it was in the apostolic age. You say that A. Campbell founded and presided over the oldest Christian (or Campbellite) literary institution and that is all that history gives of him as a founder. I find that history says this: "Here we have a denomination calling themselves Disciples, but frequently passing under the name of *Reformers*, or still oftener are they called Campbellites after the Rev. Alexander Campbell, the President of their college at Bethany, Va., who, as will be seen, may be regarded as their founder. The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors is of recent origin. We find the following recorded in history concerning the Brethren: "God will always have a visible people on earth and these are his people at present above any other in the world."

Now you say that you know quite enough of the doctrine of the Brethren in Morgan county. On a certain occasion Christ said, "For which of these works do ye stone me." I ask you for what work, or wherein do you find fault with the Brethren? You make a quotation from history which you give in connection with the Campbellite church as being part of the history of that church. This is your quotation, or a part of it. "The Christian church glories in its martyrs. Hated and persecuted for 1700 years it still exists, etc." I have looked the history of the Campbellite church over from beginning to end and I find no such quota-

tion and I have the same history I presume that you have. You say that the first name that we have founded our faith on is "Tunker." In that you are mistaken as that is a name given to us in derision. You say that A. Mack and a few others were the first in that faith, and that they appear to have had the reins in their own hands. If they were the first to obey for a number of years that form of doctrine which was once delivered to them by Christ and the apostles, that is no sign that they held the reins. You blame them for having formerly been Presbyterian. History says that A. Campbell and his father were Presbyterians, and that they renounced that system and were immersed in 1812; and you also say that the history of the Brethren extends to 1708, so on your own reckoning we can claim 104 years greater antiquity than you can.

You ask if we were baptized in the name of Alex. Mack? Was he crucified for us? I will ask you if we were baptized in Campbell's name, or was he crucified for you, for it is easy to see that you follow his teachings and examples instead of Christ's? You ask if we were baptized in the name of Christ. I answer that I was baptized according to his instructions, in the name of the Father, and of the Son, and of the Holy Ghost, and in the likeness of Christ's death. Can you say as much for yourself and the followers of A. Campbell? Come, now, and let us reason together. We have these words in Acts 3: 22, 23. "A prophet shall the Lord your God raise up unto you of your brethren like unto me, (Moses) him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Read what the prophet says to us in the four Evangelists and then what he says to us through his faithful witnesses, the apostles. Then if you find that he tells you to be called a certain name, obey him, else you will be destroyed from among his people, and if he commands you to do anything else, obey him, or the same condemnation rests upon you. Come boldly forth and say as Paul said, "For I am not ashamed of the Gospel of Christ." Then when you say that with a pure heart, you will not find any non-essentials in the Word of God. Mary

preached as good a sermon at the marriage in Cana as was ever preached by a follower of Christ in so few words. "Whatsoever he saith unto you, do it." See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall we escape if we turn away from him that speaketh from heaven. Heb. 12: 25.

I have written you a longer letter than I intended, but your remarks have called forth what I have presented. I hope that you desire to see the light, and that you will not allow SELF to keep you from your duty to Christ. "They that are Christ's have crucified the flesh with the affections and lusts." The carnal mind is not subject to the law of God, neither indeed can be." Now I commend you to God and the word of his grace which is able to build you up and give you an inheritance among all them which are sanctified. Beatrice, Neb.

[You have done well, brother Bryant. Permit us to put a few questions to your friend. Do you endorse what Alexander Campbell says in The Millennium Harbinger, Vol. 4, page 26 new series? We quote from him: "Now if the name *Christian* had been given in Antioch, twenty years before, by divine command, what an ugly man must Luke have been during those *twenty-one* years after, and fourteen years before—never to have called them Christians; but on the contrary, waywardly and forwardly to have called them *disciples* all the while."

We think Luke was not an ugly old man.

The disciples were first called Christians at Antioch about A. D. 43-47. Christ ascended A. D. 34. What were the believers in Christ called from A. D. 34 to A. D. 43? Were the multitude of disciples the first ten or fifteen years after Christ's ascension *lost* because they did not *wear* the name "Christian"? If you have open eyes you see your dilemma.—Ed.]

MANKIND has been learning for six thousand years, and yet how few have learned that their fellow-beings are as good as themselves.

For the Brethren at Work.

LIGHT AND DARKNESS.

BY OLIVER L. COVER.

"Where is the way where light dwelleth?
and as for darkness, where is the place there-
of?"—Job 38: 19.

TO the darkened understanding of man, the above is a frequent inquiry. Notwithstanding the exciting confusion of this knowing age, scripturians and interpreters have always acknowledged a wide distinction between light and darkness, though many there are who have never applied the interpretation of the above text to their spiritual understanding.

It is therefore very necessary for the inquiring mind, that the ways of light and darkness be defined, in accordance, too, with divine testimony, that there need not be confusion in discerning these two different conditions of life, in which the whole human family is standing.

First, the word light has three different meanings, viz., natural, secular, and spiritual. Darkness, the same, and is just the opposite in meaning, whether in the natural, secular, or spiritual sense.

Light in its spiritual sense is that agent which renders objects visible to the natural eye, the opposite of which is darkness,—void of light—invisibility.

Secular light is knowledge, wisdom, and understanding of the learned, scientific, and industrial world; the opposite is darkness, which is ignorance,—an unlearned and illiterate condition. In a spiritual sense, light is righteousness, holiness, godliness and truthfulness, a state of purity in purpose and soul.

This is the light which is spoken of in the above inquiry, and is the light that concerns us all above every light. It is that perfect state, through which all must pass, that would enter the haven of eternal happiness. This Light is Christ, of whom John was a witness. St. John 1: 7, 10. That was the true light which lighteth every man that cometh into the world.

As light in its natural sense means to shine out and bring to view the hidden objects and mysteries of darkness, so does the spiritual lamp of life shine forth, bring to view and make known the hidden mysterious blindness of in-

iquity, folly and crime, and translates the same, when effectually discerned, to a more noble state of being, and to a knowledge of the truth, which is the highest and most appreciated state of life. On the other hand, we have spiritual darkness, that state in which those who have no hope nor promise of eternal life stand, where ignorance, superstition, covetousness, and idolatry have reign and dominion, influencing people to rebel against their own Maker. This certainly is darkness or blindness in a spiritual sense, a state where we would think no one would want to stand if he could properly discern light from darkness in a spiritual point of view.

Those who have passed from death unto life can also testify to the reality and advantageous change of life, what a glowing flame of gospel liberty and truth encircle the children of light; knowledge and power from on high is theirs to enjoy as long as they abide in the light of the Son of God, which is the spirit of adoption. For ye were sometimes in darkness, but now are ye light in the Lord: walk as children of light; for the fruit of the spirit is in all goodness and righteousness and truth. This is Paul's language to the Ephesians, as he beheld their liability to error. He furthermore tells them to have no fellowship with the unfruitful works of darkness, but rather reprove them, for all things that are re-proved are made manifest by the light: for whatsoever depth make manifest, is light. This seems to define the term more clearly to our minds, that no one need stand in doubt as to the distinction between light and darkness, and as there could be no wider distinction given. But oftentimes nature and carnal-mindedness gain too much ground, and delude us to such an extent as to veil our eyes with unrighteousness, which is dangerous indeed. But it is to be hoped this is not frequently the case, for the love of God constrains us to let our light so shine that others may see our good works, may also glorify the Father in heaven. Yet as the powers of darkness are continually striving to induce us to return to its sinful paths, it becomes every child of grace to stand firm in the Gospel and to take heed, therefore, that the light which is in us be not darkness.

New Geneva, Pa.

SEARCH others for their virtues, and
themselves for their vices.

For the Brethren at Work.

CONSOLATION IN BIBLE STUDY

BY SARAH BUREOHL.

THE Lord often lays sore afflictions on his people. And we are made to wonder why it is. Sometimes the hand of death will take our near friends, and often nearly all of a family, and we may feel that it is more than we can endure. But when we take our Bible we find much that will comfort us. All things work together for good to them that love God. So it is for some good, although we may not comprehend it, yet the Lord knows all things. "Whom the Lord loveth he chasteneth, and scourgeth every son he receiveth." It is often for our own good; perhaps we are not living as we should; we become forgetful of our duty, and have strayed from that narrow path, and these afflictions will be the means of bringing us back again. Often our faith is tried; we may feel that the Lord has withheld his hand of mercy and that his ears are deaf to our prayers.

But again we have that promise that he does hear our prayers and will answer them if they are in accordance to his will. He often delays to answer them, then we often lose our faith, and he will not answer because we don't pray in faith believing. It is a consolation when we know that the Lord has promised his children that he will hear and answer their prayers. An obedient child is not afraid to ask his father for anything he needs, for he feels that he will get what he asks for. So an obedient child of God knows that he will give him all he needs. But a disobedient child, one that has left his father's house, cannot come and ask him for anything, for he feels he is guilty and has not been obedient. So the sinner feels in going to his heavenly Father for any thing; unless he come as the prodigal son; then he will receive him gladly, and pardon all his sins.

In studying the Bible we find many precious promises that are consoling to us; and most of all that at last God will receive his children unto everlasting happiness.

THE greatest sources of happiness and usefulness are open to rich and poor alike.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER X.

A RIDE of six hours over the blue waters of Leman, or Geneva, was most delightful and enjoyable. The boat ran near the shore of the lake, stopping at every village, and between them passed many beautiful residences. At Coppet, a beautiful little village, we saw the chateaux of the Madame de Staël, and now belonging to one of the descendants. Here she held her intellectual courts. At La Benjerie is the prettiest villa on the lake, formerly belonging to Joseph Bonaparte. All along the shores are chateaux of famous families. At Morges an incomparable view of Mt. Blanc is had, and also there is an old chateau, or Denzou, in sight. When within an hour's ride of Geneva, the lake, which had before been perfectly smooth and motionless, became suddenly disturbed, and the steamer rolled and tossed upon the angry waters fearfully. The captain said that it was owing to a sudden rising of the north-east wind, called *bise*, and that they dreaded it on account of the general shaking up it gave all crafts caught out. He said the lake was subject to sudden changes of level also. That the phenomenon consisted in a sudden rising and falling of the water, sometimes as many as five feet above its usual level, and seldom lasts over twenty minutes. There are also strong currents at times, which the most powerful boatman cannot stem, which are supposed to be caused by the numerous springs which issue from the bottom. Another curiosity about the lake is that it is subject to water-spouts, and the temperature of the water is twice as high at the surface as at the bottom, near its deepest point, and never freezes entirely over in the coldest winters.

As we approach the city of Geneva it presents a magnificent appearance. The river Rhone dividing it into two parts, the right bank being inhabited principally by work people. The city is connected by six bridges, from the center of which a suspension bridge extends to a small island, called Rousseau's island, and on which is a fine bronze statue of him. There is in the city a public library and college founded by John Calvin, who lived in the city twenty-one years. Returning from a walk, we saw the Swiss women washing. Beneath a long wooden shed, with one side open to the river, were a row of stout-armed, red-checked women, bending over a long board which extended into the stream before them. Seizing a garment, they first give it a wash into the water, then rub it thoroughly with soap, and again wash it to and fro in the water, then mould into a ball or mass and beat with a heavy stick; then comes more washes and more molding on the smooth board before them, again soaping and beating until the garment is cleansed and hung up to dry. It was a laborious work, and one which required strong garments to work upon. Our delicate American garments would not endure more than two or three such poundings before giving out entirely. To-morrow morning we leave for Italy.

The Mont Cenis Tunnel, which we passed through in going from Geneva to Turin, is

named from Mont Cenis, but it is in reality some distance from it. It starts on the French side, 3,804 feet above the sea, and rises gradually to an elevation of 4,377 feet, and then slopes down on the Italian side, 4,334 feet above the level of the sea. It is well lighted, and the air is very pure and good, though warm. We were twenty minutes in passing through. The work of opening the tunnel was commenced in 1857, and at the close of 1870 the whole mountain mass, a thickness of 13,256 yards, was pierced from end to end. Two thousand men were constantly employed, and opened at first half a yard in twenty-four hours, and finally increased to ten feet, and it cost \$13,000,000 when completed.

In traveling through Germany and Switzerland we noticed that the grape vines were trained to a stake and only allowed to grow a certain length, which seemed to be uniform throughout both countries. After leaving Geneva and entering France the vines were trained to mulberry tree, filling the tops, and fastened from one tree to another; giving a peculiar charm to the landscape. This style of training the vine continued all through northern Italy. As we approached Turin a great plain spread out before us, and our way for some miles passed through a beautiful country, the roads being lined with forest trees. The city makes but little show in the distance, yet as we approach and enter, we find it to be a remarkable clean city, and not a mean looking house in it. There was a freshness and regularity that was in strong contrast with many cities we had visited. The building material is of brick, succeeded in imitation of stone, giving the city a magnificent look taken collectively. All around the town are ancient trees of luxuriant growth, which makes an impenetrable shade where the citizens can walk or sit, under the sometimes intolerable heat of the sun. There is a lovely range of hills rising beyond the river Po, on which are beautiful villas and gardens, and in the dim distance are seen the Alps, standing as a barrier to another world. The city is filled with interesting churches, a large gallery of paintings, a museum of antiquity, public gardens and charitable institutions. The fashionable promenade is in the palace gardens, which are more than ordinarily beautiful, and the gates which separate the palace from the plaza are magnificent. Our ride from Turin to Milan was through a country highly cultivated, the chief grain being corn, immense fields of which were on our left. The division of fields was made by trees, supporting grape vines, which were fastened from one to the other.

We found Milan to be a walled city, eight miles in circumference, irregularly laid out, but having some very fine and interesting thoroughfares. The city is entered by ten gates, and all the thoroughfares center near St. Mark's church and the Palace. Here is an arcade in the form of a Greek cross, in the center of which is a dome, each wing being about one-fourth of a mile long. At the base of the dome are gas jets, 2,000 in number, which are lighted by a car that makes the circuit in something less than five minutes. In the evening, when the whole arcade is lighted, the scene is most brilliant and bewitching. The

Duomo, or Cathedral of Milan—that wonderful work of art, stands near the entrance of one of the arms of the arcade. It is in the form of a Latin cross, and constructed entirely of white marble. The sides, front and roof are covered with niches and spire. The number of statues filling these niches, and those inside the church, number over three thousand. The interior of the temple is grand beyond description—the nave, over four hundred feet in length, with their vistas of nearly the same length of clustered pillars, supporting the magnificent arch one hundred feet above our heads. There are five great doorways to the church, and near one of them are two gigantic pillars of polished red granite, thirty-five feet high, supporting a balcony on which are two colossal figures of saints. The floor is laid in colored marble mosaic. We went into the crypt, passing through a corridor lined with the richest of marbles, a portal adorned with columns of colored porphyry, their base and capitals richly gilded, and entered an octagonal room lighted from above, down which the faithful may look upon the sarcophagus below.

The walls of the apartment are formed of eight silver bas reliefs, representing events in the life of the saint who lies enshrined before us. The sarcophagus is of bronze mounted with silver. The attending priest turns a crank which causes the bronze cover to fold away, revealing to our eyes the dead body of the saint, in a transparent coffin of rock crystal, bound with silver. There lay a skeleton, arrayed in Episcopal robes, adorned with precious stones. In his right hand was a pastoral staff, encrusted with diamonds; above him a cross of emeralds and diamonds, and over the head, covered with shivered skin, black with age, was suspended a golden crown. The priest turns the crank and the bronze cover hides the saint from our view, so we leave him to slumber in his costly mausoleum, and follow the guide to see more of this costly and beautiful edifice.

THE BEST HUSBANDS.

THE best husbands I ever met came out of a family where the mother, a most heroic and self-denying woman, laid down the absolute law, "Girls first." Not in any authority, but first to be thought of as to protection and tenderness. Consequently the chivalrous care which these lads were taught to show to their own sisters naturally extended itself to all women. They grew up true gentlemen—generous, unexacting, courteous of speech and kind of heart. In them was the protecting strength of manhood, which recoils to use its strength except for protection; the proud honesty of manhood, which infinitely prefers being lovingly and openly resisted to being twisted round one's finger as mean men are twisted, and mean women will always be found ready to do it, but which I think all honest men and brave women would not merely dislike, but utterly despise.—*Sel.*

THERE are some young fellows who want to put their legs on the top of the ladder at once. But believe me, step by step is the only way to climb.

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN. - EDITRESS

A PLEA FOR YOUNG WIVES.

WE have just passed through a trying time to all business men. Many have been the honorable, unavoidable failures; also, advantage being unhesitatingly taken of customs, laws, and licenses to secure freedom from financial embarrassment by a sacrifice of moral principle.

Proudly happy be that man to-day, who, after an honorable course of strict economy in each minutest detail of his public and private life, now breathes easily; relieved of the burden of terrible anxiety, in many instances more on account of the loved ones of his home than of himself, and in too many instances borne alone. To repay him, he stands to-day with the world before him, honor upon his right hand, re-awakened ambition upon his left, and the broad pinions of hope over-bowdoin all. Scarcely a home in the length and breadth of our happy land that has not felt the effect of the late searching crisis. In speaking of this, said an old gentleman in my hearing the other evening, "The young women of our country have much to answer for in many, many cases of bad business failures. Yes, yes, they have had much to do with it." My whole being cried out against the injustice of the old banker's remark—although he intended none—and his opinion is that of a great many others. We felt that we could cry out with more truth, "They have not had enough to do with the great crisis!" We can all recall instances of young men, who seeing nothing but total financial ruin before them, involving everything but honor, and the knowledge that the loved ones at home must stand face to face with poverty, without a moment's hesitation have taken their own lives; and the terrible, life-long burden of sorrow was then laid on the fair young wife to whom the knowledge of the cause of her husband's suicide, when explained to her, was the first intimation of trouble in his hitherto prosperous business. Mistaken love, blind affection that shuts her out of that business trouble.

At its first appearance a plain, sensible talk with the young wife who was only ignorantly spending too freely, not knowingly dragging her husband down, would have enabled them to join forces, meet the approaching trial with a system of co-operative economy that would have gone far towards retrieving matters.

One of the saddest instances connected with the late crisis was of a young man in New York in 1876. With the mistaken kindness of which we have spoken, all knowledge of financial embarrassment was carefully kept from his young wife. She spent freely as ever, with no idea that the money to meet the bills did not come as easily as it appeared to do. Her knowledge came to her on the day that her husband's business trouble reached the crisis and left him a mental wreck. To-day she earns her scanty living in the shadow of the building known as an "insane asylum," between whose walls lives

—a life it death—the man who promised to cherish, love and honor her. Had he honored her with his confidence, loved her with far-seeing love, he might to-day cherish her. Had he told her, what every woman who is worthy to be the wife of a manly man and the mother of his children, should know the exact condition of her husband's finances, all might have been so different! Our great longing now is to reach some, if only one, that will read this and profit by it. Pay your wife the compliment of believing she has the sense to understand as much of your business as is necessary to place before her your actual resources. For her sake as well as yours do not let her compromise your honor as well as her own by allowing her to spend money that is not, strictly speaking, yours to give her. It is no kindness to place her in a false position before her friends. "Where ignorance is bliss, 'tis folly to be wise." But it does not follow that ignorance always is bliss. Before it is too late, while we are once more in the broad and, thank God, gradually broadening era of prosperity, before we fast living, slow-to-be-warned Americans bring upon ourselves another panic, once more we beg, let our young wives, more especially, know each minutest detail of that business whose fair honor and success shall be as dear to them as to you; and for more reasons than the fact that it gives them money to spend. We young wives (our secret is out) stand ready and willing to aid the husbands that we love and honor, ready and willing to do anything honorable to help them through hard places. All we ask is a chance. Some of us have had it already, and we, one of the thankful ones, beg it for all. When the baby falls we tell our husband. If stock falls let our husbands tell us. If the bread rises too much we do not hesitate to tell him; if there has been a corresponding "too much" rise in coal and sugar let the little wife know and have the satisfaction of saving a little. Begin right with little things. Train the young wives gradually into business-like ways of handling their household money; and then the great financial crises—of the far future, God willing—shall be met by husbands and wives hand in hand, heart joined to heart; and fewer shall be the recorded names who, rather than face poverty with those they love, prefer to take death alone.

Looking at it from all sides, are we not right? Have not the young wives had too little, instead of too much to do with the late panic? (N.)

PRACTICE WHAT YOU PREACH AND TEACH.

WE have had much thought upon the subject now before us. It is a subject which should concern all professors of religion, and should be brought home to each individual heart, especially the heads of families. Practice what you teach, is our motto.

If you desire to mould your children's characters according to the divine Pattern, you should first mould your own thereby. It certainly is as necessary to do, as it is to say; this I have learned long since. Not only have I learned it by observation, but also by ex-

perience. I have keenly felt its effects when I would say and then fail to do. Such failure has caused me oft-times to weep bitter tears. It is written, "He that knoweth to do good, and doeth it not, to him it is sin." James 4: 17.

A living, practical life is certainly a bright and shining light at home and abroad. The place to live out what we teach is at home. When we speak of a true practical religious life, we do not mean a mere form of ceremonies, which leaves us destitute of holiness. We are sorry to say that there are those, who are heads of families, who have a form of godliness, in the home circle, yet, destitute of the power of the Spirit. They conform in a measure to outward acts of religion, though at the same time strangers to the spirit of God and experimental religion. Fathers may instruct their sons and daughters in religious knowledge and then fail to live out in their life the religious principles taught. What do it profit? Most fatal error indeed! Such fathers do more harm and make more infidels than Bob Ingersoll and all his followers. The children of such parents become disgusted, and say there is no reality in the religion of Jesus Christ; hence they believe not. Why all this? Because the example is not in harmony with the holy things they teach. Fathers, do you not see the necessity of a holy practical life—a life that carries with it the power of the spirit of God? If so, then reform your life; show to your children and the world a practical personal illustration of a true life; and you may expect a religious improvement in the home circle. The father's example is imitated by his children. This ought to come home to the hearts of all fathers, and touch them with an earnest realization of the parental responsibility.

Christian parents, if you desire to work for the Lord, begin with your little ones at home. True Christian effort will begin at home and not go out from the center to embrace wider fields. "Train up a child in the way he should go, and when he is old he will not depart from it," are the words of the wise man which are as true to-day as when first uttered. M. C. N.

WOMAN.

OH, the priceless value of the love of a true woman! Gold cannot purchase a gem so precious! Title and honors confer upon the heart no such serene happiness. In our darkest moment, when disappointment and ingratitude, with confining care gather thick around, and even the gaunt poverty menaces with its skeleton finger, it gleams around the soul with an angel's smile. Time cannot mar its brilliancy; distance but, strengthens its influence; bolts and bars cannot limit its progress; it follows the prisoner into his dark cell and sweetens the home morse that appeases his hunger, and, in the silence of midnight, it plays around his heart, and in the dreams he folds to his bosom the form of her who loves on still, though the world has turned coldly from him. The couch made by the hands of a loved one is soft to the weary limbs of the sick sufferer, and his potion administered by the same hand loses half its bitterness. (N.)

PRIDE, perceiving humility honorable, of a low row her clock.

Brethren at Work.

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THE EDITOR will be responsible only for the general tone of the paper, and the insertion of an article does not imply that he endorses any sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unbecoming language, but present their views "with grace seasoned with salt."

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MISSION OF THE BRETHREN AT WORK.

THE object, purpose and mission of the BRETHREN AT WORK have been repeatedly set forth in our columns so that our readers could understand its true character. I have been a fearless exponent of primitive Christianity in its original purity as revealed by Jesus Christ.

The B. AT W. is not a representative or leader of a faction or party unless the church of Jesus Christ be regarded as a party. It reflects not the sentiments of any party, but of the church. It has no position of its own to advocate and defend. Its mission is to advocate and defend "the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3: 15. It seeks not its own, but the church's good. It urges its readers to "fight the good fight of faith," to "lay hold of eternal life."—1 Tim. 1: 12. It believes that the children of God "are built on the foundation on the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2: 20. It maintains the Brethren "are builded together for a habitation of God through the Spirit."—Eph. 2: 22.

It is wrong to advocate and defend God's habitation—the church? If so, then the B. AT W., in this respect, is wrong.

The B. AT W., aims, amid the conflicting theories and discords of partyism, to walk by the side of the church. Its aim is not to mould sentiment and thus draw after it a certain class of admirers and favorites, but it is an exponent and a defender of the Brethren church—which church reflects the faith and practice of the apostolic society founded by Jesus Christ. We repeat, the B. AT W. has no

platform of its own to defend and advocate but stands on the Gospel as understood by the church of the Brethren.

The one divine system of religion, as made known in the New Testament, believed and practised by the Brethren, which the B. AT W. aims to advocate and defend, is as follows:

1. The sovereign, unmerited, unsolicited grace of God, is the only source of pardon.—Rom. 5: 15, 16. Titus 2: 11. Acts 15: 11.

2. The vicarious sufferings and meritorious works of Christ, are the only price of pardon.—Acts 20: 20. 1 Cor. 6: 20. Gal. 4: 5. Titus 2: 14.

3. The Spirit of God, in connection with the Word, aids in the regeneration of man's heart, and when he is "born again," assists him in his efforts to obtain eternal life.—Rom. 8: 2, 14. Eph. 2: 18 and 4: 4. John 14: 23 and 15: 7.

4. That faith, repentance and baptism are conditions of pardon, hence for the remission of sins.—Mark 16: 16. Acts 2: 38; 3: 19; 10: 43; 16: 31.

5. That penitent believers are to be baptized "into the name of the Father, and of the Son, and of the Holy Ghost"—not once into all the names, but once into each name.—Matt. 28: 19 and 3: 16, 17.

6. That the laying on of hands is a Gospel requirement enjoined on God's ministers.—Acts 8: 14-17. 1 Tim. 4: 14. Heb. 6: 2.

7. That Christians are to salute one another with a holy kiss.—Rom. 16: 16. 1 Cor. 16: 20. 9 Cor. 13: 12. 1 Thess. 5: 26. 1 Peter 5: 14.

8. That believers in Christ should wash one another's feet as taught in the New Testament.—John 13: 4-17. 1 Tim. 5: 10. A. M. 1877 Art. 24.

9. That the Lord's Supper is a full meal and in connection with the communion should be taken in the evening of the day.—Mark 14: 17, 22. Luke 22: 15-20. John 13: 1-4. 1 Cor. 11: 25. A. M. 1869 Art. 11.

10. That peace and non-resistance are opposed to war and retaliation.—Matt. 5: 44. Rom. 12: 14, 15, 19, 20. John 14: 27. 2 Thess. 2: 3. A. M. 1845 Art. 5. 1855 Art. 4. 1874 Art. 2.

11. That non-conformity to the world in dress, conduct and conversation is enjoined as expressive of piety, holiness and humility of heart.—Rom. 12: 1, 2, 17, 18, and 6: 13, 16, 19. 1 Cor. 6: 20. 1 Tim. 2: 9, 10. 1 Peter 3: 2. Peter 3: 11. 1 Cor. 13: 5. A. M. 1866, Art. 47. 1871 Art. 18. 1877 Art. 1 and 8.

12. That Brethren and sisters in the Lord should appear before God in prayer and prophecy as directed in 1 Cor. 11: 4, 5, 6, 7, 9, 13. A. M. 1848 Art. 6. 1856 Art. 26.

13. That Christian believers receive a divine blessing in complying with the injunction

found in James 5: 14, 15. A. M. 1777, Art. 4; 1812, Art. 1; 1870, Art. 6.

14. That love for one another and the Brotherhood is enjoined on all of the disciples of Jesus.—John 13: 25. Rom. 9: 10. Gal. 5: 13, 22. Philip 2: 12. Heb. 13: 1. 1 Pet. 1: 22 and 2: 17.

15. That children should be brought up in the Lord and receive such instructions as will keep them out of the snares of the enemy. Eph. 6: 4. Acts 2: 39. 2 John 4. A. M. 1873, Art. 11. 1881 Art. 25.

16. That preaching the Gospel to every creature, is the work of the church.—Matt. 28: 19. Mark 16: 16. Acts 5: 42. A. M. 1863 Art. 21. 1861 Art. 24.

17. That the church owes its care, and love and sympathy to its faithful servants, and is required to see that they do not bear all the burden alone.—1 Cor. 9: 13, 14. Matt. 5: 42. Gal. 6: 2. A. M. 1881, Art. 13.

18. That the disciples of Jesus shall not love the world which constantly changes its fashions, and seeks to please itself rather than God.—John 15: 19 and 17: 16. 1 Cor. 2: 12 and 4: 9. Gal. 6: 14. James 1: 27. 1 John 2: 15, 16 and 3: 1 and 5: 4. A. M. 1877 Art. 16. 1880 Art. 16. 1881 Art. 21.

19. That secret societies for the promotion of selfish interests are forbidden by the Gospel.—Matt. 23: 22. John 18: 20. 2 Cor. 4: 2. Eph. 5: 7, 12. A. M. 1804 Art. 6. 1835 Art. 1. 1848 Art. 4. 1853 Art. 19. 1859 Art. 10. 1877 Art. 3. 1879 Art. 11.

20. That taking oaths of confirmation is forbidden Christians by the Law of faith.—Matt. 5: 34, 37. James 5: 12.

21. That benevolence and giving to the poor are characteristics of Christian believers.—Matt. 26: 11. Luke 14: 13, 21. Gal. 2: 10. A. M. 1840 Art. 2; 1851 Art. 19; 1857 Art. 12.

22. That hospitality without grudging, is enjoined upon Christians who are the pillar and ground of the truth.—Rom. 12: 13. 1 Pet. 4: 9.

23. That fraud, idleness and extortion are not allowed on the part of Christians.—Mark 10: 19. Luke 13: 15. 1 Cor. 6: 10. 1 Thess. 4: 6, 11. 2 Thess. 3: 10, 12. Heb. 13: 5.

Reference is made to decisions of Annual Meeting as showing how the Brethren church understand principles and applies them. We regard ourselves insufficient to decide for the church how it will practice Gospel principles. The following is the ground of the BRETHREN AT WORK occupies on observing decisions of Annual meeting:

RESOLVED: That all the brethren should labor, as far as they can, to observe the decisions of Annual Meeting, and that the officers of the churches should labor carefully and judiciously to have the churches to carry them out until they are changed, if a change is desirable, and will bring us nearer the Gospel. In the above we have reference to decisions that pertain to the present con-

dition and circumstances of the church, and not to those that time and circumstances have made obsolete.—A. M. 1881.

This is the position of the church on observing decisions of A. M. We accept it as expressive of the wish and mind of the Brotherhood until it says otherwise. For the church, with the church, and not opposed to it, is our motto. We do not believe the church seeks to subvert the Gospel. We do not believe it desires to get away from humility and Gospel simplicity. We do not believe it seeks to ally itself with worldliness. We may before long suggest a plan upon which all can unite, and thus avoid much trouble.

Examine the ground carefully. If you love the unadulterated word—the high mission of the church,—the maintenance of vital Christianity—the freedom of Christ, come and help us “fight the good fight of faith,” to “hold fast the form of sound words.” Help to guard the holy temple of the one God against all adventurous innovators.

We shall encourage every good work, that does not conflict with the one divine system of Christianity. Young preachers and old, who shall preach the Gospel, and shall not subvert the faith and practice of God's house, shall receive our encouragement. Saints who live pious lives, who study to be quit, who strive to enter in at the strait gate, shall be encouraged by us. Will you help to brighten the pathway of others with your Holy-Ghosted letter? Will you turn away dark clouds from the horizon by your prayer, your smiles, your words of sympathy? We thank you for your daily words of cheer and encouragement. Stand fast in the Lord, and be not soon shaken in mind.

OUR MISSIONARY PLAN.

THERE are many not members of the church who might be induced to search the Scriptures and learn the way of truth by reading the BRETHREN AT WORK if placed in their hands by some friend. There are also brethren and sisters who will cheerfully contribute for this purpose. We feel like doing some missionary work this way ourselves. We therefore make the following offer: Any brother or sister, sending one dollar, can send the paper to any out-lander, they may name, for one year. It must be a gift from a member, not a dollar received from an outsider. The name to whom the paper is sent will be published.

It is encouraging as well as gratifying to know that not a few are out in the field striving to build up the church and win sinners to Christ. We notice J. M. Mohler, Jacob Conner, J. T. Myers, Wm. Hertzler, B. F. Mowman, Solomon Buckalew, Geo. Cripe, D. L.

Williams, C. C. Root, W. B. Seil, G. W. Thomas, James Evans, John Metzger, J. R. Gish, D. Vaniman, D. M. Miller, Enoch Eby, J. H. Miller, Lewis W. Teeter, D. B. Sturgis, and many others. How much better to go from place to place with the Gospel, than with a creed gotten up in 1881 or any other year this side of the apostles! Our great Brotherhood is a fortress that cannot be overthrown.

RECALLED.

SINCE my visit to Christian county, Ill., the latter part of November, where I contracted a severe cold, my lungs and throat have been in a delicate condition. Perhaps I should not have undertaken the work in Minnesota, but the circumstances seemed to require my presence. I went there with the intention of remaining ten days or two weeks, but my lungs failed me, or rather they with my throat became so sore that after preaching four sermons, I was compelled to cease working and return home. It is necessary that I cease preaching for several months; hence my engagements are hereby recalled. I trust that those who expected me to labor with them will bear with me in this disappointment. Here with my pen I can address you once a week; yet I would love to be present with you in body also, and sing and pray, and talk with you. O, how I would love to be with you all! God's will be done; for then we shall all be together in glory.

BRETHREN AT WORK ALMANAC.

THIS work is now ready for our patrons. It contains the ministerial list arranged alphabetically by States and counties. That there are mistakes in the list, there is no doubt; and these mistakes will likely continue to be printed from year to year unless some one in each congregation will correct them.

The almanac is gotten up in a neat and substantial manner, printed on good paper, and as a gift no doubt will be appreciated by our many readers. It will be sent to subscribers in the B. AT W., as a supplement; and as we cannot send it until your name comes in for next year, we hope you will be prompt in renewing so that there may be no delay in sending.

Those who do not subscribe for B. AT W., but desire the almanac, will please send ten cents for it. Remember it is free only to the subscribers of BRETHREN AT WORK. Agents will please make a note of this. Agents can send names on postal cards if it is more convenient for them.

BODILY labor alleviates the pain of the mind; whence arises the happiness of the poor.

BLESSED is the man who has found his way; let him ask no other blessedness. Know thy work, and do it; and work at it like Hercules. One monster there is in the world, the idle man.

It is folly to be surmising and suspicious concerning Bro. Stein. Everything we know about his whereabouts and why he left before Annual Meeting has been given to the public. We are not of those who think they can tell what they do not know.

The Evening News of Toronto, Canada, referring to the River Brethren's annual love-feast says: “The Dutch, or Society of Dunkards, enjoyed their annual feast down in Markham last week. They are credited with being the kindest-hearted people in the universe—without it is the Quakers.”

THE “Reflector” does not reflect this week. It was cut down a little last week for want of room in order to get in an article about Bro. Stein, and now it is a little timid. It is to be hoped that it will shine again soon. It shall have “free course” and “be as the morning” if it be in our power. Let us be tender, but look not mollusky.

“The hat of the fashionable woman is something smaller than a wagon wheel. As a screen in church, where the fellow just behind is anxious to take a nap, they are par excellence, but in the theater or other places of amusement, where there is always an anxiety to know what is going on,” they must be terribly in the way.

GUTHRIE thus states his plea:

Insanity, in that it was God's act, and not mine. The divine pressure on me to remove the President was so enormous that it destroyed my free agency, and therefore, I am not legally responsible for my act.

With exact truth he might have stated it thus: “Insanity, in that it was the devil's act through me his agent. The satanic pressure to remove the President was so enormous that it destroyed my feeling of good sense and love for Garfield and his family and the nation.”

On the 4th of March last, after Garfield had read his inaugural address he kissed his mother and his wife. It was a spontaneous act of a great man—an act expressive of love. Many of the leading papers, religious and secular, referred to the act in terms of commendation, and it was well to do so; but a greater than Garfield, one Jesus Christ, Son of the living God, Emancipator of mankind, and King of kings, in his plan of salvation tells his followers, “Greet one another with a kiss of charity.”—1 Peter 4: 14. Rom. 16: 16. What shall the Christian Standard and Religious Telescope about this?

For the Brethren at Work.

CHIPS FROM THE WORK-HOUSE

BY DANIEL VANMAN.

"But watch that in all things, endure afflictions; do the work of an evangelist, make full proof of the ministry." 2 Tim. 4: 5.

A MINISTER in order to watch in all things; should above all else, watch his own thoughts, motives, and work. He must in his habits be temperate and thoughtful. In conversation "Shun profane and vain babblings for they increase unto more ungodliness," must use sound speech that cannot be condemned. He should guard against indolence on the one hand and over-work and over-exposure on the other; should study much to be "approved unto God, a workman that need not be ashamed; rightly dividing the word of truth," like the apostles, make no apology nor tell the people of his weakness, etc., but deliver the Lord's message with an earnestness that evidences thankfulness for the opportunity of telling it.

He should also watch that he does not put the heavenly food so high in the rack that the lambs of the flock cannot reach it. They are an important factor in the flock. He should not speak from his fourth story to the people below; but remember that to do the people good he must go to where the people are.

With what spirit should he endure afflictions? Always with the spirit of love and patience, without murmurings or complainings. See the examples of the prophets, Jesus and his apostles, how through their sufferings, and patient endurance the world was made better. He should plan and labor to make those who oppose themselves as well as all others, know that he loves them and intends their welfare.

What the work of an evangelist is: 1. To travel from place to place to preach the Gospel. 2. To baptize those who believe, and thus build up churches. In Eph. 4: 11, the evangelists are classed after the apostles and prophets and before pastors and teachers which would lead us to think that they stood between the other two groups of workers, being sent out as missionary preachers by the first and prepared the way for the labors of the second. In the apostolic age, the evangelist might be either a bishop, elder, or deacon. Timothy, though a bishop, could yet do the work of an Evangelist.

How to give proof of his ministry: 1. A man may give some proof of his ministry by giving one-fourth of his time to this ministry, more proof, by devoting one half of his time to it and the other half to something else; but most by giving all his time to the work. 2. A man might give his whole time to themistry, and only half of his energy or power—the same as he might do in any other business; but this would not yet be giving full proof of his ministry. Full proof of the ministry can only be given by giving his whole time, energy

and power to the work and thus give full proof by discharging his duty faithfully and thoroughly.

"Meditate upon these things, give thyself wholly to them that thy profiting may appear unto all." 1 Tim. 4: 15.

OUR PERIODICALS.

ARE they beneficial to the cause of Christ? This is sometimes seriously questioned by good honest brethren and sisters.

I will answer: It greatly depends on how they are conducted. A person who is an extremist, of an excitable disposition, having some peculiar notions of his own, perhaps never genuinely converted to the doctrine of the Bible, with plenty of "zeal but not according to knowledge," may take a notion to publish a paper. And he may be a fluent writer himself, and he will likely select his contributors from among such as are of a similar disposition as himself. And if any articles are written which do not agree with his peculiar notions, he can reject them.

Now who can for a moment consider that such a paper is not injurious to the cause. This need not run long until the spirit is stirred in some one, in the opposite extreme. So he will conclude to publish a paper, and will run it about in the same style, only in the opposite extreme.

And what is the result? Contention in earnest.

Railing and evil-surmising is one of the prominent features of both these papers. Sowing discord among Brethren, which is an abomination to God. Prov. 6: 19. And love will be destroyed, and ill-will and hard-feelings will be caused by them, instead of being peace makers and encouraging to love and union.

But now let us look at the other side of the picture. Let brethren who are genuinely converted to the whole doctrine of the Bible—full of the Holy Ghost and wisdom, who, like brother Paul, will not "shun to declare the whole counsel of God," do the editing of our papers. They will be likely to have contributors who try to walk humbly before God. Their prime object, as in all other callings, is not to make money; but to labor for the welfare of humanity. But here some may stop and ponder, whether it is not too much for money. Well, I believe we all need to watch that point; the farmer and mechanic, as well as the editor. Paul says, "having food and raiment, be therewith content," and are not a good many of us laboring for more?

But to our subject. Who can say after due reflection that a paper well filled with wholesome doctrine, as taught in the Bible, is not a powerful means of spreading the truth? A dozen or more writers can reach thousands of isolated members and honest seekers after truth, who are scattered all over the United States, with a good lesson weekly, with only a few hours meditation and writing; but a great pity is, that many of our most zealous, and de-

voted brethren and sisters do not write for the press because they did not have the necessary training. I wonder whether there is not too much timidity in this direction? Oh how many good, and soul-reviving lessons, which inspired me with renewed zeal and courage, I have gathered from the pens of my brethren and sisters, in the last fifteen years.

The paper last described, is the kind I wish to patronize, and to introduce to my brethren, sisters, and friends; and feel that I am laboring for their future welfare.

Looking at the subject in this light, I am persuaded that the contemplated consolidation of our periodicals would be good. And to have them under the control of brethren, selected by the Standing Committee, for that purpose, and not allow any one, of his own accord, to publish a paper, more than to preach without being authorized by the church. For an editor has more power with his paper to lead into truth or error than by preaching. Then why not use the same restrictions and exercise equal care over papers? I believe in this way a greater degree of love could be cultivated, and consequently more peace and harmony. And having reached this much desired end, our influence would be much stronger to convert men and women, and to encourage each other on our way to the heavenly Jerusalem.

Now I hope what I have written will hurt no one, will cause no evil surmising, but will be received in the spirit of love. Trust its influence will be in the right direction, an honor to God and to the good of men. Praying God's blessing to attend the same, I submit it to the serious consideration and candid judgment of my brethren and sisters.

J. R. M.

BROTHER W. THOMAS of Ontario, Ia., says the following excellent thing in the *Primitive Christian*. "In my opinion the papers are a part of the vital activities of the church, essential to their progress, equalizing the circulation of zeal and love, and if fostered by impartial love for the truth will ultimately prove that the editorial work of our church will receive its share of the good rewards in store for all who serve the good Master. The pen must do its work as well as the tongue. There must be writers as well as talkers; unite them, and the forces of the heart and soul are utilized to the good in human race. By the papers we know what the brethren are doing in St. Louis—how the cause prospers in Kansas, whether they are planting and watering in Nebraska, and see rich clusters of the true vine which are developing and maturing in many of the other States, and the glorious dawn in the East with a halo of light that shall never fade away—the land of the Dames—the star of Hope."

We want men in this age of infidelity and liberalism, that have the true steel in them—men who shall warn, admonish, persuade, entreat and encourage erring humanity to turn to the Fountain of Life and drink and live.

Our Bible Class.

J. S. MOHLER, - - - - - EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Ladue, Henry Co. Mo.

Why do the brethren not salute each other with the Holy Kiss in towns? ELIAS HARNISH.

If man has a natural immortality, why do the Scriptures teach, (1. Tim. 6: 16) "The Lord only hath it." "The soul that sinneth, it shall die." Ec. 12: 4, 23. Immortality cannot die, and many other Scriptures of like import, and Paul seem to imply, that it is to be put on at the resurrection. 1. Cor. 15: 53. The word immortal occurs only once in all the Scriptures, and then it is applied to God. 1. Tim. 1: 17. A. B. C.

Will some brother or sister please explain Acts 13: 48? The passage reads thus: "And as many as were ordained to eternal life, believed." Did the ordination take place prior to the believing or subsequently? ISAAC H. MILLER.

Why is it, that in the parable of the unjust steward, we are taught to take what is not our own? Can any one tell? L. A. PLATE.

For the Brethren at Work.

MUSICAL INSTRUMENTS.

IF a thing is instrumental for good or evil, man is inclined to study and try and gather up Scriptural evidence to prove his opinion of that thing.

You can get some idea of what I mean, by reading H. P. Moyer's article, ("Query Answered," in No. 39 B. at W.), in favor of an organ in the family.

I trust he is sincere in his views; yet we have no more right to rely upon his views, or to accept them, than on the combined wisdom of A. M., which claims an organ is only calculated for amusement and not to promote vital Christianity. It is true we cannot give any Bible terms that

IT IS WRONG,

to have organ in the house; nor would I venture to say so, for I might be mistaken; but we will simply reason together about it. We will not introduce anything from the old Bible, for Luke says, "The Law and the Prophets were until John; since that time the kingdom of God is preached."

According to my understanding people praised and worshipped God during the old dispensation in ways that Christ put away. He wanted

MORE SPIRIT

and understanding in praising God, and not so many mosaic ceremonies. Paul says, "I will sing with the spirit and with the understanding also."

Eph. 5: 19 tells us, "Speaking to yourselves in psalms, hymns and spiritual songs; singing and making melody in your hearts to the Lord." Col. 3: 16 tells us, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

If harps and organs would have made praising more complete and pleasing in the sight of

God, why are they not mentioned? Why did not Christ and the Apostles call for them?

Bro. Moyer stated in his article: "Seeing only the evil a thing may do, some people, without ever investigating or even desiring to know, whether any good can come out of it, condemn it entirely."

May not the opposite be equally true? In my boyhood days I was occasionally present where the organ was played; but praising God was not the prevailing object with me, nor, doubtless, with the others; for God was, as a general thing, far distant from us; though spiritual songs were sung, but

WITHOUT THE SPIRIT

and understanding; hence all vanity. Self-exaltation seemed to be the object. It was no inducement to bring me nearer to God; for it was a lifeless and heartless calling.

"But," says one, "Shall we condemn the organ, being it had no effect on you?" No, indeed, but the character, mind and disposition of the people in general are somewhat alike.

Again, some claim that the organs are a means to keep children at home and enjoy the music. Well, then the poor would have to see all their children stray off, because they can't afford to have an organ. If any of the boys will threaten to leave home, because

NO ORGAN IS THERE,

it evidently shows that he is not in possession of a good character; and if he can only be reached by means of an organ, he must be a nuisance on the farm.

Suppose your children become attached to an organ at home, and they become of age and set up housekeeping themselves, and are in limited circumstances, so they cannot afford to have one, will they not be more miserable than if they never were around any?

Perhaps such do like some other persons I heard of: They purchase one anyhow if they are in doubt one-fourth what they are worth. If any calls for money are made for church purposes or missionary work, or some homeless, suffering family calls on you for help, that were seemingly providentially hindered in the progress of gathering the necessities of life,—then probably only dimes will be sacrificed, where dollars were expected; simply because you have increased your debt unnecessarily.

"O, well," says one, "as far as that is concerned, how many Brethren are

GOING IN DEBT,

and give sparingly by spending so much money unnecessarily in decorating their houses." Is that right? I fear not; but one wrong will not justify the other. Decorate your houses by the same method that the poor class does, and you need not spend much money towards it. Keep your houses neat, clean and in order,—industry does that.

Again, if the body will allow its members all the latitude they want in getting organs in their houses, then, afterwards (because it is more popular) a so-called Progressive may rise before A. M., plead for and ask, "Is it more

wrong to have organ in our church-houses than in our dwellings? Should not our houses be dedicated to God and for his service as well as our churches? And are we not worshipping the same God in our churches as in our houses? Should we therefore not praise him, please him, and manifest our joy to him with

MUSICAL INSTRUMENTS

in the church as at home? Can it be gainsaid, Brethren?"

Then, afterwards, probably, some ministers will say, "Those that sing had better sit up closer to the organ; it is more convenient and sounds better. Next we had better select some of the best singers, say two or three for each of the four parts in music, and have them sit a little to one side, although the congregation can join in and help if it wants to." Then who will have the honor and praise?

Often one evil tolerated, will lessen the next greater in the eyes of men, and because another innovation springs up, more Brethren will be dissatisfied, a stronger effort made for reparation is likely to be the result.

WHERE IS THE ORIGIN?

The idea then may be brought up that we could get more additions to the church by those means. That is doubtless true, but being in the church is not in heaven; and probably where you get five in the church through the means or the influence of an organ, style or liberty, you are barring the doors of the church of God to two honest truth-seekers, who have for years been searching for a church where Christ's meek and lowly principles can be tolerated, and where the poor, the lame, the blind and all can meet together, and worship their God in Spirit and in truth.

THE QUESTION

may often arise in the minds of many, "Shall we justify ourselves in purchasing one, independent of what has already been said and warned against by the children of God? Let us consult God about it and consider well before we purchase an organ." Let us sing with our own tongues and fall down upon our knees and pray God for mercy. We may feel

PERFECTLY JUSTIFIED

without an organ, but doubtful with it. Paul says, "Abstain from all appearance of evil." Consequently we should have nothing to do with a thing that has so many evils connected with it.

I will close with the admonition given us by one of old, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. J. O. CULLER.

Milford, Ind.

WHAT good can religious liberty do a man unless he knows how to use it wisely? May God's grace dwell in us.

It is those who know little, and not those who know much, who so positively assert that this or that problem will never be solved by science.

Correspondence.

From E. A. Orr.—We have lately received four additions to our number by immigration. One, a minister, Dr. John Storgie, of Indiana. Glad to welcome him among us. We are expecting that brother A. Harper will be one of us after Spring. We will then have seven ministers. Not unted as we should be; flesh and blood are at work among us.—*Smith Fork, Mo., Nov. 18th.*

From Wealthy A. Clarke.—On Sunday evening, Nov. 16th, the members of the Huntington church met together to hold a Love-feast. At 5 o'clock the examination services were held in the chapel, and earnest advice and admonitions given by our home brethren, none from abroad being present. We then repaired to the dining-hall, where, on account of room and convenience, the evening exercises were held. The membership was well represented, and the meeting was one that will long be remembered. Love seemed to reign, and we felt that it was good to be there.... The order was excellent—not a sound seemed to disturb the worship, and the spectators gazed and listened with intense interest. We hope they left with good impressions and inquiring hearts.... There was a pretty thought connected with this meeting as it was held in the midst of a school. Surely such scenes should exert a good influence on those who reside there, and what a happy privilege it is for young brethren and sisters to be thus surrounded! Instead of being among the votaries of fashion, they are daily surrounded by those who are trying to set good examples and lead them heavenward. They are highly favored, and should be, through the knowledge they receive, better fitted to give tone and character to their work, and labor for the purity and up-building of the church.... This is the third Communion held within the walls of the Normal, and it is hoped that all have been built up in the faith and feel encouraged to go on in the good work. We are glad to say our little Zion is enjoying peace and harmony.... All the regular services are well attended by the members, especially the prayer meetings. This, in places, is not the case. Church meetings are held every month, and every member is expected to be present, if possible.... Our Sunday-school is growing in interest and number. Of late, we have had Institutes relating to the work, and good ideas have been suggested. If we wish to make our Sunday-schools interesting, we must all work, and not let the labor devolve upon a few. "United we stand, divided we fall," applies to us in every department of life. Although we have had no additions lately to our little band, yet we are not discouraged, as we feel we are trying to do the Master's work, and he will not forsake us; but will add unto us "such as shall be saved." We have our trials and troubles to contend with, but with the aid of Him who is "a present help in time of trouble," we will overcome. Christ has promised to be with his children, and why should we fear when dark clouds hover around? We must not expect to get along without meeting obstacles in the way, and should Satan try

to tempt us from the path of duty, let us remember our Savior was "tempted like as we are but without sin," and therefore will be labor to help us. It may not be long until our labors will close—time is rapidly hurrying us onward, hence we should "not grow weary in well doing" along the way, but labor more diligently for the Master that we may hear the welcome applaudit, "Well done."—*Huntingdon, Pa.*

From P. D. Fahrney.—Brother John M. Mohler finished his work here on the 20th, and went to Long Meadows, Washington county, Maryland, in Beaver Creek congregation. Had a feast of fat things for the last seventeen days. Four received by baptism, and one regained. Many others are counting the cost.... We held a Love-feast on the 14th; fifty-two communicants. House was well filled; many could not get in to witness the occasion. The very best of order. Every eye was fixed upon those observing the commands of our blessed Savior.—*Frederick City, Md., Nov. 22.*

From Elihu Moore.—Our Love-feast, which came off the 20th and 30th ult., was well attended considering the extremely bad roads and dark nights at the time. Two were baptized.... Ministers present from a distance were Marcus Fowler, John Eby, and Wm. Hipes.... I also attended the Love-feast in Chickasaw county, this State, Sept. 24th and 25th, which was truly a feast to the soul. Had the very best of order and a good attendance. One baptized. Brother David Eby, of Illinois, officiated.—*Greene, Iowa, Nov. 19th.*

From M. V. Sward.—As I have no church news to write you from this place, will just say that Pueblo is a thriving city; population 15,000, and building very fast. Much business.... plenty of saloons and gambling places. Such drinking and swearing I never saw or heard the like. I often think of Sodom and Gomorrah. Not much church going.... Pleasant weather.... Our health is good.—*Pueblo, Col.*

From D. B. Gibson.—Thanksgiving meeting to day here. Very interesting.... I am going to Spring Run to dedicate meeting-house and hold series of meetings.... It is possible there were fifty-two additions at Hickory Grove the 19th? So says B. at W. You will hear from me soon.—*Cerro Gordo, Ill., Nov. 24th.*

[Brother Gibson is mistaken. The fifty-two additions were at Cherry Grove instead of Hickory Grove. This addition was in the year of the inauguration of the Danish Mission, and not on the 19th.—Ed.]

From B. B. Bollinger.—To-day I visited Eld. J. Shoemaker. He requests me to say that this is the fiftieth day of his sickness, that during these days he has suffered intensely, having a complication of diseases culminating in an abscess of the lungs and lung fever. He is very weak and in a rather critical condition, and does not expect, even under the most favorable turn of his case, to leave his room much this winter. He sends brotherly greeting to all the brethren and friends of his acquaintance,

being unable at present to answer the letters sent him. He prays for the blessings of God upon the Brotherhood—for the up-building of which he has devoted much of his time; but feels that he is "worn out," and does not expect to perform much active service in the future. But the Lord knows best what labor may yet be awaiting him.—*White Pigeon, Mich., Nov. 24.*

From Cyrus Bucher.—Was in meeting to day. Preaching by C. and G. Bucher, on "Prayer".... Our sister Lizzie Oerholster, who has been on her bed of sickness for six years, was very poorly this week. She was so weak that her bed could not be made for seven weeks; yet not a murmur or complaint escapes her lips. Here is a lesson of patience for us to copy after—six years on a sick bed; must be fed and nursed all the time.—*Reistville, Pa., Nov. 20th.*

From John E. Metzger.—Three persons, baptized in our congregation last Sunday, causing joy among the saints on earth and among the angels in heaven.—*Edna Mills, Ind., Nov. 29th.*

From L. I. Williams.—Yesterday was our council here with the little band of believers known as the Belleville congregation, and a pleasant council meeting we had indeed. Our esteemed brother Emanuel Hillery was ordained to the full ministry, and brother Daniel Smith was chosen to the first degree of the ministry. We now have an elder; also two ministers in the second degree and one in the first degree. Elders John Forney and Henry Brubaker were present, and O, what good meetings we have had! It was a feast to our souls. We feel that the spirit of the Lord is working with the people here. The old men and women, as well as the young, wept under the sound of the telling sermon of the brethren to-day. Come again, brethren.... Sister Nellie Dagget is very sick, which we are sorry to relate.—*Belleville, Kan., Nov. 27th.*

Miscellaneous.

As my time for the last three weeks has been closely occupied in watching by the bedside of my aged and afflicted father, (now in his 90th year) and while sitting thus alone by the silent burning lamp with the sable curtains of the night over and around us, while millions of our fellow-mortals are wrapped in sweet repose without, and within all is still, this quietude affords time for meditation; and our thoughts have been much occupied about our beloved Brotherhood and the work.

Some have suggested that we have a called meeting to consider matters; but who shall appoint this meeting to make it legal? At the Miami Meeting there was considerable said and done, but when the business came before the Annual Meeting, it was decided out of order. Could a similar meeting now be considered in order? I am rather doubtful. We no doubt all feel sorry and deeply regret the sad mistake of the Miami Movement, yet it is now done, and we can't help it. This thing has been working for years; like an inward cancer, working slowly, but surely, until it has produced death to them that have been affected with it.

And as sure as the tree is known by its fruit, so sure do we see the sour fruit of the *Vindicator*. God told us to mark them that cause divisions and avoid them. But we didn't do it. Yielding to old and respected brethren, we let sympathy overstep duty, and this is what we get for not catching the little foxes (though they were old) before they spoiled (at least some) the vines. But now what is to be done? Let the churches wake up and watch, for these same foxes are creeping about through the churches causing all the division they can. Whereof deal with it mildly but firmly. Put it away from you or it will eat as doth a cancer. Don't forget, "Mark them that cause divisions, and avoid them." If you do not, will not, "you may not see the sting until you feel the smart." And I think we all can see and feel the effect of *bad papers*. While a good paper is a power for good, *bad papers* are a great power for bad; and as it is much easier to pull down than to build up, to-day our Brotherhood would have been far better off if no paper had ever been printed in our Brotherhood. But we have them, and they have done a bad work. Now let the Annual Meeting take all paper is published in the name of the Brethren under its control. The mistake was made when it was turned loose as an individual enterprise. We had far better turned the ministry loose and let every one preach that feels like it. It could not have done the mischief in the Brotherhood that has been done by these papers. Now whether this evil can be best remedied by consolidation or by obtaining a permit from Annual Meeting to publish a paper in the name of the Brethren subject to the counsels of the Annual Meeting, I will not say, but we should try to carefully guard the Brotherhood from such disasters in the future from that source. And as brother Eby truthfully remarks, "Like papers, like people," so we may add, "Like people, like papers." We may safely conclude when men have secession and divisions in their hearts, their papers sow that kind of seed and bring that kind of fruit. When they have the spirit of the world having its pride and popularity, desiring to be and look like the world, that is the kind of seed the sow, and its fruit is back to the world; much rather be like the world than like the Brethren. But as "A man sows he shall also reap;" "He that sows to the flesh will reap corruption. He that sows to the spirit will reap everlasting life."

JAS R GISH.

Roanoke, Ill.

[Of papers in the Brotherhood, Bro. Gish says, "We have them and they have done a bad work." We think Bro. G. is in favor of good papers, upon the same principle that he favors good money, good preachers and good citizens. Because a farmer commits fornication is no proof that all farmers are fornicators! Bro. G., perhaps, has distributed more B. AT W's than any other brother, and that, too, because he regarded it as a good paper—thinks, if rightly conducted, it will do good and be an honor to God. He sees the fruits of *bad papers* and so do others. Hope the Brethren may watch over the papers for good.—Ed.]

God Bless Our Composers.

As the "Remarks to Contributors" on page 714, in No. 45, was doubtless intended specially for me, I will hasten to ask pardon for my all but unpleasurable choreography, and venture with all brotherly kindness to offer my benediction. As there is probably no writer in the Brotherhood who is a greater agony to composers than myself, I am not surprised if they sometimes hurry me into type in sheer despair of making a correct guess of my angular, zigzag sprawling, homogeneous scribbling. Well, bear it heroically, and let patience have its perfect work. I write out of the furnace of affliction, and the nib of my pen always groans and weeps as it scratches hither and thither, and runs up and down on the paper; and the flaming, earnest, seething soul forgets every thing but the thought, so that the letters are at the mercy of all the cramps and twists and jerks and dislocations of extremely nervousness and constant suffering. There is no use trying to improve my penmanship. The involution of my mind in the theme in hand, and my hopeless and growing invalidism, forbid. So long as my thought is worth spreading before the public, please accept it in its uncouth setting. A feeling that announces itself to my innermost as something Divinely imperative, often urges me to cry aloud and spare not, so that to write or not to write is not wholly in my volition. Only so that good is done. I know that I must offend some if I want to please God. To insist on the most fundamental facts of redemption, and cling to what alone gives value to all other features in God's great plan of deliverance from evil, is to be obnoxious to many who linger in the nature-worship and self-petting of three millenniums ago. Would-be leaders of progressive thought have yet to learn the meaning of John 1:17 and 1 Cor. 15:4, 6. They are not aware that they live in the dispensation of the Spirit, with God incarnate as the Model, Genesis, Development, and Destiny of moral being.

C. H. BALSBAUGH.

["Remarks to Contributors" was not "intended specially" for you. Our composers readily decipher your choreography.—Ed.]

Notice.

This is to notify my correspondents that there was a letter lost from among my mail, in bringing it out from the post office. All the description that can be given of it, is that it was enclosed in a close white envelope. Hence if any one fails to get a prompt answer from me, it may be owing to this, especially if it was on business and contained a stamp for return postage, for very many are lost (?) for the want of that.

Yours Truly,

C. C. ROOR.

That Artificial Place For Baptizing.

Fearing that some might conclude that we designed constructing a "Baptismal Font" in its normal form, it was thought best that some explanation be given relative to this matter. As our church building stands near a fine spring, we the Brethren of Bethel church petition District Meeting of North

Mecklenburg to grant us permission to construct a permanent place, near this spring, into which the water could be conducted, making a suitable place in which to administer the holy ordinance of baptism; thus supplying a want long felt in this part. Certainly this is nothing very new in the West where the condition of streams is frequently such, that suitable places for this purpose are seldom met with.

Quite a gloom seems to be settling down over our fraternity in consequence of the mysterious disappearing of our dear brother Stein. Two years ago I procured his tract on "Non-conformity." On page fourteen and fifteen, Bro. S. uses language that seemed to impress itself indelibly upon my mind, and at this time particularly seems to loom up in the mind with more than ordinary significance.

We receive some very heart-rending news from the valley of schisms. Thank God with us in the West fraternal peace prevails. And we pray God to stay the westward-bound wave of disunion. May it never, never, no NEVER reach us, but like a morning mist, vanish in the valley of its nativity.

P. E. WHITMER.

Her Sun Has Set.

Louisa Isabella, youngest daughter of Mr. and Mrs. John Butterbaugh, died of gastric disturbance, Oct. 26th, aged eighteen years, one month and twenty-six days. Her illness was short but severe. As a flower she was cut down. A sweet life was blotted from our sight. The autumnal fogs seemed to freeze the precious fluid which gave life and beauty to one beloved by an affectionate father, a tender, loving mother, fond brothers and numerous attached friends. Her warm heart ceased to beat. She has fallen asleep.

The procession of mourners which followed her to her repose testified to the esteem in which she was held. It was truly a mourning procession, as with tear-dimmed eyes they bid farewell to all that was mortal of their young friend. She is now at rest and peace. The writer endeavored to preach an appropriate sermon from the words of Him who destroyed death's terrors and robbed the grave of victory—"The maid is not dead, but sleepeth." She rests quietly from her labors in the arms of a Friend who stretcheth closer than a brother. May God who is the source of all comfort and consolation temper this dispensation to the bereaved family, and especially the poor heart-broken mother whose stay and staff she was.

J. J. PURCELL.

"Few were the Summers she had seen,
That lovely friend, fair;
But she was bright and beautiful—
Her heart was full as air.
The world was full of joys to her,
Where'er her footsteps trod—
She loved the beauty of the earth,
Yes, and she loved her God.
She would, but Oh! she rests not here!
The cold grave could not keep
A spirit that was pure as hers;
Below she does not sleep!
Her happy spirit now is free,
From sorrow, care and pain;
We would not call her back to earth,
'Twould still an angel strain."

M. E. F.

Health and Temperance.

S. T. BOSSERMAN, - - - - - EDITOR.

All communications for this department should be addressed to S. T. Bosserman, Dunkirk, Hardin Co., Ohio.

EATING AND DRESSING

Bro. Eshelman:—

WE notice your call for something for the Health and Temperance department. We do hope our dear Bro. Bosserman will soon be able to give us an abundant supply of good things for this very interesting department; in the meantime we are willing to send in our mite. By all means don't let this page of the B at W. be neglected. Strange as it may seem, yet there are people—I was going to say Christian— who cannot see what bodily health or temperance has to do with religion! They can see plainly how religion applies to the exterior adornment of the body, but are as blind as bats as to an application of Gospel religion to what we eat and drink. Yes, the hull of the body must endure the fiery criticism of modern "Puritans," while the kernel is the hotbed of iniquity. *Nosce te, doctus! a sinner*, but you may eat and drink like a sinner to your heart's content. The apparel must be— and rightly too—brought down to the gospel rule, but the throat left to go,—at free! What inconsistency. Know you not, oh man, that to sacrifice the body on the funeral pile of carnal or fleshly desires, paves the way for a raging tophet of iniquity within the soul? The body must be brought a "living sacrifice Holy and acceptable to God" before we can expect to "grow in grace" spiritually. To transgress nature's laws is a sin, and punishment follows as sure as punishment will follow transgression of a moral law. A sinner cannot escape in either case.

No man can ever attain to a high standard of spiritual excellence who hugs to his bosom morbid propensities or puts no restraint upon an appetite that, to gratify, injures health and demoralizes his judgment and aspirations, and gives a cross grain to the whole man, body, soul and spirit. Hygiene living means living religiously. Religion without true hygiene is a mockery. What the world wants or needs, what the church wants and what God wants, is for all men and women to *know* how to live right physically, morally and religiously and then live according to their knowledge.

J. S. FLORY.

Longmont, Colo.

COUNT THE COST.

HE lived in the south—an heir of wealth, noted for his ambition. He possessed the finest lands in that sunny clime, drove the fastest horses and rode in the finest carriages. Servants came and went at his bidding. Never did royalty assume more style and grandeur than he. A lovely wife, affectionate sons and daughters contributed to make up his store of happiness—if it were possible to be happy—with such a burning ambition in his bosom. He was not content. "One thing more," said he, "and the some of my happiness is attained."

A palace that shall surpass all others and then I shall be peer amongst the kings of nobility." He sought for the finest marble and the best workmen were secured. The beautiful glittering edifice was erected. But alas! ambition had overstepped the bounds of even all his vast wealth. The building passed into other hands. In an humble cottage he found a home, and there where too late he saw his great mistake, he said in the bitterness of an humble ambition, "If I had only counted the cost at the start."

In our imagination we behold that palace as the result of vanity and folly, and regard the builder as a fit representative of mankind in general.

The young man starts out full of bright hopes for the future—did he but know his first dram is his first step to ruin—his first oath would lead to bitter remorse or that one evil associate would drag him to ruin would he not pause upon the threshold of sin and count the cost?

May a maiden beautiful and full of life and health has rushed into the whirl of fashion, there to contract the seeds of disease that lay hold of the vitals of life and when too late to escape an early grave, says, "Oh! if I had only counted the cost."

Others are fascinated with the offered enjoyment of the ballroom, because others whose respectability is not questioned, frequent such places, they are the more readily inclined to enter and in the dance take the first step that leads from purity of thought, and there commit the first act of immodest demeanor with the opposite sex.

Looking back from a life of shame to a home of innocence from where they wandered, from the depths of an agonizing heart their cry is, "My God! had I only counted the cost I never should have crossed that dangerous threshold—the ball-room—though the charmer had charmed never so sweetly."

Indulgent parents, who let their children have their own way; when in after days you garner the bitter fruits of your indulgence and weep in sorrow over a wayward son or daughter, you will, when too late say, "Had we only counted the cost."

Children, you may be obstinate to day, unkindful of your parents, but in the far future, if not sooner, you will feel the searing pains of remorse and then you would give worlds, had you them, to requite the kindness of your parents, but they will have gone down to their graves in sorrow; then you will say, "Would to God, I had, in my youth, counted the cost."

Husband or wife, the first angry word may be spoken, or an indifference manifested and but little thought of or no steps taken towards forgiveness; but in after years of "growing apart" and when life seems a misery you may have occasion to look back and say, "had we counted the cost and guarded our temperaments, how different would it have been."

You who profess to be the followers of the meek and lowly Redeemer, but are not careful how you live, by your worldly conversation and by joining hands with the votaries of fashion, bring reproach upon the name of Christ, when the sound shall greet thine ears, "Depart from me I never knew you," you can only say, "O, if I had only counted the cost!"

He who is wise—who counts the cost in the beginning and builds accordingly.

J. S. FLORY.

BURDETTE ON INGERSOLL.

THE Burlington *Hawkeye* says of Mr. Robert Ingersoll's recent article: "In treating these great problems of life Mr. Ingersoll has a fascinating and plausible way of stating things, but they certainly are as unphilosophical as they are untenable. 'Water always runs down hill,' says Mr. Ingersoll. But it does not. Sometimes it runs up hill, and we call it capillary attraction. We have a mode of explaining it by the attraction between the particles of mobile matter and the inert matter of the tube in which the fluid rises. Mr. Ingersoll would explain it by saying that the fluid rises because it rises! That is certainly child-like and simple, but it is hardly in keeping with the rule of a philosopher who proposes to dethrone a God—the God who is the designer and creator of the universe. We not only find that Mr. Ingersoll is mistaken in asserting 'water always runs down hill,' but there is a wonderful process of nature that exceeds even capillary action. The life-bearing sap ascends the tree and carries with it nourishment that sustains and enlarges the plant. The tree has a system of water works that actually extends its own water mains. This phenomenon, we are told by Mr. Ingersoll, happens because it happens! If that is not superstition it eclipses anything of the kind so vehemently denounced by him, we do not know what superstition is. Its genesis is clearly traceable to the pagan belief that the world is a great plane resting upon the backs of four mighty oxen, and the oxen rest upon a great elephant. What the elephant rests upon, the pagan belief failed to state. Mr. Ingersoll goes one step further and affirms that the elephant rests upon himself."

CONSUMPTION.

THE prevalence of consumption is alarmingly on the increase, and yet there seems to be no general measure adopted to arrest its ravages. People have become so accustomed to this fell destroyer of the human family, as to conclude there is no way to avert its inroads. Did people understand more fully how to live properly and put to practice what they know the bill of mortality would grow beautifully less. The masses live on unhealthy food, so either from its nature or manner of preparation, and their manner of living and clothing themselves, only tend to prepare the system for disease. An exchange says: "Moreover, it is found that the chief cause of consumption is breathing impure air, and the ill-ventilated living and sleeping rooms of the consumptive districts may be pointed to, in confirmation of the assertion. Buckwheat or Indian pancakes soaked with lard and covered with molasses, fried pork, ham, salt beef, salt fish, leathery pie, soggy dumplings, coffee, and tea cannot be relied upon to nourish and sustain a hard-working man or woman in any part of the country, and such a diet persisted in is sure to bring a harvest of dyspeptic affections and fevers."

J. S. FLORY.

Announcements.

LOVE-FAEST NOTICES.

Dec. 25, Cerro Gordo church, Platt Co., Ill.

Matrimonial.

YEAROUT—CLARK.—On Monday, Oct. 10th by the undersigned, Bro Charles M. Yearout and Miss Ellen J. Clark, at the house of bride's father in Lyon Co., Kan. D. W. STOUVER.

Fallen Asleep.

Blissed are the dead which die in the Lord.—Rev. 14. 13.

THOMAS.—In the Silver Creek congregation, Ill., Nov. 26, of consumption, sister Mary Thomas daughter of Bro. Henry and sister Catharine Butterbaugh, and wife of Mr. George Thomas, aged 26 years.

ECKERLE.—Nov. 11th, 1881, in the Upper Deer Creek church, of typhoid fever, sister Nancy Eckerle, wife of Bro. Lee Eckerle, aged 36 years 6 months and 16 days.

She was a devoted Christian and was fully assigned to the will of the Lord. She called for the elders and was anointed. The church has lost a zealous worker; but 'tis God that has bereft us; he can all our sorrows heal. Funeral improved by Eld. H. Hamilton and the writer from Rev. 14: 13. DANIEL BOCK.

ECKERLE.—In the Upper Deer Creek church, Nov. 20th, 1881, Flora Alice Eckerle, daughter of Bro. Lee and sister Nancy Eckerle, aged 11 years, 2 months and 27 days.

Funeral services by the writer from Thess. 4: 13. DANIEL BOCK.

BYEES.—Near Shannan, Ill., Nov. 20th, 1881, sister Susan Byers, aged 61 years, 7 months and 19 days.

For 25 years sister Byers has been an invalid. For nearly two months she has been confined to her bed, suffering intense pain. She longed for death. At last the hour came, and we trust she is asleep in Jesus.

Deceased was born in Blair Co., Pa. Has been a member of the Brethren church for more than 20 years. Funeral services by R. F. McCune and the w. iter. D. ROWLAND.

SKETOE.—In the Libertyville arm of the church, Jefferson county, Iowa, sister Sally Sketo, departed this life, Oct. 13, 1881, aged 53 years and 26 days.

A kind mother and neighbor as well as an affectionate wife has now gone to the better land. She has been a very consistent member of the Brethren church for many years, leaves a husband and 5 children to mourn their loss. Her seat is vacant in the church, but our loss is her great gain.

Funeral by the Brethren in the meeting-house, by B. I. Harmon from Rev. 7: 13: 14.

J. H. ESHLEMAN.

KESSLER.—In the Cottonwood church, Lyon Co., Kan., Oct. 22, 1881, Bro. Simon Kessler, aged 76 years. D. W. STOUVER.

CRANE.—Near Dresden, Poweshiek Co., Iowa, Oct. 13th, Harry H., son of friends George and Laura Crane, aged 4 years, 2 months and 16 days. Funeral services by Bro. S. P. Miller, Text: 2nd Sep, 12: 29.

LINCOLN.—Near Brooklyn, Poweshiek Co., Ia., Nov. 10th, sister Eliza Lincoln, wife of Bro. John Lincoln and daughter of Eld. Jacob Snyder, aged 39 years, 11 days.

Sister Eliza was made the victim of the dread disease consumption, 7 years ago. Her friends did all for her that could be done. She spent nearly a year at the Mountain Park, in Pennsylvania, under the treatment of Dr. Walters. Returned home in June. In Oct. '81 she called for the Elders, and was anointed with oil. She leaves a sorrowing husband, four children and many friends to mourn her departure from earth. The last words she spoke will be found in 2nd Cor. 5: 1, which was taken for the text of her funeral sermon, by brethren S. P. Miller and G. W. Hopwood.

JESTINA MILLER.

MARSHALL.—In the Big Creek congregation, Edwards Co., Ill., of typhoid fever, Christopher, son of Christopher and Lucinda Marshall, aged 28 years, 4 months and 25 days. Funeral by M. Forney and B. Losh, from John 14: 14.

J. M. FORNEY.

SHOCK.—In the Tippecanoe congregation, Kosciusko Co., Ind., sister Elizabeth Shock, wife of Bro. Henry Shock, Nov. 10th, aged 28 years, 10 months and 28 days. Funeral services by Bro. Samuel Thiel, assisted by Bro. Daniel Rothenberger. ISAAC S. GRADY.

GARVER.—Near Bristol, Ind., Nov. 24, 1881, sister Susan, widow of the late Bro. John Garver, deceased, formerly of or near Congress, Ohio, aged 67 years, 7 months and 10 days. Funeral services by Eld. A. Bigler. J. C. LEDMAN.

Tidings from the Field.

Postal card communications solicited for this department. Reports of baptisms especially desired.

Yellow Creek, Ill., Dec. 2, 1881.

M. M. Eshelman,

Dear Brother,

This is to inform you that Elder Daniel Fry is very poorly, do not expect him to live but a short time. Those who wish to see him I would advise to do so at once, as you can expect to hear of his death at any time.

L. FRY.

North Manchester, Ind., Nov. 21.

On the 17th ult., our church held a council-meeting, by which we were made stronger in the Lord. God has promised not to forsake those who trust him. This was made manifest, as five precious souls came forward and expressed a willingness to forsake sin and follow Christ. So you see some one is setting his light on a candle-stick, so others can see how to come into the fold. This makes some thirty, baptized in 1881.

D. S. T. BUTTERBAUGH.

Wolf Creek church, Ohio.

The Committee sent by A. M., was with the Wolf Creek church last Tuesday. The Committee and its workings were unanimously accepted by the church, without a dissenting voice.

Bro. R. H. Miller and Jacob Rife, of Indiana gave us a few sermons which we feel grateful for. May the Lord add his blessing. The Communion will be held in Wolf Creek church, Dec. 1st, 1881.

WM. S. GILBERT.

Goshen, Ind., Nov. 28.

Rock Run received two more members by baptism, which, we hope, will be an ornament to the church. We are enjoying peace and union. None of our members went with the Miami faction. Have not one sister asking to wear a plain hat. A few contending for the fashionable hat. Our council meeting on Dec. 3rd. Wheat fine. Health good. I. L. BERKEY.

Aurora, Neb., Nov. 29.

We have a beautiful, healthy, country. There is no Brethren church within eighteen miles of us. Would say if any ministering brethren wish to move West, that our neighborhood is a good one to locate in. The harvest is great and the laborers are few.

LOREAN BROWN.

Harlan, Iowa, Nov. 18.

My labors are ended here for the present. Had very good meetings. Two were baptized and there is a good prospect for more. There are good live members in Shelby Co., Iowa. Please publish this, so that my brethren may know how I am getting along.

JOHN KINLEY.

Rising, Neb., Nov. 22.

We are glad to report all in love and union; one received by baptism and others counting the cost. Expect to commence a series of meetings on the third Sunday in December and continue from place to place in the bounds of our home church. Would like to have some tracts for distribution.—If any Brethren intend to come West, they will find this a fine country, good people and a fine prospect for a large church. J. P. MOOMAW.

Bristol, Ind., Dec. 1, 1881.

In reply to J. C. Lohman from this place in your issue of Nov. 11, with regard to small pox, will say we have had only 23 cases of small pox from first to last and only 5 deaths. The disease is now well under control; only seven being now sick with it and they are doing well. There is no such man as J. C. Lohman, living in this vicinity.

JOS. PRINCE.

[It should have been J. C. Lohman.—Ed.]

We are still dealing in "Problem of Human Life." This noted book, B. A. W. and Microcosm for \$2.50.

DOUBT always sees huge obstacles in the way of accomplishing anything—may the doubt itself is the obstacle.

Money Received For Danish Mission.

Mary W. Light, Mountville Pa.	\$ 25
Andrew Trott, Blair, Pa.	5 00
Sam'l Gibbel, Spring Crk church, Pa.	11 00
J. T. Lewis, Elmira, N. Y.	50
A sister, Millin, Pa.	1 00
Dr. P. D. Fabbry, Frederick, Md.	4 08
Elsie B. Burk, South Bend, Ind.	5 00
Sarah Johnson, "	1 00
Wm. Miller, Jones Mills, Pa.	3 00
Lydia Miller, "	3 00
G. W. Kypka, "	1 35
Lahnerville S. S., Pa.	1 40
Cath. Disler, Clarion church, Pa.	5 00

J. QUINTER,

Treasurer.

Our Working Band.

THE following have sent subscriptions for B. A. W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Send for prospectus and sample copies. Canvass thoroughly, and do a cash business.

William S. Gilbert, 1.	J. C. Tinkel, 2.
C. D. Hylton, 3.	Gilbert Patterson, 7.
Mary Hillyer, 6.	George E. Wise, 1.
J. E. Ellenberger, 1.	James Murray, 2.
Sarah Musselman, 2.	M. A. Eisenhour, 4.
David Forney, 12.	Samuel Hoffer, 2.
W. Ikenberry, 17.	John W. White, 3.
	A. Z. Gates, 3.

BRETHREN AT WORK.

11.30
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt Morris, Ill., Tuesday, Dec. 13, 1881.

No. 48.

Editorial Items.

In these days of severe provocation are you sowing kindness?

On the 6th inst., a Bible printed in 1482 was sold in London for \$8,000.

D. T. Woods, of Clark-burg, Canada, is a student at Mt. Morris College.

BRO. LAIR reports very good prospects for Orphan's Home in Middle Indiana.

BRO. D. B. GIBSON is at work at Prairie City, Ill. Several added to the one body.

FOUR or five large mills at Minneapolis, Minn., were burned Sunday the 4th inst.

BRO. D. KUNS, of Cerro Gordo, Ill., has gone to California to remain a short time.

NEXT week we shall send you the BRETHREN AT WORK Almanac and Annual Register.

THE true disciple of Jesus never attempts to show his meanness by proving some one else guilty.

"HAT do you think of this commandment? 'Speak evil of no man, brethren.'"—James 4: 11.

BRETHREN AT WORK, *Microcosm, Youth's Advocate, and Family Companion* to one address for \$2.60.

REMEMBER Moore's Family Companion and B. AT W. will be sent to same address one year for \$1.90.

IT is rumored that the *Gospel Preacher* and *Progressive Christian* are to be consolidated. Is this true?

ROBERT A. BARNES, of St. Louis, has bequeathed \$25,000 to the Methodist Central College, at Lafayette, Mo.

MINISTERS should devote some of their labors to the young. Talk to the children also; they will appreciate it.

THE propeller *Jane Miller* went down in the region Bay recently with twenty-five persons on board. All were lost.

THE members of the Marsh Creek church have enlarged their meeting-house. Four persons added to the flock there.

ONE brother's sin at about one hundred names, to whom we have sent sample copies. May 1 Pet. 5: 10 be his exhortation.

BROTHER Daniel Fry died on the morning of the 9th inst., and was buried Sunday the 11th. More particulars next week.

TWO baptized in Lexington church, Ohio, November 20th. Love-Island at same place Dec. 1st, which was largely attended.

SISTER Susan Barkley, wife of brother Norman Barkley, of Falls City, Neb., died the 9th inst. Thus one by one they pass away to rest.

IF the ministers in the church desire more spiritual life among the members, they need themselves be more "spiritually minded." Would it not be well to manifest more long-suffering and meekness all around?

HAD you read "Chips From the Work-house" in last week's paper? They make a very warm fire at which cold hearts may warm. Prov. 20: 4.

THE real worth of a life should be measured, not by the times one has not stumbled, but by the times he has succeeded notwithstanding his stumbling.

THUS writes Brother H. Kepner, of New Hampton, Ia.: "We are in love and union, as we should be. God bless you in the good work you are doing."

BRETHREN D. M. Miller and Martin Meyer have again gone to work in the Master's field in Wisconsin. Hope they will go from there to Minnesota.

BRO. S. T. BOWENMAN and wife are getting along nicely, and we hope before long will be able to meet their brethren and sisters in the public assembly.

TWO hundred and one persons attended Sunday-school in the Chapel here on Sunday, 4th inst. Harmony and concert of action make work interesting and edifying.

OUR wealthy brethren can lay up some treasures in heaven by leaving a sack of flour at some poor widow's door or a cord of wood in her yard, and say nothing about it.

NOAH TROYER, the man who used to preach during his spurs, has ceased to preach that way, and two others, John Knauffman and Christian Zook, have gone into that kind of work.

THE rate of steerage passage from Hamburg, Bremen and the Scandinavian ports in Europe to Chicago is only \$32. There will be an immense immigration to this country next year.

BRO. BACHAR has been holding meetings in Montgomery Co., Ohio. Dr. Hinkle, formerly a member of the German Reformed church, has been received into the church at those meetings.

WE know a brother minister who desires to spend the Winter among isolated members—where there is no church—and help along the work of the Lord. Address this office, with stamp.

BRO. L. R. PEIFER and wife returned the 2nd from an extended visit in Lebanon, Berks and Lancaster counties, Pennsylvania. They report no disunion there, but solidarity for the Brotherhood.

AN Annual Meeting ever decided that uniformity in dress shall be made a test of fellowship? If so, will some brother or sister point out the year and article? If it has n't, will its enemies cease their false accusations?

IF our intention to devote some space in next year's paper to general news. As the first page of the paper will be larger than in the present form, it will give opportunity to present considerable matter of general interest.

SINCE we are looking about for example, suppose we take the one commended by James: "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience."

THIS following from our esteemed brother J. M. Mohler, of Lewistown, Pa.: "Holding closed in the Long Meadow congregation, Washington Co., Md., the 4th. Meetings well attended. Bro. D. F. Steuffer, husband, a very active brother, was present during the two weeks' meeting. Fourteen were added to the church."

BRO. A. W. REESE, of Warrsburg, Mo., writes: "Was over to Centerville last Sunday (4th inst.) Had good meeting. Brother Andrew Hutchison just got back from Virginia, re-invigorated in health. Brother Jacob Whitmer was also present."

ELDERs Knack Eby, Joshua Shultz, Peter Fumey, and J. S. Snyder were locked out of the B. at W. meeting-house in Cedar Co., Ia., by the "Old Order Party." They then resorted to the school-house hard by and preached the Word. We hope they bore that kind of treatment patiently.

THE attention of our readers in Northern Illinois is called to the article in another column entitled, "Unity." Some who have strife and have better saying in their hearts may scoff at our desire for peace, yet we believe the great majority will echo the desire and take courage to renew the bond of union.

A LARGE number of our subscribers did not receive the first number of the present volume because they waited until after Jan. 1st to renew. We hope all will renew a good time this month so that they may not miss a single number. We do not desire to publish many more than will be needed. Send in your name now.

A SISTER at Hudson, Illinois, writes that she intends to send the B. AT W. a Christmas gift. "I have often thought," says she, "it would be nice if the subscribers to B. AT W. would each send a box of good things, weighing fifteen or twenty pounds, to the trial office. We would none of us feel it, yet it would do him much good or make his burdens easier to be borne."

BRETHREN held meetings in the Chapel each evening from Sunday to Thursday last week. Meetings opened promptly at six and closed at seven as was not to interfere with work of students. The interest, attendance, and preaching were excellent. Meeting this week also until Thursday evening. We hope our ministering brethren in other churches will come and help.

THIS statement in last week's issue in regard to number of churches, ministers, and members of the Brethren, is incorrect. Brother Howard Miller says the report is not yet complete and that "anything now published as complete is wholly erroneous, unsatisfactory, and unreliable. There is no person living who can do more than estimate, and it would be the blindest guess-work."

IT is our purpose to give some attention to Bible prophecy next year. That we are near the end of the Gospel dispensation seems so evident that none ought to be ignorant; still an awakening is needed. We are compiling an article on the "Ages," which will be illustrated by a neat diagram in the paper. Just now we are very greatly pressed with business so that we can do but little towards preparing the article on the "Ages."

IN looking over the *Gospel Preacher* No. 46 under the head of its "Future Course" we notice it fails to include in the things which it purposes to "maintain and defend," the principles of Non-conformity to the world, and the covering of sisters' heads during prayer and prophecy as found in 1 Cor. 11. We are inclined to regret the omission as an oversight, for we do not wish to believe that the *Preacher* has concluded no longer to defend and advocate the doctrine of Non-conformity and manner of appearing before God. We trust we may be allowed to say this in all charity without calling down upon us any kind of a persecution.

Religious Essays.

For the Brethren at Work.

CHRIST, THE TRUE LIGHT.

BY LIZALEM BROWER.

"But it shall come to pass that at evening time it shall be light."—Zech. 14: 7.

How wondrous are the works of God,
What various beauties rare,
While each and every one of us
Of these rich bounties share.
The rich and poor, the great and small
All taste of earthly food,
While kings and monarchs one and all
Are freely blessed with good.

At evening time it shall be light,
The winds and rain have ceased;
Our eyes behold the planet bright
Which is to rule the day.
'Tis thus when nature's loveliness
Is anxiously espied,
The rainbow plainly meets our view,
God's promises verified.

At evening time it shall be light,
Thus hath the prophet said,
That man may read and live aright
When other hopes have fled.
When clouds of sorrow compass round
And trouble lingers near,
In this a ray of hope is found
To quit every fear.

My youthful friends, and others, too,
Why idle all the day?
There is a field of work for you,
Then enter while you may.
And at the close of life's last day
Your evening time may be light.

At evening time it shall be light,
For those who've borne the cross,
Who long did strive to walk the path
Which leads to endless bliss,
Who oft withstood the tempter's frown,
His vanity and strife,
In hope to gain a shining crown,
A lasting victory.

At evening time it shall be light,
May this our comfort bring,
And hush to us in the eve of life,
O death where is thy sting?
Why should this earth thus bind us here?
We seek a rest above,
Over the river where shines a light
A glorious Savior's love.

South English, Iowa.

For the Brethren at Work.

CONCERNING THE LAW.

FT. SENECA, O., Oct. 31, '81.

I. J. ROSENBERGER.

Dear Brother:—

I take this liberty of writing to you for information, on the 31st verse of the 3rd chapter of Romans. "Do we make void the law through faith? God forbid! Yea, we establish the law."

How or in what way do we establish the law?

I have read and learned much from your letters in the B at W. on the law. Please let me also have your views on Heb. 4: 10 When did Christ cease from his works? SUSIE E. DUKES.

GILBOA, O., Nov. 2nd, '81.

SUSIE E. DUKES.

Kind Sister:—

Your letter of inquiry, bearing date Oct. 3rd, was received. In view of continued absence, answer has been delayed.

We pause first to inquire what law is referred to in the quotation you make. Paul cannot mean the law of ten commandments, and had no future typical signification, besides being given by God himself; they were established when given. I therefore conclude that Paul had allusion to the ceremonial law of Moses, every particular of which typified something in the Christian dispensation.

For instance, that law provided Israel with a lamb for an annual Passover. That lamb was a type of Christ. That law recognized Moses as Israel's law-giver and intercessor, who himself said that a prophet should be raised up, like unto him. In these words Moses holds himself up as a type of Christ. That law provided for daily sacrifices, which were types of the daily sacrifice of our bodies, etc., etc.

Now Christ coming in the world and meeting all points in that law, answering the grand things signified by the law, he by this course of procedure "establishes the law." Christ says he did not come "to break the law, but to fulfill the law;" that is: answer the design of the law; hence you and I being in Christ, we also in no wise make void the law, but contrariwise establish that law, by showing that that law prefigured facts, hence was true.

Your second text reads, "For he that has entered into his rest, he also hath ceased from his own works, as God did from his." The person alluded to as having entered into his rest, is Christ. Paul then states that he ceased from his works, meaning his work of redemption; as God did from his, meaning his work of creation. Now let us go to Genesis 2nd, and see how God ceased. We find that God ended his work on the seventh day and rested, blessed and sanctified it.

Christ ended his work of redemption on the first day of the week, by his resurrection. It then, as Paul says, he ceased as God did, he rested and sanctified that day. When on the cross Christ exclaimed "It is finished," he meant his suffering and not the work of redemption; for as yet we had no resurrection, but happy to state that the glorious resurrection car was attached to the grand redemption train, the next blessed and sanctified first day of the week.

With the above, I remain, yours in hope of eternal life,

I. J. ROSENBERGER.

For the Brethren at Work.

OUR BELOVED ROSIE.

BY THOS. D. LYON.

TO eulogize the life and character of the dead, is not always right; yet to let ungrateful silence cover up the Christian graces of our beloved departed is equally wrong. It has been suggested that more be said in memory of our dear departed sister, Rosie Lee Snively.

Sister Rosie was an orphan child, having been robbed of the dearest of mothers when about six years of age. Three weeks after, she was taken by Y. and Lydia Snively, as their own child.

Rosie, perhaps, possessed the weaknesses and frailties in common with other children, but she was, in an eminent degree, a good child. She early imbibed great affection and respect for her foster mother and father. She was possessed of refined sensibilities; nothing so tortured her as to have a word spoken bordering on vulgarity or obscenity. She surely was a model child, a noble specimen of humanity. Yet with all those traits that distinguished her as a noble girl, at the age of fourteen years she found that something must be done as a further preparation to live in a world to come; "She came to Christ," "she put him on;" for surely such a mind was in a state to be made free. The writer well remembers the time when she was buried in the waters of the Mackinaw, the indescribable influence that surrounded the sacred laver, as a prelude to a greater glory. The writer is yet encouraged when he looks back to that time.

So far as the church at Hudson knows, sister Rosie lived a blameless life to the day of her death.

words, new deeds, and a new being, in order to serve him acceptably. The things we would once do we should now spurn even to think of.

I am a jealous God. You are loving another husband than the one I would have you to espouse. Therefore I am jealous. I would have you to love Me and devote all your service to Me. I am the Groom to whom you should give your regards, and not those dumb idols which man has reared, for I am God and besides me there is none other; I am he who only can answer your prayers; from one emanates all you now enjoy, and your most sanguine expectations can only be realized through me. For this reason devote yourself to me, and the interests of my cause; live devotedly, quietly, and godly in this present evil world, and you may at last safely enter the ineffable portals.

The mercies of the Lord,
Which he doth freely give,
Will joy, and peace, and life afford
To all who will believe.

Then come and let us do
Our duty to the Lord,
And thus unto our God be true
By trusting in his word.

Assured that those who win
Those mansions there secure,
Must strive, it they would enter in,
With Christ, the just and pure.

Our easy burdens now
With cheerful hearts we'll bear,
Until we with the angels bow,
And Christ's dear presence share.

Then, in that home above,
All freed from toil and pain,
With Christ our Head, the Prince of Love,
We shall forever reign.

Mt. Morris, Ill.

For the Brethren at Work.

WHY DO WE THUS?

BY GEO. A. CHAMBERGER.

THERE is surely an abortive anxiety, on the part of many, to know why the Berlin committee acted as it did. Undoubtedly, the committee is right in not reporting to any body except the body that gave it its power. There was confidence reposed in the committee before it went to Berlin, and confidence should not be abated without a cause; there is no cause yet, for it has not reported.

No. 41 of the *Progressive Christian* was handed me? (Who will patronize such a sheet?) It carries my mind back to Eden: God's people were urged to progress there. They did. The result

is patent to the world. Progress indeed! In all candor, I ask, in what shall we progress? "Let us go on to perfection," was given not that we should improve upon God's system of grace, but that we should strive to attain "unto the measure of the stature of the fullness of Christ." Where do we conceive progression to stop? Is it not in perfect love toward God and man? How do our fathers stand in this fight? May we not point to their lives as synonyms of victory through Christ? They were on the alert; they bravely met the enemy at every turn; they gave no room for babblers; they said down with the throne of carnality—and they put it down; and they said, "the life we now live, we live by faith in the Son of God"—and they lived it.

But that paper. Some say, "read all and accept the good" (Can you digest poison and be uninjured? Can you touch pitch and not be defiled?) Trust not your sifting powers. Think of the young and unsuspecting. "But," says another, "where the spirit of the Lord is, there is liberty." Liberty in what? To say and publish anything you wish? Verily not. I make no argument. Let us hear Paul. Paul, can a man hiss his venom throughout the church without restraint? "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped." Titus 1:10, 11. Who shall stop them? The wise shall understand.

Graham, Mo.

For the Brethren at Work.

IN MEMORIAM.

BY WILLIAM M. LYON.

THESE lines are inscribed in memory of our worthy brother, John I. Ebert, who passed from this earth to his eternal home Oct. 25th, 1881, aged 48 years. Disease, typho malarial.

The bereft family consists of the mother and six sons, the only daughter, Ida Gertrude, the eldest child, having died of the same disease September 23rd, 1881, only one month and two days before the death of her father.

Thus the messenger of death hath entered the one happy family, and hath severed the mystic tie, and hath snatched from the family circle a kind father and loving daughter, leaving the dear wife and mother and brothers in sor-

row, sickness and affliction. In this sad visitation of death, the bereft wife and mother hath lost a kind husband and obedient daughter, the brothers a fond and tender father and an affectionate sister.

Brother Ebert had been an ardent laborer in the Master's vineyard for several years, having been elected to the office of deacon shortly after his admission into the church, and having labored zealously and effectually for a short time in this position, he was then chosen to the ministry, in which calling he served faithfully till his Divine Master called his spirit home.

Before his death, according to the Scriptural injunction,—James 5:14—he was anointed with oil in the name of the Lord. Thus in the midst of life we are in death. "To-day we bloom, to-morrow we die." But since we know that our heavenly Father "doeth all things well," and "His ways are past finding out," let us bow submissively to his divine will, and when dear ones are taken from our midst, though it is hard to give them up, let us remember that the "Lord giveth and the Lord taketh away," and trust him as a "Friend that sticketh closer than a brother." May the Lord sanctify this dispensation to the afflicted and bereft family.

Gone to their spirit's home,
The father and daughter dear,
Their bodies mouldering in the tomb,
Their souls with God appear.
Gone to that resting-place,
Beneath the lifeless clods;
The grave hath won the race,
The victory is God's.

Gone from the dear ones here,
Done with earth's sorrows and tears,
Never again will we hear
Our voices mingle with theirs; [call
But when we trust that when God shall
Our spirits from earth away,
That we'll live together all—
In peace through endless day.

Williamsport, W. Va.

WE are near the end of this dispensation . . . The coming of the Lord in the clouds to take His church to be with Himself is the Christian's hope. O to be ready! In the Master's name I tell you to be ready. I charge you to prepare for His coming.

In life, we always believe that we are seeking repose, while, in reality, all that we ever seek is agitation.

From Zion's Watchman.

Notes of Foreign Travel.

BY A LADY.

LETTER XI.

WE continue our description of the Cathedral of Milan:

In the sacristy we see two statues of saints, and their sacerdotal robes, which are richly studded with gems; altar furniture of rare and exquisite manufacture, missals, studd-ed with precious stones, rich embroideries, rare altar pieces, which are kept locked up except when exhibited to the wonder-seeking tourist. Hundreds of poor, hungry-looking men, women and children were kneeling in different chapels, or walking about, some of whom ask for a few centimes to get some bread, making a motion as if hungry, which we have no doubt they feel, judging from their looks. We next visit the refectory of the Church of Santa Marie delle Grazie, to see Leonardo da Vinci's celebrated painting of the Last Supper, the picture that we are all familiar with from childhood, having seen it in Bibles, story books and engravings. It is the picture always referred to when the representation is spoken of. We found it a half-faded fresco which has had a door cut through the lower portion of it, the refectory, having been used as a cavalry stable. Although this is the great original from which so many copies have been taken, yet I never fancied the picture, or rather the design, in any of the copies I had seen; but here there are numbers of various sizes, which in finish were far superior to the original. It was one of da Vinci's first works, on which he spent sixteen years. In the picture gallery, there is a painting of the Last Supper which pleases me better than da Vinci's. In it the Savior is the central figure, while the disciples, instead of being seated at the same side, are seated around the table or reclining with their full faces toward you, or their profiles. The picture was painted by Rubens, and although not considered as one of his master pieces, is nevertheless a picture of more than ordinary merit. In this gallery is a painting by Raphael, which is considered one of the gems of the collection. It is the Betrothal of Joseph and Mary, the coloring of which is almost transparent or luminous, and as fresh as though just finished. There are many others which, had I time to describe, might be of some interest to those who cannot see them. We wished to visit the Palace, but the new king and queen had made their entry into the city a few days before our arrival, and the palace was closed to the public. We saw them, however, taking a drive, each in their own carriage. The queen was dressed very plainly, as were the ladies accompanying her. The king was dressed in a military suit and rode with his head uncovered. The out-riders of his carriage, and also of the queen's were dressed in red. They have a palace in city, and are to spend the summer in the different cities. Their next visit will be made at Venice, and they arrive the next day after our arrival. There is a fine zoological garden, containing among other things one of the largest camel's heads in the world. Large magnolia trees line the walks, with here and there a tall cypress pointing heavenward. The barracks are

fine and extensive, the largest being nine hundred feet long and even hundred wide. In front and on the sides are elegant walks, lined with trees. In the rear is an arch of marble richly adorned with statues. Here the Simplon road commences, which passes through one of the finest ravines of the Alps. This road, if I remember correctly, was constructed by Napoleon I, for the passage of his troops from France to Italy. In front of the arch, facing the city, is a bronze statue of Peace, in a car drawn by four horses. The manufacture of silk is carried on extensively, also lace, velvets, carpets and gloves, and various other goods. Vocal music, or voice training, is made a specialty. We met a gentleman from Boston who had been here ten months with his daughter for the purpose of giving her the advantage offered in vocal training. I made some inquiries in regard to the cost of living, which he said was higher than in America. He pays for wood at the rate of \$40 a cord, flour 88 per cent. Everything but rice was sold by the pound, that by measure. All kinds of dress goods were much cheaper than in America. This gentleman and his daughter gave us much valuable information in regard to the Italian cities, and how we should see them, and the most favorable time for seeing certain places which we desire to visit.

We now leave for Venice, Queen of the Adriatic.

For the Brethren at Work

PRAYER.

BY BELLE BUTLER.

"Pray without ceasing"—1 Thess. 5: 17.

HOW impressive is the word prayer? how deep, inspiring something holy—a glimpse of pure light—a glorious future where the sunshine of love sends its beams of beauty, cheering us through dark trials. When the heart is weary with world's toil, the word "prayer" brings its comforting spirit to lead us penitently to this noble life, which to gain, is better than great riches.

In many instances we are commanded to "pray without ceasing;" and this should be our life motto.

The mother bends in supplication over her only son, whose habits are of an impure nature—who loves the poisonous taste of liquor; but she grows not weary. When her efforts seem of no avail, we would whisper, "be of good cheer, prayer is not forgotten."

The little beggar child, kneeling in its tattered dress and lips the name, "Father; and God will hear; for he has said, "Suffer them to come unto me."—Matt. 19: 14.

The widow looks upon her fatherless children and sends a message heavenward, "give us this day our daily bread."

The Christian farmer views his field of waving grain, noting the many golden sheaves to be garnered at the coming harvest; and breathes a prayer to heaven, "I thank thee, Father, for thy goodness to me."

The mother, the little barefoot-child, the widow and Christ-an, —the rich and poor, alike in time of need, go to the fount of goodness for help when earthly aid proves unavailing.

The many messages will reach the great throne and the Father will answer all in his own time. So we should live in daily anticipation of a pure and holy life before us, remembering to "pray without ceasing."

PARSON, KAN.

For the Brethren at Work.

TAKE WARNING.

BY SARAH MUELLER.

HOW lamentable is it to look around us and see so many that are not concerned about their soul's salvation. Some are taken away by death. But a few days ago a young man in this vicinity, had to give up to death unprepared; he was an orphan boy and had no relatives here, which seemed sad indeed. But there is one that is a friend, if we only would accept him as such, who is ever ready to listen to our wants; but alas, they will not hearken! Though all the powers of adoration were written that could be printed, and ministers were to wear out their lungs preaching, and death rob them of his faithful number, it would not change all. And now, friendly sinner, are you going to let it be you? For the sake of your own happiness, give your hearts to the Lord; he is the truest friend that you ever had. There is sweet comfort in his love, he will be with us through the dark valley of death, and land us on the shores of eternal happiness.

Salvation is free; it does not take money to purchase it, we all can have a share. It is the best offer ever made to mankind; although so few accept of it.

If you were to hear there was a place where everything was plenty, and no one had to work, nor ever get sick, and everything happiness, would you not all try to go there? Very few I think would stay and toil and labor when it was offered so freely.

Our life is short at best, and why not be more concerned about our soul that is to live forever, either happy or tormented? Which will you choose? I hope all may consider well the matter; it is of vast importance. And we, who have taken the yoke of Christ upon us, let us be more faithful, hold fast to that old ship of Zion, and press forward to the mark for the prize of the high calling of God in Christ Jesus.

The flaming sword over the gate of Eden, the parted heavens through which angels stepped upon the ladder of Jacob, the burning bush before which Moses took off his sandals, the pillar of fire by which night-enveloped Israel were guided through the wilderness, the Shechinah of the tabernacle, the brightness about the fire infolding itself, of Ezekiel's vision, the transfiguration, the tongues of fire on the day of Pentecost, Stephen's vision and the glory of the New Jerusalem, these all express the fact, that Christ is to the believing soul its light.

The worst mode of outweathering a cold, dull time is to sit down and wait for it to pass away. The law of the skies is that a better, purer air shall drive away the clouds, and let down the sunshine.

HALF the misery of human life consists in our making wrong estimates.

Home and Family.

MARY C NORMAN, LE SUEUR, MINN., - EDITRESS

OBJECTIONS.

WE have learned that there are some who feel the weight of our argument—object to us talking and writing so much upon the subject of Christian religion. These persons are trying to impress upon the minds of others, that our object is to force the faith and practice of the Brethren upon the people whether they want to believe it or not.

Dear friends, this is not our object. We care not to force any one; we only wish to persuade and entreat you to come to Christ; for it is only the willing that Jesus wants—without faith it would be impossible to please God. If our teaching and practice is in accordance with God's Word and condemns your teaching and practice, do not, for Christ's sake, object to it; but just come over and practice the teachings of Christ and the apostles; then you will not feel condemned.

No doubt these persons would not object to us if we would cease negative teaching, or showing both sides. It would not pinch quite so hard should we go along in a quiet way and say nothing about errors in theology and practice; which are so manifest in the religious world. But this we cannot do; for it is our right and duty to condemn error and hold up the truth of the G. S. p., regardless of who it hits. We have put on the harness and are working in the vineyard of the Lord, and there is none who dare molest or make us afraid. We expect to live and die in the service of the Lord. O, Lord may it be said to us in the resurrection morn., "Come up higher!" M. C. N.

OUT OF THE MOUTH OF BABES.

"LITTLE Annie Wilder has joined church," said Mrs. Fielding to her friend Mrs. Brewster.

"Joined the church! Well, I must say I don't believe in filling the church with children, and such material too. I don't believe Annie Wilder knows how to read."

"And her mother is such a low-lived termagant," added the first speaker.

"Yes, and that isn't the worst of it, she takes a drop too much, I am told."

"Say a great many drops, and you will get nearer the truth," was the reply.

This bit of dialog took place in Mrs. Fielding's pretty summer parlor, in a certain suburb.

It happened that not long thereafter Annie Wilder came to Mrs. Fielding and asked for work. She was set to washing dishes and cleaning vegetables, and a most efficient little handmaiden she proved. She was as gay as a bird, warbling snatches of hymn and song, as she hurried from one task to another.

One day Mrs. Fielding said:—

"Annie, I wonder you are not more serious since you joined the church. It is a great responsibility to be a church member, and religion is a serious thing."

Annie paused in her work, looked at the lady with her sweet, truthful eyes, and said:—

"I don't know what you mean, ma'am."

"I feared as much," said Mrs. Fielding. "Child, do you know what it means to join the church?"

"It means being on Jesus' side," said Annie, her face radiant; "and O, I love him so that I can't help singing!"

"But," said Mrs. Fielding, "don't you have any fear, any struggles?"

"Way should I, ma'am?" asked the child, her clear eyes opening wide.

The lady said no more, but shook her head ominously as she walked away.

The hot weather came on; family trials were onerous; nobody had an appetite; the children cried; papa was critical. One morning Mrs. Fielding felt particularly out of condition. The sun, but a little way on his journey, shone with noon-day intensity. Not a leaf stirred. The breakfast was tasteless. The flies were aggravating. I don't know how it happened, but it only takes a little spark to make an explosion when the train is laid. Some unguarded word was spoken, a temper blazed; a child was slapped and sent away from the table; the husband remonstrated; sharp words followed; there was recrimination, tears, a downright quarrel.

"Oh, the trouble of living!" groaned Mrs. Fielding, when husband and children were out of the house, and she was left alone. "I cannot bear it, I cannot bear it!" and she gave herself up to hysterical sobbing.

By-and-by, when the storm was a little cleared away, came Annie, her face serene, her eye soft and untroubled.

"Please excuse me, ma'am, for being late," said she, "but mother was had this morning, and wouldn't let me come."

"What is the matter with her?" The child blushed.

"She has been drinking, I suppose," said Mrs. Fielding.

Annie raised her arm at that minute, and there on the soft, fair flesh was the vivid mark of a blow.

"What is that?"

"Please don't ask me, ma'am; it is nothing."

"Your mother has been beating you—and what a face! You look as if you hadn't a trouble in the world. How can you bear such things?"

"I keep saying 'em over, ma'am."

"Saying what over?"

"The charity verses. I said 'em so fast I didn't hear mother very plain."

"What do you mean?"

"Love suffereth long and is kind—isn't it beautiful, ma'am?" and the child's face glowed. "And then when I started to come here," she continued, "I couldn't help feeling bad and lonesome, and I thought of another verse; 'Lo, I am with you always, even unto the end of the world.' Always, ma'am, think of that! It means Jesus, ma'am, and Oh, I love him so."

Mrs. Fielding went to her own room, dumb before the wisdom of an ignorant child. Presently Annie's voice came floating out on the stifling air. She was singing, "His loving kindness, Oh how great."—*Christian Union*.

AMONG the base, merit begets envy.

PRaise YOUR WIFE.

PRaise your wife, man; for pity's sake, praise your wife when she deserves it! It won't injure her any, though it may frighten her some from its strangeness. If you wish to make and keep her happy give her a loving word occasionally. If she takes pains to make you something pretty, don't take it with only: "Yes, it is very pretty. Won't you hand me my paper?"

If it will take you only a moment's time to kiss her and tell her she is the best wife in town. You will find it to be a paying investment—one which will yield you a large return in increased care and willing labor for your comfort. Loving praise will lighten labor wonderfully, and should be freely bestowed.

I called on a friend one day and found her up to her eyes in work. "Oh, dear," she said, "this is one of my bad days; everything goes wrong, and I haven't got a thing done."

"Let me help you," I said.

"No, no," she replied, gently pushing me into the sitting room, "I'm going to leave everything and rest a while; but I must just wipe up this slop first," pointing to an ugly spot which disfigured the pretty oil-cloth.

Just as she stooped to do it her husband came in; he didn't see me, but went straight to his wife. One quick lift, and he placed her on her feet, and taking the cloth from her hand, wiped up the spot himself.

"There, busy be," he said, "you have done enough for to-day. You tired yourself all out getting my favorite dinner. Now I think I'd leave the rest till to-morrow."

I spoke to him then, and he sat with me a few minutes before going down town. Shortly after, my friend came in, looking very much amused.

"I guess I was in the dumps," she said laughing, "for I've finished; and everything has gone swimmingly since—E—came in." (N)

PERSONAL CRITICISMS.

THE tongue, girls, is an unruly member, and has to be held in tight rein, lest it get the better of us. Don't get in the habit of gossiping about each other; or, from a dawn from the beginning all attempts at personal discussion and criticism. Indulgence in gossip leads in most cases to mischief. There is no happy medium; the line cannot be drawn safely at any point. There are many subjects to talk about quite as interesting, if not more so, as people. Besides being wrong, it is a cowardly thing to speak ill of a person who is not present to offer a defense. If we must discuss each other, let it be only in praise. We scarcely realize what a fearful magnitude this evil has attained. People unconsciously drift into it, only waking up to the fact that they have been slandering their neighbor by having some word they have dropped, in an unguarded moment, brought to their door, the beginning of vile slander.

In your judgment of each other, be careful to find out the motives which prompt an action. Do not condemn without being sure there is ground for condemnation. (N)

A FEW books well chosen are of more value than a large library.

Brethren at Work.

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M. M. ESHELMAN,.....Editor.

J. H. MOORE, }
S. J. HARRISON, } Corresponding Editors.

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This *Journal* will be responsible only for the general tone of the paper, and the insertion of an article does not imply that he endorses every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and anonymous language, but present their views "with grace seasoned with salt."

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

Those of our readers who may wish to take the *Primitive Christian* in connection with B. A. T. W. can have both papers for \$2.75. Orders sent to this office will be promptly attended to. Spell names and address correctly and write plainly.

UNITY.

THUS far in every good work undertaken in Northern Illinois, there has been a remarkable unity or oneness. It is doubtful whether it is possible to find its parallel any where, and we do not believe it possible for two thousand members to live more harmoniously than those have thus far in Northern Illinois. True there have been differences; but those differences have been swallowed up in love, and thus unity has been maintained. Every measure brought forward designed to promote the Lord's cause among us has been duly considered by the District. When the call came from Denmark for ministerial aid, delegates were chosen by the churches and sent to the District Meeting at Cherry Grove to consider the propriety of sending help to the seekers after truth in Denmark. God blessed your efforts brethren! In your home mission work, the District inaugurated it, supported it, managed it, and it has been blessed of the Lord. In all those meetings you had a voice. You said what should be done, how it should be done, and freely gave of your money to carry on the work. Can you now go back on that noble record? Do you regret what you have done in Central Illinois, in Wisconsin and in Denmark? No, we do not believe there is one who regrets that the work of the Lord was thus carried on by the District. God blessed the work, and it stands as an honor to God, and those who were his instruments.

By the District taking these things in hand, remarkable unity has been maintained. No church has demurred. No church refused to work with the District. All thus far have been in harmony with each other; and we do not believe there is a church in Northern Ill. that is tired of serving God as in days past. There may be individuals who want some new way—some plan prepared elsewhere by men who care but little for union and peace—but as a District the unity will be maintained, though attempts be made to create division.

The members as a rule are lively. They are not only lively, but lovely and cheerful. We have met many churches—have been in many parts of the Brotherhood, and observed a great deal, and we turn to Northern Illinois with gratefulness to God for the great unity that has thus far prevailed. We must praise our brethren and sisters for your great devotion to principles. We hope that this same spirit of oneness—this desire to labor together, may continue till Jesus comes. We deplore division. It is an evidence of a loss of love. It betokens a turning to worldliness. Divisions are far more worldly than anything else; for the devil is the author of division among members.

Some of you, my dear brethren and sisters, have received a little nameless sheet calling a meeting at West Branch at which the 'Old German Baptists,' as the new sect started Aug. 24, 1881 in Ohio, call themselves—will deface—not the Gospel,—but a certain "Resolution" written by men. And what do they ask you to do? They come asking you to give up your missionary work. They ask you to stop teaching your children the Gospel in the meeting-house in the form of classes. They ask you to take the supper off the table during feet washing—a thing in which all agree, and which all enjoy because Gospel. They ask you to tear down colleges which you never started nor now own. They ask you to put away single-mole of feet-washing,—you practice the other way. In short, they come seeking to break the unity which has so long existed. We do not believe that you will give heed to such work. Your past life—your zeal, your knowledge—all declare, you will not turn from the Gospel of Christ for something made and formed by men. Nor do we believe that the church at West Branch will open the meeting-house to any number of expelled elders from Ohio or elsewhere to sow discord. The members of the West Branch church are prospering. Many have been added during the year, and as a people they have no desire to turn away from the Brethren. If they would be at peace with God and love the church of the Brethren, they will pass by in silence any attempt to stir them up to division. The Italian proverb, "Hear, see, and say

nothing if you would live at peace," is worth remembering.

Why a nameless sheet should be sent out, if the reformation is of God, is a mystery. It is not of God. God manifests himself—hides nothing which he does. That which is evil is born in darkness. Northern Illinois wants no division. It needs no instruction from those who go out from us and try to entice members from their first love. It loves the Brotherhood, and cannot give up that love for something of so recent birth. We need not this "new thing"—this spirit of sedition among us. We desire to preserve unity—the peace which has so long prevailed among the churches. God will not permit the "unity of the Spirit" to be a vend. We love the churches in Northern Illinois, hence this timely warning. Accept it as coming from a loving heart for your unbounded love, your zeal and constant endeavor to maintain good works for necessary uses—Titus 3:14. There are very few, if any, in N. Ill. who want division made to come here. We need no such scenes as have been witnessed in Southern Ohio. Let us be prayerful and seek the Lord often for help.

WANTED.

THE labors of the office being too much for one person, I have concluded to take in a partner. A man of business qualities—a careful, prudent worker desired with \$3,000, or \$5,000. To attend to the purchasing of stock, the keeping up of repairs, the overseeing of the general work in the office, and edit the paper is too much for one man. Correspondence solicited. References, D. L. Miller and S. Z. Sharp, Mt. Morris, Ill. M M E

LOVE ONE ANOTHER

Love worketh no ill to his neighbor.—Rom. 13:10.

OMIGHTY love! It softens the heart and lifts up the fallen! It delights in others as in itself. Love loves meekness as well as itself. Love seeks the good of soberness, justice, humility, and every other virtue as well as its own. Love is of God, for "God is love." No wonder he shows us his love. God being love, could not manifest himself without manifesting love; for all his attributes which enter into the work of saving us have been manifested.

We perceive God's love in his giving us his Son—John 3:16. God's love is perfected in us when we keep his word.—John 2:5. God's love is shed abroad in our hearts by the Holy Spirit.—Rom. 5:5. All this on condition that we love one another. We cannot love God and yet hate one another.—1 John 3:13.

1. Love is an evidence of discipleship. By this shall all men know that ye are my disciples, if ye have love one for another.—John

13:35. Love for one another includes all the principles which enter into relationship and friendship. For instance it would be useless to maintain that we love one another, and at the same time throw away the principles of forbearance, kindness, gentleness and goodness.

2. Love is a medium through which we are to serve one another. Brethren, by love serve one another.—Gal. 5: 13. O how pleasant is service when love moves us in it! But if we have bitter envyings, and strife and jealousies, and evil speakings, then there is no love.

3. Christians are to provoke one another to love.—Heb 10: 24. If we were all industriously engaged in provoking (stirring up) one another to love and good works, think ye there would be any bitterness, any wrangling? Suppose we all meet on the imprishable platform of love, and forget the things that are behind. We are certain nothing but love will commend us to God, and admit us into the glorious rest.

4. Christians must be kindly affectioned with brotherly love.—Rom. 12: 10. Who does not love to be treated kindly? Who wishes to be treated rudely? Do not all love to receive love? Well if it be a good thing to receive, is it not a good thing to give? If a genuine dollar makes you happy when you receive it, will it not make the one happy to whom you give it? Then pass love around from heart to heart. Let not Satan tear it from you; but as God supplies you, freely give it to others.

Where is your "first love," brother? Do you know that love wins? Love endures. Love smiles when the hot iron of wrath is thrust into it. Love is joyful when persecution sweeps over it. Love rules in sweetness, even though venom be found upon it. Love burns out the dross and leaves the temple refined. Love bows from heaven and rescues the perishing. Love uproots briars and brambles and plants the vine and fig tree. Love conquers, but blows no trumpet. Know ye not that the Lord's rebukes are gilded with love? Rebukes are for the healing of the sick—not for the mere gratification of the well.

Remember our text, "Love works no ill to his neighbor." It will in no manner harm him. It seeks to do him good—not evil. It defames not, but rejoices in his prosperity. That we all need more love—more spiritual development—more goodness of heart, is evident. Will we seek improvement in these? Will we by God's help, help each other? Here is our hand to show love, by God's grace, to all men. Come let us dwell together in love and seek to build up the truth in love, going forth in the power and strength of our God.

OUR REFLECTOR.

—True, we did not reflect in our usual way last week. Likely a week's rest will enable us to do even better than in the past.

—I think the readers will admire the Christian tone of the last week's paper. We believe in peace, preach peace, and would like to see everybody write peace. It makes us feel good when the paper comes laden with such good things. I hope you will bear with me when I tell you that all of our papers, of late, have been bending the rule of propriety in this respect. Let our papers be the means of circulating nothing but the good and the pure, and if we must differ and discuss points of difference, let that be done at our Annual Meetings. I think that Bro. Gish tells a great deal of truth in his short article on papers, 748-9. If the Brotherhood would have controlled and taken charge of the publishing of church papers there would be no party papers among us to lead off small bodies of members.

The different papers would work in the interest of the common cause for the good of the church, leaving all conference matters to the A. M. I believe this is about the only way that peace can be kept in good condition among our papers. I would have all the church papers subject to the A. M., with plain instructions to preach the Word as generally understood and practiced by the Brethren. If an editor would not promise to do that, he would not be permitted to run a religious journal in the interest of the church. The contents of church papers should be about what we would expect to find in the conversation and preaching of a good minister, who might happen to come among us. You know there are some ministers who seem to so greatly edify the church and strengthen believers that we love to have them come and preach for us. Well, that is just the way I would like to see the papers conducted. This method would leave all church troubles at home where they belong and spread nothing but the good and noble. I do not believe that either money or time should be devoted to spreading that which can be of no real benefit to society: bad things spread fast enough of themselves; let us devote our time and attention to scattering sunshine in the pathway of others.

—There are some good articles in this issue I would like to notice, but I must be careful and not take up too much space, hence will omit considerable in order to say some things that should not be neglected at this time.

—The editor's "Mission of the Brethren at Work" is a well and carefully prepared article, and if properly adhered to by our ministers and papers would prove a blessing to the cause. What a glorious church we would have if all

our members would work together in the interest of the one common cause!

—I see that Bro. Eshelman was compelled to leave his work in Minnesota unfinished, his health not permitting him to continue longer. This is to be greatly regretted, but it opens up a way for me to say in public what I have repeatedly said privately. The right place for an editor is at home attending to his paper. The man who properly edits a weekly paper has all one man ought to do, and do it right. At best, Bro. E. has poor health, and ought to take care of himself; this he cannot do while traveling over the country preaching and editing a weekly paper besides. Furthermore, I do not think the people ought to ask him to come and preach for them, better write and tell him to stay at home and make the paper as good as he can; for I consider the paper vastly more important to the Brotherhood than what little preaching he may do. Send him as many barrels of apples and potatoes as you please; but do not ask him to come and preach for you while he is editing a weekly paper. This is about the way I talk to him privately, but seeing that it does no good I have concluded to say it publicly. If this does not remedy the difficulty I must give it up as "a bad case."

—Whatever may be said of J. C. Culler's views in regard to the use of musical instruments, it must be admitted that he has given the subject careful thought before preparing his article. We have no desire to see musical instruments introduced in our churches; they tend to destroy congregational singing and reduce the whole system of praising God to a kind of machine work that has understanding enough, but no spirit.

—Twenty-two baptisms reported since last Reflector. Previously reported 282, making in all 304.—J. H. MOORE.

WHY NOT STITCH IT?

It is with deep regret that we send you the papers unstitched, but we can do no better at this time. Several weeks ago the boiler in our press-room gave way, and last week we received another one, but it will take another week before it can be made serviceable. Just so soon as we can get steam power to run the sewing machine, we shall stitch the papers. Perhaps no one feels worse over these failures than we do; in fact, there seems to be no end to perplexities, yet we shall not yield our patience but meet all things resignedly.

During the past Summer, more than 2000 Mormon converts left Liverpool, England, for Utah. Twenty-four Mormon missionaries left New York recently to work in Europe. It is plainly evident that unless the Government soon takes heed of this evil and stops it, our country will, within twenty years, be called upon to spend the lives of some of its noblest men, and millions of money to put away this blight upon our country.

CHRONICLES.

1. THERE was a certain disciple in Mount Morris in the province of Illinois, by occupation an editor, a minister of the band called the Brethren band.

2. And to him the disciples in the vale of Minnesota had written, beseeching him that he should come unto them.

3. Now it came to pass that another disciple by the name of John, whose surname was Gripe, with his wife, a sister in the Lord, was at Mt. Morris also.

4. And these disciples with that other one, on the five and twentieth day of the eleventh month, in the one thousand eight hundred and eighty-first year of our Lord went out of the village of Mt. Morris and came to the city of Chicago in the same province.

5. Here they took leave of one another, John and his wife going to a house called Palmer, and that other disciple to a station called Union.

6. (For the abode of John and his wife is nigh unto Milford, Ind., whither they went shortly after the parting on the street.)

7. Now as that other disciple was sitting in the Railway station, a disciple named Fahrney, by occupation a physician, came in and tarried an hour.

8. And it came to pass that same day that the disciple who had been called by the Brethren in the vale of the Minnesota to preach the Gospel,

9. Passed on through the cities of Milwaukee, Watertown, Portage City and La Crosse in the province of Wisconsin, and on the morrow at dawn arrived at a great city called St. Paul in the country called Minnesota.

10. And on the same day he went up the right bank of the river Minnesota sixty miles, and came to a little village called Ottawa,

11. And immediately repaired to the house of a disciple by name, Henry Bacon, whose family received him kindly and administered to his wants.

12. Now there was also living in that village a lover of the truth—a friend of the Brethren, who made haste to find a place where the people might come together to hear the Word of the Lord by that disciple;

13. And it pleased them of the band of Methodists to open their house, into which the people came to hear that disciple preach the Word of the Lord.

14. Now when the people had heard this minister, this same friend whose surname is Clark, besought that disciple that he come into his house and abide with him.

15. This did that disciple, and the Lord bless that family for their hospitality.

16. And it came to pass on the morrow, early in the morning, being the seven and twentieth day of the month, that some of the disciples with friend Clark, went forth to a place called Scotch Lake, twelve miles distant.

17. Now certain disciples of Jesus by name, Norman, who have long stood fast in the lib-

ty of the Gospel, had written to one Stewart of the band of Reformers—which Reformers once had Alexander Campbell as their leader—that certain disciples would come hither to preach the Gospel.

18. So when they came to the house, the people gave audience while that disciple made known the work of the Lord and the duty of men.

19. And it came to pass that when he had finished speaking, that the head man of the band of Reformers, at this place—which aforetime had Alexander Campbell as leader,

20. And when they had finished, their teacher, by name Stewart, arose and proclaimed that the disciple of Jesus had preached the Word, but in treating Matt. 5:34, had forgotten that other Scripture, Rom. 13:1.

21. Now it was evident to that disciple that he had not forgotten Rom. 13:1, but it was manifest that said Stewart was in this matter without understanding.

22. But that disciple held his peace.

23. Now when the evening was come, the people again assembled to hear that disciple preach.

24. And as was the custom of the people they came together early to speak one to another concerning God's love and mercy.

25. And when they had done, that disciple arose, commended the people for their zeal and desired them to hear him further concerning the things of the kingdom.

26. But it pleased him first to say aught of Rom. 13:1 showing that the higher powers do not compel the Brethren to swear, therefore the Brethren are subject to them in this matter.

27. And from that time forth for more than an hour that disciple proclaimed the Gospel with great boldness and confidence in Christ, beginning with that Scripture which reads, "If ye love me, keep my commandments."

28. Now it had been declared by the leader of the band of Reformers, whose surname is Stewart, that he would withstand that disciple to his face publicly;

29. But that disciple, nothing daunted, spake the words of life freely, and when he had done and bade the people depart in peace, said Stewart opened not his mouth; nor withstood the Lord's minister before the people.

30. And that disciple with others, went to the house of said Stewart, and lodged over night.

31. And this leader, Stewart, showed all hospitality, and his family gave the disciples respect and courtesy.

32. Now this Stewart is a man of ability—a minister of the company of Reformers, and is zealous in all the ways of his people.

33. But he withstood the disciples alleging that certain things which the Lord prescribed in the Gospel, need not be practiced.

34. The Lord have mercy upon him!

35. And on the morrow the disciples departed and came to the region of Sharon where

dwell two disciples Robert and Mary Norman.

26. There that disciple, tarried until the nine and twentieth day, when he came to the village of Ottawa on the Minnesota River.

37. Here he again entered into the house of the band called Methodists and taught the people. And the people heard him gladly, and would that he enter in daily and persuade men and women to turn to the living God.

38. But that disciple being sick—his lungs and throat were being affected through cold—he turned homeward. And some followed him to the station, and bade him good bye, weeping that the association was severed and that he must leave.

39. And of the rest of the acts of that disciple knoweth the Lord.

ONE cannot travel on the cars without having the lives of the Younger Brothers, or of the James Brothers, or Highwaymen stories thrust under his nose. Sometimes we hear it offered as an apology for buying and reading this class of books that it is true. It is true that there are readers by the name of Younger or James, but these trashy pamphlets give rose colored, sensational one-sided views of their wicked lives, and are calculated to exert a most pernicious influence upon the minds of weak-minded youths. True histories that would paint them as unmitigated scoundrels, instead of surrounding them with the glamor of heroes, would be less corrupting, our familiarity with vice usually tends to degrade. The effect of such reading finds an illustration in a train wrecking and a murder on the Burlington and Cedar Rapids road in Iowa, which occurred a few days since. Two foolish boys, inspired by reading the history of the James' Brothers, determined to wreck a train secure a lot of money, go east, buy steel armor and fire arms and then make for the Plains for the life of rovers. They carried their plans so far as to displace a rail, wreck a train, kill the engineer, who leaves some fatherless babes; and are now in jail awaiting their trial for murder. Parents who are careless concerning the reading of their children must be prepared to abide by the results.—*The Evangelist.*

A TREE is known by the fruit it bears. Like produces like. Men and women are known by the lives they live. Many see after the outward and care little about the inward life. They want to appear well to all those whom they may meet. The mistake they make is in neglecting that which needs the most care and cultivation. Put an honest, good heart into a man and he will not go far wrong.

THOSE who are true to principle, love the truth and deal honestly with all men, enjoy themselves better than those who are dishonest. It will not pay anyone to be dishonest.

THERE is a time for all things, according to Solomon. Let anything be done on time and at the right place.

Our Bible Class.

J. S. MOHLER.

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Mohler, Lander, Henry Co., Mo.

Why do the brethren not salute each other with the Holy Kiss in towns? ELIAS HARNISH.

Will some brother or sister please explain Acts 15: 48? The passage reads thus: "And as many as were ordained to eternal life, believed." Did the ordination take place prior to the believing or subsequently? ISAAC H. MILLER.

Why is it, that in the parable of the unjust steward we are taught to take what is not our own? Can any one tell? L. A. PLATE.

A QUESTION ANSWERED.

I have been very much interested in your articles on the second coming and Millennial reign of Christ, and would like if you would answer a question for me. In No. 20 of B. at W., you state that the union of the Church and State did much to bring the Millennial reign into disrepute. Previous to that event the Church and World stood far apart, and no real Christian voted, &c. Have you this from history, if so, please state what history? J. W. S.

RESPONSE,

WE take great pleasure in answering any question that leads us back to the primitive age of the church. We believe that there has been a falling away from the spirit and practice of the ancient church of Jesus Christ, and the effort of all good men since then, has been to restore the ancient manners. We need not here enumerate the names of those who have labored to preserve the life of the church, and to bring her back to where the Author and Finisher of the faith left her.

All who have preached holiness of heart and life, self-denial, separation from the world, and the faithful doing the whole will of God, are among this number. Our inquirer asks what history, or on what page of history, do we find that real Christians abstained from voting in the first ages. We do not undertake now with our limited time and resources to furnish the page, &c. Those who insist that they took part in political affairs, must furnish the evidence. When it is claimed that the first Christians practiced infant baptism, we demand the proof. The writings of the first three centuries, are silent on the baptism of infants, and we are satisfied that it did not exist in those ages. No historian who believes that Christians can vote, bear arms and otherwise mingle with human governments, would record such a testimony as our brother asks for, but the absence of all testimony that they mingled with political affairs, is to our mind sufficient.

To arrive at a satisfactory solution of this question, let us investigate, in the light of God's word, the relations of the church and the world. The two terms in the Scriptures for church and world, are *ecclesia* and *Kosmos*. The first term is translated church, and means called out. It comes from *ek* out of, and *kle-*

sis, called. A church then, is a company of called-out ones, and as the word indicates, must be a separate people. But what are they to be separated from? We answer, from the world; and this leads us to inquire into the meaning of *Kosmos*, the second term. It means order, arrangement and condition. The world is then not a savage state of existence, but an organized condition of mankind in which the will of man rules, not absolutely, for God controls the whole to that extent that His purposes can be carried on and completed. His rules in the kingdoms of men.

This *Kosmos* is said to lie in the evil one (*en* *to* *ponero*, Revised Version) or Satan who is the god of this age or aion. 1 John 5: 19; 2 Cor. 4: 4. It is essentially the same through all its history from the beginning to the end.

The whole period of human rule is set forth in the prophets by wild ferocious beasts, such as lions, leopards, bears and monsters. Dan. 7th. John saw the same *kosmos* under the symbol of a great red dragon with seven diademed heads. R-v. 12: 4. He saw the same prodigy afterward in the form of a beast with ten diademed horns, 13: 1. The fallen harlot church sat on the same beast crimsoned with the blood of the saints. Rev. 17. The dragon or satan spirit of war has pervaded them all. It is one kingdom presenting a variety of phases, and has existed in seven essential forms, called *diademed heads*, viz: Egypt, Assyria, Babylon, Media Persia, Greece, Rome and the Greco Roman empire under Constantine and his successors. After the sixth or Roman head was wounded to death by the fall of Paganism, the beast arose with ten *diademed horns*. This represents christendom or the nations of Europe. But, although professedly Christian, the heart of this ten-horned beast is as war-like as his pagan predecessors.

Thus we have described the *Kosmos* or present evil world as an organization in which war is an honorable employment and deeds of blood and carnage glorious. When the gospel was first preached, it was not to convert the heart of the Roman beast, whose heads were such monsters of wickedness, as Tiberias, Caligula or Nero, but to take out of the nations a people for the name of the Lord. Acts 15: 14. These called-out ones were not of this *Kosmos* even as Jesus was not of it. They had thrown up their so-called rights for the sake of imperishable honors in God's kingdom in the world to come.

They were to keep themselves unspotted from the world, friendship was enmity against God. To have taken any part in the political affairs of the *Kosmos* would have been disloyalty to the Kingdom of Christ and an attempt to serve two masters. Jesus said, my Kingdom is not of this *Kosmos*, also would my servants fight; John 18: 36. The servants of the *Kosmos* fight when called upon, and it is called patriotism, love of country, &c. All who are of the world must in some form or other support or defend their country if need be. But real Christians have an heavenly country and

have no carnal weapons to defend any form of human government. We maintain then with these facts before us, that the *called-out ones* or separated church, are not of this world, and did not in primitive times unite with any party or faction, either to overthrow, or sustain any form of human government whatever. Their only armor and weapon was the Spirit's outfit and sword,—the Word of God.

How could they assist in the election of a new emperor, when they refused to draw the sword to defend him? How could the followers of the Lamb mingle with the popular clamor, strife and civil wars of rival factions? Jesus and the apostles have taught us to render Caesar his dues, that is, tribute or taxes when demanded. But if Caesar demands that we should swear by any divinity or by any other oath, or call us out to serve in his armies, it is our duty to suffer death rather than disobey our King. We are to pray for the rulers of the land and by our good example and teaching, promote peace as much as in us lies, but Jesus nowhere teaches us that we may participate in public affairs, thereby making ourselves one with the world. We must have no fellowship with darkness; no concord with Belial; no grasping after earthly honors; but we must be satisfied with our title to the riches of the world to come, and seek a heavenly country, a home in the Redeemer's kingdom.

2. We have abundant evidence from the early history of the church that the Millennial reign of Christ was "the reigning sentiment of all true believers for three centuries." See Gibbon 45th chap. of his great work. This great historian who was not partial to any form of religion, tells us that after the third century the doctrine was treated as a profound allegory, then as a doubtful opinion, and lastly as a pernicious heresy, and that the Book of Revelation which favored it, narrowly escaped proscription. When Constantine ascended the throne of the Caesars he united Church and State, called councils and presided in them, exalted and enriched the ministers of religion, and then it was thought the millennial reign commenced.

The council of Laodicea which abolished the ancient feast or *agape* of the primitive church, tacitly excluded the Apocalypse from the sacred canon. Mr. Bonar remarks "In the first three centuries, great stress was laid on Rev. 20. It was considered the strong-hold of chiliasm or the one thousand years reign of Christ." Baronius, a catholic historian writing of the fifth century says, "Moreover the figments of the millenarians being now rejected everywhere, and being derided by the learned with hisses and laughter, and being put under the ban, were entirely extirpated." Dr. Burnett remarks, "I never yet met with a popish doctor who held the Millennium." It never pleased but always gave offense to the church of Rome, because it did not suit that scheme of Christianity which they have drawn, "Plan of Redemption," by Welcome and Gould, page 38-92.

When the church began to commit fornication with the kings of the earth, then the com-

and kingdom of Jesus fell into disrepute. The church in alliance with the world loved the return of the Bridegroom. The superstitious dread of him as the "second coming," but his return was not the least fraught with blessings to the church. At last the doctrine of the second coming of Jesus was forgotten.

Whether we are from the world, the more the appearing of the Savior. We are in our hearts, in our teachings, in our writings and in the whole tenor of our lives. And how can we please Him unless we do, seeing it is the only way to please Him in the New Testament.

Correspondence.

From the Southern Mission Field of Ind.

NUMBER III.

On the 1st of Nov late in the evening, and after a pleasant having been made, we met the people of a school-house at 10:30 o'clock, the Brethren leading out. Had another meeting at night at the same point.... On the 2nd evening we began meeting at another school-house, about three miles from the above point. We are now in the neighborhood of brother D. A. Norcross, whose labors we regard as those of a truly devoted Christian brother and minister.... We continued our meetings here until Sunday at 10:30 o'clock, after meeting each night during the week. At this point at which the doctrine of the resurrection was never held forth before we tried to show the people generally took great interest in ascertaining the reasons for our peculiarities, which we tried to give.... The weather-forecast of the time was unfavorable; in consequence the congregations were sometimes small. We think some got offended and went home on that account.... On Sunday we had a communion in brother D. A. Norcross' house. On account of sickness and other things, we again had a very small congregation, there being only two sisters and seven brethren. Now, brethren, this makes two meetings held, at both of which there were only two sisters present. We hope no one will find fault with us for practicing the "law" of feet-washing. The occasion passed off pleasantly. This was our last meeting in Marion county.... We had intended to go on to Shals, running at about 11:30 A. M. on the O. & M. road, but a change of plans took place on Sunday, of which we were not aware, consequently failed to connect with the O. & M. and I, at 9 A. M. according to Crothersville, where an appointment was made for us; and knowing that it was too late at that point in time to make any appointment, we would have lost two meetings. On the following Saturday, we could not have had more than one or two meetings at Crothersville, and as we came in Jennings county, we were informed that if the Southern District would pay our expenses, we would return some time

during the Winter to those points and stay a week or ten days at each place. Please excuse us Brethren for not remaining five or six weeks at once, for we think the whole Southern District of Indiana can better afford to pay the additional expenses of returning, than a few men in moderate circumstances can afford to be away from home so long. We do not want to be understood as complaining, but a plain statement of the matter is, that the missionaries have almost the whole burden to bear, and we insist on more equality. Now suppose a man's time is worth \$1.50 per day, a minister goes out into the mission-field for three weeks, which equals eighteen working days, at \$1.50 per day amounts to \$27. Allowing that there are 500 Brethren in the Southern district of Indiana that are as able to donate the value of three weeks, as some of the missionaries are, we would have an aggregate equal to \$13,500. Take thirteen thousand and five hundred dollars, and it will give to each of the 270 ministers of the whole State of Indiana (the number of ministers in Brethren's Almanac of 1880 in Indiana) \$50, which would take them from one end of the State to the other, as far as cash expenses are concerned, and more than half of them would have more than \$25 left. If this were carried into execution, there would be a lively time in the Southern District of Indiana.... In conclusion, I have this to say: Let every brother in the district that can spare five or ten dollars, better than three weeks, send it to brother B. F. Koons (Treas.). Then our mission-board will have something to do, and from six to ten brethren could be in the field all the time. This would be evangelism, and bear some appearance of equality.

LEWIS W. TREETER.

Peaceable People.

[A friend in government employ kindly sends us the following list of peace sects.]

Orthodox Friends, Hicksite Friends, Vilbur Division of Friends, Primitive Friends, Progressive Friends, Old Mennonites, Reformed Mennonites, Evangelical United Mennonites, Old Amish Mennonites, New Amish Mennonites, Henry Egly's Branch, Jacob Wesler's Branch, Church of God in Christ, Oberholtzer Party, Staufferite Mennonites, Bowmanite Mennonites, United Society of Believers in Christ's Second Advent, Brethren, Congregational Brethren, River Brethren, United Zion's Children, York Brethren, German Seventh Day Baptists, Harmony Society, Society of the True Inspiration, Society of Separatists at Zoar, Christadelphians, Christian Baptists, Brethren of Abraham's Faith.

Notes of Travel.

By request of several of the Brethren, I will try to give a sketch of my trip East.... Left Mt. Morris at 7 o'clock A. M. the 30th ult., in company with brethren J. Line and J. Holsinger, for Hagerstown. Saw much to interest us on the way; among others the great Horse-shoe Bend on the Pennsylvania Central R. R. Arrived at Hagerstown the 2nd inst., at 11:30 A. M. In the afternoon met with Bro. David Long, Joseph Long and others. Remained

over night with my sister, Susan Martin. Came to this place on Friday 3rd—the place where I spent the early part of my life; however I found many changes since I left twenty-eight years ago. The once secluded and quiet village of Waynesboro has now the advantage of two railroads. The Geyer and Frick machine shops are located here. These shops employ about seven hundred hands. All this makes it quite a lively place.... Was out to the Antislavery meeting-house yesterday. Attended the funeral of brother Peter Fahrney's daughter Ida, of Frederick City, Md., aged about nine years. Not long since, brother F. followed his companion to the city of the dead, but we trust he need not sorrow as those who have no hope. We tried to address the large congregation assembled, from 1 Cor. 15: 22.... Attended meeting in the Brethren church in town last night. Expect to continue the meeting here until Friday, 9th.... I have recalled to memory many scenes of my childhood since I am here, and among the most pleasing and yet sad, were the times when I used to attend meeting in the old meeting-house; then old elder Jacob Holsinger, Jacob Fahrney, Joseph Rehner, Jacob Price, David Bock, Andrew Friedly, and my father, Jacob Price, were seated around the table; most all of which are gone to rest, awaiting their reward, while others to our sorrow are no more with us, but have gone out from us. I pray God to remove the cloud which is now hanging over our beloved fraternity, that it may be delivered from everything that is evil, and again shine "light as the sun, fair as the moon, and terrible as an army with banners."

D. E. PARCE.

Waynesboro, Pa., Dec. 5th.

From Eliza A. Meek.—We are very anxious to have Brethren to come here. There is a good opening to build a large church here if we can get a start. What we need is some of the ministering brethren to come and preach, and organize us in a body and put us in a working condition. There are several very zealous brethren and sisters here.... Brethren looking for homes would do well to come and live here. There are some good cheap farms for sale—small farms that will suit some that have limited means, and large farms which will come higher. Good bottom land; but it is not as healthy as the upland. The upland, as well as the bottom land, are supplied with good water and plenty of timber. Good health and nothing to prevent any person from making a good living here. So brethren, come; there is room for you all. "The harvest is great and the laborers are few." Our prayer is that some of the ministering brethren will come and preach for us. There are souls to save here as well as elsewhere.—Wagner's Store, Washington Co., Ark.

From J. B. Lair.—To-day being the appointed time for the meeting of the Solicitors for the Orphan's Home in the Middle District of Indiana, several met, but not all, consequently there was not a full report, and not as much reported as was expected; still the committee thought the outlook was favorable enough to proceed farther, and a committee of three was appointed to draft a constitution and by-laws for the government of the prospective

GENERAL AGENTS

FOR THE

Brethren at Work,
AND
TRACT SOCIETY

S. T. Bowerman, Dunkirk, Ohio. John Kearney, Ashland, Kan.
Ezekiel Roy, Lima, Pa. John Vanhook, Vinton, Ia.
G. A. Bowerman, Lehigh, Mo. J. J. Long, Longmont, Colo.
G. T. Foster, Mt. Morris, Ill. James Gardner, Carmo, Ohio.
J. S. Mohler, Cornsboro, Mo. J. W. Whitwood, Mount Zion, Ind.
John Wise, Mulberry Grove, Ill. D. C. Weaver, Salem, Oregon.

OUR PRINCIPLES.

THE BRETHREN AT WORK is a comprehensive advocate of
1. Fraternal Christianity in all its purity.

It requires the New Testament as its only infallible rule of faith and practice.

And maintains that the sovereign, uncreated, unobscured grace of God is the only source of power, and that the virtuous sufferings and martyrdoms of Christ are the only price of redemption.

That Pauli, Baptism and Baptism are conditions of pardon, and hence for the remission of sin.

That True Immersion, or dipping three times face-ward, is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal in connection with the Communion, should be taken in the presence of the church.

That the Levitic of the Holy Spirit, or Gifts of Charity, is leading upon the followers of Christ.

That War and Retribution are contrary to the spirit and self-depending principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 14:26.

It also advocates the scriptural duty of soundly rebuking the sinner with all the names of the Lord.

In short it is a champion of all that Christ and the Apostles have enjoined upon us, and aims, and the comforting truths and discord in human Christianity, to point out ground that all must concede to be infallibly safe.

Single subscription \$1.50 in advance. Those sending eight names and \$12.00, will receive an extra copy free. For each additional name the agent will be allowed ten per cent, which amounts to nine cents, and sends the balance. Money sent by Post Office Order, Registered Letters, and Drafts payable to order, will be at our risk. Do not send checks, as they cannot be collected without charge. Address,

BRETHREN AT WORK,
Mt. Morris, Ill.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It serves both as a receipt and a request for payment. Thus "1 Jan. '81," shows that the paper has been paid for up to that time. "1 Jan. '82" shows that the time will then expire.

If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Minutes of Annual Meeting from 1877 to 1881 inclusive, put up in pamphlet form, and can be passed in back part of Book of Minutes. Only 25 cents.

Please Read—We have some calls for "Stein and Ry debate," in connection with B. at W. We will send B. at W. one year and the book, cloth, to \$2.00.

Do You intend to begin something to the Gospel Tract Society? Millions of pages of good Gospel reading matter ought to be profitably used if there were funds with which to print them.

Brethren's Envelopes—These are neat, white envelopes with the principal principles of the Brethren church printed on the back. By using them, the doctrine of the church may be spread far and wide. Price 5 cents for 25; or 40 cents per hundred. For sale at this office.

Key to Scripture—By J. L. Stone. This work comes to us in the form of a pamphlet bringing the advance of a work prepared by the author.

The work, when completed, will contain an explanation of all the innumerable passages in the Bible ready to the student's hand. It is in the form of "A Key to the Bible," by Bishop P. Colman, in his "Attack Upon the First touch," and to the revision of these questions by Ingersoll and others.

This part of the work will enable the reader to form an opinion whether a work of that kind will be of some utility to the friends of the Bible and lovers of truth, and if the author is equal to his undertaking. We most respectfully ask the reader, whatever his opinion may be, to make it known to us. And we ask those, whose opinion may be in favor of such a work, and of the author to aid us in subscribing for the work. The work, when finished, will contain from three to four hundred pages, and will cost from \$1.00 to \$1.50 a copy. All communications should be addressed to

J. L. STONE,
Chicago, Ill.

The November number of that justly popular monthly, *The Housekeeper* is by far the best yet issued. It has been enlarged by the addition of a neat cover, is printed from new types, on a superior toned paper, and the present number is finely illustrated. In its columns are found many articles worth many times the subscription price. Especially valuable to all young and inexperienced housekeepers are Prof. C. H. King's series of articles on Bread Making. Prof. King is a well known pastry cook, and what he has to tell about bread making can be relied upon. R. Rannia McGill's floral correspondence is always reliable, while Miss Nutting's department "Our girls at Home" is just brimful of valuable suggestions to young girls. Rules and Recipes from old and experienced housekeepers are to be found in each issue. A very unique feature is the department "Facts about Women," giving the latest news about eminent women in all parts of the world. *The Housekeeper* employs none but the best authors, and all its departments are rich in appropriate matter. Subscription price 75 cts. per year. Published by Haywood & Kruckeberg, Minneapolis, Minn.

Mt Morris Public School.

Report for the week ending - - - December 2.

Number Enrolled.....	191
Average Daily Attendance.....	191
Per Cent. of Attendance.....	96
Number tardinesses.....	6
Neither Absent nor Tardy.....	128

E. A. BEAUM, Principal.

All About Kansas. THE WEEKLY CAPITAL is an eight-page, 48 column paper, published at Topeka, Kansas, giving full and reliable State News, Crop and Weather Reports from every county. \$1.00 per year. —

Terms to Agents.

For \$1 75	BRETHREN AT WORK and YOUTH'S ADVANCE one year.
For \$4 50	Paper to three persons each one year and a copy of Close Communion by Landon West tender.
For \$6 00	Paper to four persons, each one year and YOUTH'S ADVANCE one year to sender.
For \$9 00	Paper to six persons, each 1 year, and a copy of Family Relations, — an excellent work worth \$5.00.
For \$12 00	Paper to eight persons each one year and one copy free to the sender.
For \$15 00	Paper to ten persons and a copy of Biblical Antiquities, by Nevius, to sender. Price of work alone, \$1.50.
For \$18 00	Paper to 12 persons and a copy of Stein and Ry Debate in which to sender. Price of book alone \$3.00.
For \$24 00	Paper to 16 persons, each one year and my \$2.00 book found on Western Book Exchange Catalogue to sender.
For \$30 00	Paper to 20 persons, each 1 year and a Dictionary of the Bible by Smith. Price of book alone \$3.00.
For \$37 50	Paper to twenty-five persons, each one year, and ten per cent. off to sender, or \$4.00 worth of books from catalogue.
For \$45 00	Paper to thirty persons, each one year, and \$5.00 to sender; or we shall put \$5.00 into missionary fund for every thirty subscribers and \$45.00.
For \$60 00	Paper to forty persons, each one year, and a copy of Worcester's Standard Quarto Dictionary worth \$10.00.

I AM AN



"Great Rock Island Route!"

Route pre-arranged among the great Rock Line of the West for the most direct, quickest, and safest line connecting the great metropolis, CHICAGO, with EASTERN, NORTH-EASTERN, SOUTH-EAST and SOUTH-EASTERN LINES, which terminate there, with KANSAS CITY, LEAVENWORTH, ARKANSAS, CINCINNATI, ST. LOUIS and OMAHA, the commercial centers from which radiate

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Vice President and General Manager, Gen. Sec. and Passenger Agent,
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SURE CONNECTIONS! UNION DEPOSITS!
MOUNTAIN EQUIPMENTS!
MOUNTAIN EQUIPMENTS!

Remember! Fare Always as Low as the Lowest!

Cidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

OKAW Church, Ill., Dec. 2, 1881.

Our church meeting of Dec. 1st, passed by very pleasantly and satisfactorily. The Church here is yet in union so far as is manifested. The 13th chapter of Matt. was read, and some good instructions delivered by the brethren. Methinks if this chapter was more closely observed, there would be more union and less confusion among the members. May God's blessings abide with his children be the prayer of the writer.

FRANKLIN P. HOFFERT,
Huntington, Ind., Dec. 3rd.

We are prospering as well as could be expected. Weather warm and pleasant. We expect bro. J. F. Rosenberger in our midst about the 15th. There are many brethren in the Lord in this vicinity.

DORSEY BOWDEN,

De Graff, Ohio, Dec. 3, 1881.

Brother J. J. Rosenberger, of Gilboa, Ohio, is here conducting a series of meetings, armed with divine inspiration. He is laying the strong-holds of Satan in Babylonian ruins. It is not frequent that we hear Bible truths produced with so much eloquence and force. We trust that his labors may be crowned with success, as quite an interest is manifested at this stage of the meeting.

A. M. S.

Lanark, Ill., Dec. 5, 1881.

Bro. Henry Martin preached for us at 10 A. M. yesterday, and Bro. George D. Zollers in the evening. Both sermons were good and practicable. Our congregations, of late, are growing large. Things begin to look like olden times. The mud and bad weather do not seem to diminish the attendance at our regular appointments.

M.

Mulberry Grove, Ill.

Our series of meetings closed last night. And they have been profitable to us. Our beloved Bro. preached the Word with power. We hope the seed sown will soon produce abundant fruit. I rejoice to know that we have such brethren as Martin McClure, who can wield the Sword of the Spirit with power. Bro. John Wise is expected to be at home soon. He is now preaching in West Virginia.

J. P. LILLICH,

Canton, Ill., Dec. 2.

We are still trying to practice what we preach, and preach what Paul taught Timothy. During the past summer we had two sisters added, and so are counting the cost. I think by next week I will send a few subscribers for the B. at W.

JACOB NEELY,

Antioch, Ind., Dec. 1.

We expect Bro. D. B. Gibson of Illinois, on the 10th, to commence a series of meetings. May the Lord be with all and ordain all for good.

J. B. LAIR,

Loraine, Ill., Dec. 1.

I met the brethren and sisters of Spring Run, at their new meeting-house in council, the 25th. Found all well and in working order. On Sunday at 11 A. M. met brother D. B. Gibson, of Tennessee. V. C. Lucas and the home ministers. John P. and E. J. Gibson preached the dedicatory sermon to a large and attentive congregation. I remained until Wed. morning, and there was a good interest manifested on the part of the hearers, and good prospects of an ingathering. Bro. Gibson preached the Word with power. Saints were enabled to rejoice and sinners to feel their guilt. Arriving home I found my wife and oldest son, under

the care of the doctor, suffering of fever and sore throat. Will hold three meetings at home 3rd and 4th, will then meet Bro. D. Vaniman at Mill Creek, Adams Co., the 7th, to attend a council and other work. Brethren pray for the laborers, that they may bind well the sheaves with the cord of love, that none may be lost, but many gained.

H. V. STRICKLER,

Prairie City, Ill., Dec. 2.

Dear Brethren, we are now in the midst of a glorious meeting. D. B. Gibson is here and preached a didactic sermon on the 27th. The meetings were continued and several made the good confession, and others are very near.

JOHN POOL,

Virden, Ill., Dec. 5.

The Communion at Pleasant Hill, Nov. 2nd, was a feast to the soul of the saints. Eleven ministers were present. B. B. Whitmer, A. S. Lear were among the chief speakers on the occasion.

DANIEL VANIMAN,

Greendale, Pa., Dec. 5.

I attended four Love-feasts: Cowenshamon, Plum Creek, John meeting-house and Johnstown. O. J. protracted at Cherry Run, Plum Creek district. All these meetings were well attended. Good interest manifested, and the best order in the congregation I ever witnessed. Five persons were added, by making the good confession and being buried with Christ in baptism. May God bless his own cause in the saving of souls.

J. B. WAMPLER,

Altoona, Iowa, Dec. 3.

Bro. John Kniseley and wife were here last week from Ind. He gave us two meetings; on account of bad roads the meetings were discontinued. They will be in northern Ill., perhaps in three weeks.

J. W. MOATS,

Garrison, Iowa, Dec. 7.

Not much to report in the way of church news, at present. Some are earnestly laboring for the cause of truth; others not so actively engaged.

It sometimes seems to me, that if we were as earnest in promoting the work of redemption as Christ was in establishing it, there would not be so much dissension and contention; but a deeper feeling of love, and a more earnest desire among us in the work. Last Sabbath brother Johnson preached a very acceptable sermon, on "Moral Progression." He said many good things that would benefit us much, if only heeded. May you still go on in your noble work.

J. M. RIDENOUR,

Business.

Can subscribers to B. at W. get back numbers of the *Living Microcosm* from the beginning of its issue? Give price of B. at W. and *Microcosm*, with back numbers, up to Jan. 1883.

J. H. JELLISON,

ANSWER. B. at W. and *Microcosm* one year \$1.75. This offer makes *Microcosm* begin with its first number, which was Aug. last, and will close July, '82. B. at W. from now to Jan. '83, and *Microcosm* to same time with back numbers, \$2.00. We hope all our readers will conclude to take the *Microcosm* also. They will find it a valuable instructor.

Matrimonial.

LINGENFELTER-SHAW.—At the residence of Mr. Alexander Shaw, on the 26th of Oct. 1881, by the undersigned, John P. Lingenfelter to sister Mary E. Shaw; all of Fulton Co., Ill.

JACOB NEELY,

MILLER—LIVENGOOD.—By the undersigned, at my residence Nov. 20th 1881, Bro. Wilson Miller and sister Anne Livengood, both of Mill-
edgeville church, Carroll Co., Ill.

JACOB C. HAUGER,

GARBER—YANT.—Dec. 4th, at the bride's residence, near Altoona, Polk Co., Ia., Bro. Aaron S. Garber to sister Amanda Yant. Ceremony by the undersigned. J. W. MOATS

Fallen Asleep.

Slipped into the Good which dies the Last.—Nov. 16, 18.

SLIFER.—At Lanark, Ill., Sept. 6th, 1881. Ira E., son of Estlin and Mary Slifer, aged 6 years, 3 months and 1 day.

HODGE.—At Lanark, Ill., Sept. 17th, Mary Ettie Hodge, daughter of Mark M. and Susie R. Hodge, aged 3 years, 8 months and 24 days.

Funeral services by D. Price and E. Eby.

WHITE.—Nov. 27th, Bro. Sol. A. White, aged 53 years 10 months and 29 days. Funeral services in the Brethren's meeting-house in Timberville, by Bro. Daniel Hays.

DAVIS.—Dec. 1st, sister Lizzie, wife of Bro. Henry Davis, aged 62 years, and 9 days. Funeral services in the Brethren's church, at Linville Creek, by Bro. John P. Zigler, and Abraham Shank of the Mennonite church.

JOHN RIGLER,

MARKLEY.—Bro. George Markley, in the Tippecanoe church, Kosciusko Co., Ind., Aug. 8th 1881, aged 81 years, 8 months and 23 days. Died very suddenly. Leaves seven children to mourn their loss. Funeral discourse by Bro. Daniel Shively and Bro. Sam'l Phelps, from Rev. 21:3, 4.

G. G. GRADY,

Our Working Band.

☞ The following have sent subscriptions for B. at W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Send for prospectus and sample copies. Canvass thoroughly, and do a cash business.

G. W. Shrock, 2,	John Metzler, 18,
J. R. Keller, 12,	Jas. Hamilton, 2,
Lucy E. Bacon, 9,	S. S. Ulrey, 17,
Jacob Lehman, 3,	Peter Knodde, 2,
Henry Jones, 1,	John Hinkle, 1,
Jam. M. Neff, 1,	J. S. Shaeffer, 4,
Henry Landis, 9,	Peter Brower, 12,
John Zigler, 6,	John Miller, 3,
David Brower, 16,	John Early, 1,
J. S. Hauger, 2,	Henry Puvont, 2,
Daniel Vaniman, 2,	Moses Kefer, 2,
S. M. Smith, 8,	M. C. Norman, 4,

Announcements.

LOVE-FAEST NOTES.

Dec. 25, Cerro Gordo church, Platt Co., Ill.

Polo, Ill., Dec. 11.

A special meeting for consultation has been appointed at West Branch, on Tuesday the 26th of this month, at 10 A. M., and we want all the Elders of Northern Illinois, and as many of the officers and members as can possibly attend, to be prepared to dispose of the Miami element which is beginning to spring up in some of the churches among us. By Order of the Church.

E. FORNEY.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 6.

Mt. Morris, Ill., Tuesday, Dec. 20, 1881.

No. 49.

Editorial Items.

The address of Eli. Rule is Marcell. Brown Co., Kans.

Small griefs are loud, but great ones are mostly silent.

Bno. Sinep will leave the 22nd for Ashland to bring his family to this place.

Do not waste your time threshing old straw, but turn to the Word of the Lord and be wise.

CHOLERA is epidemic at Alexandria, Egypt, and measures have been taken to prevent its spreading.

The evening meetings in the chapel the last week, were very edifying. It was profitable to be there.

Bno. J. W. Giephart of Arkadelphia, Ark., says, "Weather warm; health generally good. crops poor."

St. OVILLE, Gileston's lawyer and brother-in-law, has taken to lecturing in Washington in behalf of his client.

At a council meeting in Lanark the 14th inst., \$13.50 was contributed for Missionary work in Northern Illinois.

At an election held in the Lanark Church the 14th brother Aaron Warble and Daniel Kingery were chosen deacons.

Bno. Peter Wolf of Sonora, Ill., died the 9th after an illness of six weeks. One of his sons is attending school at this place.

Bno. Moore's "Reflector" did not arrive in time for the paper. Hope it will come regularly and in good time hereafter.

This week we send out the B. A. W. Almanac. If you are a subscriber and fail to receive the Almanac, please notify us.

The friends of the Paper Mission to work, are availing themselves of the opportunity to make known the ways of the Lord.

THANKS are due the builders of workers for the many new subscribers sent in. The prospects are for increased lists from many points.

If any one knows the address of my brother or sister in Dakota or Montana, please make it known to David Henricks, Kingston, Mo.

THE. H. L. M., Ill., church is made arrangements to do some missionary work. Let the word of the Lord be sounded out in all places.

WE were recently shown full-grown peach leavours which were sent here by our old neighbor, Mr. Midmore, who is now sojourning in Texas.

ON the 9th inst. a theatre in Vienna, Austria, was burned and 1650 persons perished in the flames. And still people will attend theatres.

ONE hundred and ninety-two names enrolled at Mt. Morris College. Students seem to be hard at work. Vacation from Dec. 22nd to Jan. 2nd.

Bno. John Ziegler of Broadway, Va., writes under date of 12th inst. "Very cold now; mercury down to 16 degrees to-day. Winter very severe yet!"

THE church at Sunfield, Mich., numbers ninety members. Thirteen were received during the year. Six years ago there were but two members there.

THERE have been tremendous gales on the Atlantic Ocean. Thirty Steamships are overdue, and it is feared that one, "The City of Bath" has gone down with all on board.

It would add to the interest and welfare of the church, if ministers would visit their neighboring congregations and hold meetings. Let there be no time wasted.

The Illinois State Board of Health "has enacted that no child or teacher shall be admitted to the public schools after Jan. 1st, who has not been successfully vaccinated."

Bno. John Peck and daughter have left Indianapolis and gone to their home at Emporia, Kans. He says his daughter is in a fair way of recovery, and that he likes his new home.

Bno. John Barnhart of Mansfield, Ill., arrived the morning of the 15th and preached in the chapel the evening of the same day. His son also came, and is now attending College.

Bno. S. J. Peck is our agent at Falls City, Neb. Those wanting the B. A. W. in that vicinity, should call on him. He will supply all with Almanacs. It will pay to give him a call.

"To indulge anger is to admit Satan as a guest; but to indulge malignity is to close the door upon him as an inmate; in the one he finds a transient lodging; in the other a permanent home."

FROM an exchange we learn that the minister of the M. E. Church in Paducah has the choir trying from the front steps of the house of worship in order to attract a congregation? What next?

Bno. Flowers and wife are stopping at Mrs. Mattison's boarding house in Garden, Ind., where they will remain until Jan. 5, 1882, to relieve the afflicted and tell them how to take care of good health.

DAVID was a thresher and attended to his business. Amos was a leatherman and took care of his cut-throat without murmuring. David was a shepherd, and did not keep his sheep together by whipping them.

ON the 13th we were called to Naperville, Ill., to take in the union of Mr. Frank J. Nixby and Miss Kate C. Early, daughter of brother Noah Early. The couple left the same day for a visit among friends in Michigan.

Bno. J. J. Cart of Morrisonville, Ill., writes: "Our prayer meetings are giving very good satisfaction so far. That is right, brethren and sisters, remain in union and often meet and talk to one another concerning your hope of eternal life."

OWING to the labor of sending out the Almanac, we issue a half-sheet this week. Next week we shall send you the regular size, and as it will be the last of the year 1881, we hope all will renew in time to get first numbers of 1882.

A VERY interesting letter received from Minnesota. Brethren, that field must be cultivated. The Lord has a people there, and by using wisdom in preaching the Word, many will come over and practice more perfectly the commands of the Lord.

IN another place in this paper we give the views of the Brotherhood concerning writing for the press. It is hoped we may all profit by reading what Annual Meeting says about this. It is only recently that the question was examined by us.

BRETHREN, we are thankful to you for the very efficient manner in which you have filled the correspondence department. May all be pleased by having you continue to do the same next year? Give only such things as will edify all the saints.

OWING to snow and chilly weather on Sunday the 12 inst. we did not reach the funeral obsequies of brother Daniel Fry. We hope one will give our readers a sketch of his life. He was a worthy member—a model Christian and a faithful brother.

WE learn that brother Allen Boyer had a very narrow escape from death on his way home from the West. In feeding a river in Iowa, his horse took ill in the middle of the stream and died, leaving brother Boyer to be rescued from what seemed a watery grave. He was taken out in a boat.

ELIJAH F. Browne, who is engaged in showing the people what Free-masonry and Odd-fellowship are, gave us a pleasant visit the 14th. He had several narrow escapes in making exposures of secretisms. Once in New Hampshire a mob endeavored to tear him in pieces but friends rescued him. The mob destroyed about \$50 worth of books for him.

"May the good Lord bless you in your arduous work. What a glorious thought it is that if we fight hard in the battles of the Lord, the rest will be so much sweeter. May the Lord give you a strong mind and strengthen you in body, and may you ever walk humbly before Him for such shall be exalted in due time." Thus writes Bro. J. R. Spacht of Dunkirk, Ohio.

ISAAC Barrett of the Christian Standard has replied to our article in No. 38 on Campbell's standing on true unionism. We shall give it further attention every next year as we are now crowded with work. The Standard evades the points we put to it, and we shall we want effect additional light will give on its single-headed unionism which is not yet five hundred years old.

A BELOVED sister who is actively engaged in the work of instructing others how to be saved, writes: "My treasure is in heaven from whence I look for the Lord. I will suffer in this life in order to enjoy the riches of Christ. I not only want to save myself and family, but I desire to do it out for others who are precious. If I could save and awaken the human family to righteousness by giving my life, I believe I could do it for Jesus has promised to go with us through the dark valley and shadow of death. O may we do more for the Lord in 1882! It certainly is possible to mould ourselves according to the divine pattern."

THE reason of the year is here when dealers in children's toys, by means of pictures, are deceiving the children. The *Hesperian* of Nov. 30 contains a hideous picture of that imaginary being, "Santa Claus" laden with gifts. Stanzas on religious papers to thus deceive the young. No wonder children are prone to be untruthful. Those professing "good men" tell them the untruth; and as they grow up, the innocent little creatures reason thus: "Well mother and father and such an editor and such a preacher and father and such an children, he assured there is no such thing as Santa Claus. The *Truth's* *Advocate* tells us all about this deception."

MY LIFE ON THE OCEAN WAVE;
MY HOME ON THE ROLLING
DEEP.

BY GEO. D. ZOLLERS.

NUMBER III.

On the swift wings of thought again I go
To the distant sunny clime,
Where the fragrant breezes softly blow
And the warmest sunbeams shine.
One day I was roaming the isle to explore
And espied a rude wooden god.
I scattered some orange rinds o'er the shore,
Near by where the idol stood.
Soon came a stern devotee hurriedly near,
With signals exclaiming, taboo!
A interdict, meaning that I should beware
Of those that wooden God of Whi'tehoo.
The fruits are delicious and sweet to the taste,
Which grow on that tropical isle.
But my heart was sad to see man debased
And rendered by sacrifice vile.
In their plain rude hovels I have been enter-
tained,
And addressed as their missionary guest,
How strangely I felt while a place I retained
In the circle to share the repast.
On a time we were swimming some wood from
the shore,
Beyond where the surges break,
In the midst of the surf now higher, now lower.
Till the boatmen our burden would take.
The natives assisted our water-proof crew,
And we skipped o'er wave after wave.
The king and the queen were conjurors, too:
Both dext'rous warriors and brave.
I have noticed by calling the marks so steep,
And skillfully used the sacrament.
Then on-by once he would purge in the
deep.
Quite tranquil and serene a stern,
A well-formed, night featured bright eyed boy
Appears on my memory bright,
Whose sunny smile did my heart with joy:
To meet him was ever delight,
So nimbly he climbed up the cocoa tree,
Ascending it hand over hand,
And tumbled its products down to me,
Which I ate in the native land.
The hour of parting came; we left our heathen
friends,
To sail where the tempests sweep,
And meet the perils that the mariner attends
In his home on the rolling deep;
Exchange the genial fruitful isle
For the gl'ous nights of toil,
To cope in battle and dispatch the whale,
And extract the rivers of oil.
The signal was given from aloft, there sto
blows!
And away in the boats we would glide
Till the mighty waves quivered in his dying
throes
And the sea with his blood was dyed;
Then we towed him along to the vessel's side,
And secured him with ropes and chains,
And then we sailors on the windlass pleyed,
Till the blood flowed fast in our veins.

A CELESTIAL whose origin is below
The skies can never load its possessor
above them.

DIVISIONS.

BY JOS. C. YODER.

'THE wind bloweth where it listeth, and
thou hearest the sound thereof, but canst not
tell whence it cometh, and whither it goeth;
so is every one born of the spirit.'—John 3:
8.

SPICARS of grass, tree tops, or weath-
er-vanes may indicate the direc-
tion of a gale. The thermometer, the
barometer or the compass may all indi-
cate a certain condition of the elements,
each for which it is intended to indicate;
but under unfavorable circumstances
they may all fail to fill their office credi-
tably, owing to some surrounding influ-
ences, agitations or commotions. This
confused condition of these indicators,
does not prove however, that they are
not loyal to the principle that governs
them under favorable circumstances, for
no sooner are these pressures removed,
than they all revert to their proper
sphere. As numerous as the sand upon
the seashore or the leaves in the forest,
are the causes which may set at naught
our equilibriums; but when the princi-
ple which governs us, viz., the spirit of
Christ without which we cannot be his,
is tested under fair means and favora-
ble circumstances and surroundings
then will all who are 'born of the Spir-
it' revert to their proper sphere. The
Bible contains two leading points viz
the letter and the spirit of the law. The
letter is the vehicle upon which the
spirit of the law rides; and means, the
source or avenue by which we commu-
nicate the spirit to others or through
which we receive it. The spirit of the
law is the kernel; the letter the hull.
It is the vital part of God's Word; the
nucleus out of which emanates a legiti-
mate spiritual birth and which germi-
nates the divine grace. It is this spirit,
if once hid in the heart that will leaven
and equalize the disturbed equilibrium
which is confusing and agitating the en-
tire brotherhood. When those who waste
time upon the letter and sacrifice the
spirit, refuse the kernel and accept the
hull—have bickerings and back-bitings
—love popularity—love the applause of
men and use all means of stratagems to
be elevated by the small system of pul-
ling down—love the flock for the sake
of the fleece—when this class abandons
its haughty promptings, then the spir-
itual leaven may leaven the whole
church and through the "unity of the
spirit" will unite the entire fraternity

into one loving brotherhood. Divi-
sions can only be endorsed in case that
a known evil will only be remedied by
a separation. Those now claiming to
be reformers, and by a radical progres-
sive move are causing divisions, had bet-
ter investigate the spirit of the law, viz,
"Now I beseech you, brethren, mark
them which cause divisions and offences
contrary to the doctrine which ye have
learned; and avoid them." Rom. 16:
17.

"If my kingdom were of this world
then would my servants fight," John 18.
This implies that the Lord did not ap-
prove of coercive measures to maintain
a good cause. When those who sub-
vert the doctrines of the church, the or-
der, and refuse to work as they have
been taught the traditions, boldly will
attribute all to superstition and ignor-
ance; mark! after having covenanted
with God before men, to live faithful to
the church until death; it is them that
crucify the Lord anew and put him to
an open shame. It is then that they be-
come traitors in the church and pull
down instead of build up by railing, &c.
When the wars within and fightings
without are wrested so as to assume a
spiritual phase in order to decoy others
by sowing them into a clique, organ-
ized for the glory of men, it is then that
these fightings assume a carnal enmity
with God, whom it claims to adore.
"Ye are yet carnal; for whereas there
is among you envying, and strife and
divisions, are ye not carnal, and walk
as men? 1 Cor. 3: 50. This implies
that they are carnal and walk as men.
"That which is born of the flesh is
flesh; and that which is born of the
spirit is spirit." "To be carnally mind-
ed is death; but to be spiritually mind-
ed is life and peace, because the carnal
mind is enmity against God, (Rom. 8:)
6: 7, for it is not subject to the law of
God, neither indeed can be." In the
warfare to be waged at the coming An-
nual Meeting let all carefully prepare
for the contest and having on "the whole
armor of God," so contend for the truth
as it is in Christ Jesus that all may
know and feel the wish to be of the
Lord. Those expecting to have part in
this work of reconciliation should place
themselves under especial drill which
would enable them to drink deep of the
living fountain that flows from the
throne of God. Having thus imbibed
the genuine essence of true piety they

may adjust differences that originated through that *ambition* which drove the devil out of Heaven and is to day principally, the cause of "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, often drunkenness, revelings and such like: of the which I tell you that they which do such things shall not inherit the kingdom of God." Gal. 5.

Dear reader, pause, reflect, consider for one moment, do you belong to those "which do such things," without striving to cleanse yourself? On the contrary, "The fruit of the spirit is love, joy, peace, long-suffering, (just what the church has done until forbearance almost ceases to be a virtue) gentleness, goodness, faith, meekness, temperance; against such there is no law. Aye! observe the contrast. Those who do the works of the *flesh* "shall not inherit the kingdom of God." Those who enjoy the fruits of the *spirit* "against such there is no law." Those who have for some time past denounced the proceedings of Annual Meeting, disregarding decisions of committees, and with a spirit of "rally round the flag boys" have breathed a spirit of secession (Secession.—Act of seceding; separation) into the hearts of many; being fully aware, however that they are to be subject to the powers that be; they are walking "after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities 2 Peter 2.

Does the writer judge? Nay. "By their fruits ye shall know them." The fruit of the flesh and the spirit are both clearly defined and it remains for all to judge themselves that be not judged. I judge no man, saith the Lord, but the word which I have spoken shall judge you at that great day. The Progressives may not have violated every part of the quoted passages of scripture, but they did not fail "to speak evil of the dignities," (Annual Meeting and committees) are "self-willed;" are at "variance" with the general order of the church; through the *Progressive Christian* have caused *seditions* through heresies and, judging from their origin have also considerable "hatred;" hence the conclusion viz, "whosoever shall keep the whole law, and yet offends in one point, he is guilty of all." James 2. Upon the subject of "free speech,"

"free rostrum" and also in regard to chronicling every unpleasant transaction and bringing all the reproach upon the church possible, we need only refer the intelligent reader to James 1: 26. "If any man among you seems to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Knowing, however, that "out of the abundance of the heart the mouth speaketh," might modify the harrowed feelings were it not that this *division* has been caused by it. Now, instead of bringing about a reconciliation, they (Progressives) are only marshalling their forces for a heavy contact: just what the Southern Confederacy did when it had only sixty days to lay down arms and come into the union, and all the champion wants is just to be let alone. Just what Jefferson Davis prayed for and what all obstreperous and disloyal people ask for. Concerning the challenge to other editors, to measure swords in an editorial duel, we have to say to the *Progressive*; that the day of duels, horse racing, &c., are past in the estimation of the highly cultured; and for the refined to *refuse* such a menial offer is just what the conservative element expect of its editors. (For the challenge—see the remarks of the editor to Ebelman and Balsbaugh in the *Progressive Christian* No. 44.) While the conflicting sentiment exists and we may have some idea "whence it cometh," yet we cannot tell "whither it goeth;" but may hope, that very many are "born of the spirit" and will unite in the bonds of peace. This review may seem rather severe, but the medicine must be in proportion to the disease; and the *Proressive* editor says, (in No. 44), "we are willing to be judged by our fruits." Our apology for intruding upon this paper and readers is we have been a member for nineteen years; and find, through an extensive observation and by studying closely the character of the Christian citizens in many of the States, that the members composing the church are about as well informed, in general, upon scriptural subjects, as any of the American people; therefore, feel it a duty, to the church whose integrity we are under obligations to maintain, to assist in measures against those undermining the peace of the whole fraternity by *many gross misrepresentations* in order to sustain a concocted "schism" and causing divisions.

Huntingdon, Pa.

For the Brethren of Work.

THE SPOILED PATTERN.

BY DANIEL HAYS.

A CERTAIN skeptic in order to show the discrepancy between the Gospel as a rule, and the practice of its adherents, used the following illustration.

A master workman employed a number of journeyman to make furniture, and wishing to go abroad, he made a pattern, and calling his workmen together, told them to make furniture by the pattern which he gave them, and when he returned they should be rewarded.

Well, after the master workman had taken his departure, his journeymen came together to examine the pattern, and they concluded that there was too much of it. So they went to work and sawed off about one third of it at one end. By and by, other journeymen more experienced than the first, came along and upon examining the pattern, they came to the conclusion that there was still too much of it, and sawed off about one third of it at the other end. Then these workmen went to work and made furniture after this mutilated pattern. When the master workmen returns, will he reward these workmen? No, sir. He will say, "Get out of my shop! You have spoiled my pattern, and wasted my material, and I have no further use for you."

Now, said the skeptic "there are plenty of journeymen in the country where I live; and they are working for so much by the year, or so much by the sermon. And the great trouble with them is, they are all the time sawing down the pattern. They have sawed off feet, washing at one end and the Lord's Supper at the other, and they have nothing left but the Communion."

Brother John Harbarger, now of Illinois, formerly employed the foregoing with telling effect on Communion occasions in the Valley of Virginia. It is a pointed expose of modern degeneracy from the original Model. Jesus says: I am the Way, the Truth, and the Life: no man cometh to the Father but by me. John 14: 6. Well would it be for all to square their lives by the Model in faith, in practice, and in life.

True liberty does not allow any one to do that which might injure his neighbors.

Brethren at Work.

PUBLISHED WEEKLY.

DECEMBER 20, 1891.

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This *Recorder* will be responsible only for the general tone of the paper, and the insertion of an article does not imply that he endorses every sentiment of the writer.

Contributions, in order to secure insertion of their articles, will desire not indulging in personalities and unbecoming language, but present their views "with grace seasoned with salt."

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

FEAR NOT.

WHEN a Savior was to come, an angel appeared to Mary and said "fear not." Jesus as a teacher said to his followers, "fear not." After his resurrection an angel appeared unto the women entreating them to "fear not." And now beloved brethren, permit me to entreat you to "fear not," yet "watch and pray." Fear not though your names be cast out as evil—though cruel and hard heart-trample upon you, defame you, curse you and say all manner of evil against you. It is not a question how you stand in the sight of men seducers who wax worse and worse, and comfort in "sheep's clothing," but how you stand before God and good men.

Some of our friends have recently written us to be calm—to look to God for wisdom, because desperate attempts are being made to blacken our character. By some whose hands are preparing foul and slimy matters against us, we have been notified that they would show us to be the "wickedest man" in the church. We hope it is not for revenge. We "fear not" what man can do. All the mud that can be heaped upon us, will be washed away in the blood of the Lamb. What does it signify if we be covered over with filth, can we not cry to the Lord and defend the church in its holy work? Can chains and dungeons prevent the praise of God? (an bitterness and ambition and rebellion and curses stay the hand of God? We fear not what man can do, nor what he will do. Wherever we have done wrong we shall make haste to confess to God for forgiveness, and to men to build up the truth. We have never been stubborn nor refused to acknowledge our errors when pointed out by men who love the Lord and desire to do right.

It is known that the BRETHREN AT WORK is indeed in the way of certain men who are

among God's children for base purposes—to get gain and fame. They will try to tear down your paper if possible; but as well try to float away the rock of Gibraltar, or pull the heavens down with their maledictions. The BRETHREN AT WORK will go on, fearing not men, whether the editor lives or dies. Know ye not, O vain man, that vengeance belongs to God? "Fear not," brethren, but "watch and pray." We shall continue to stand by the church, come what will. I pray for us!

BROTHER STEIN.

La Due, Mo.,
Dec. 24, 1891.

Brethren Editors:

The circumstances attending Bro. Stein's trip to the East are of such a character as to create a good deal of misapprehension and anxiety on the part of his friends in S. W. Missouri.

1. Did you know that Bro. Stein's mind was seriously affected before he left?

2. If so, why was he permitted to go alone on such a great and dangerous trip.

3. Ought not some brethren to after him and try, if possible, to ascertain his whereabouts?

An explanation in B. at W., of the above queries would doubtless be satisfactory to many minds.

Fraternally

J. S. McMAHER.

ANSWER: "How readest thou?" Know ye not that Bro. Moore said, "After brother Stein left here we learned from his family that his mind was at times very seriously affected for some months before he left, so much so that his condition seemed alarming. This, however, was not known outside of the family, and never would have been told if it did not now seem necessary."

This is all we know about the matter.

2. Had the Brethren discovered anything seriously wrong, they would have endeavored to prevail upon him not to go, as they do try to prevent him not to go at that time.

3. Bro. Hyton suggests that somebody be sent after him. We doubt whether any one can do more than the United States officers who have been requested to hunt him. However it might be well to furnish Bro. Hope with means to look after him; but we doubt the propriety of sending any one from this country. We still hope that all things will come out right in the end. All we know we have given to the public. We might give you our suppositions and opinions, but what would they avail?

CONDUCTING PAPERS.

THE Brethren Church speaks annually through its council-meeting upon such topics as are brought to it, and as each member has a right to be heard upon a question of general importance, it is in order to see what the Brotherhood has said concerning the manner of conducting periodicals. We quote a few of its decisions:

"Is it consistent with the example and doctrine of Christ and the apostles, when brethren write and publish books, and afterward revise and republish them, etc.? Considered, that brethren should be careful in their publications, and especially of other men's books." 1854, Art. 14.

"How is it viewed for a brother or for brethren to write against the ancient order and customs of the church, and have their manuscripts or writings printed, and thus distributed in and out of the church? Answer: We think it is not right to do so." 1865, Art. 8.

"As many Brethren seem to so far disregard the advice of the Annual Council as to send to the 'Gospel Visitor' and 'Christian Companion' articles exposing, through their editors, the counsels of the old brethren, will this meeting adopt means to put a stop to these things? Answer: We consider it wrong to do so, and think we should not disregard the counsel and decisions of the Annual Meeting; and such articles as oppose the order of the brethren should not be published, and if the brethren still persist in doing so, they should be dealt with as offenders." 1865, Art. 51.

"Inasmuch as the Annual Meeting has frequently decided against the brethren voting, is it not consistent and even injurious to the brotherhood, for brethren to write, and editors to publish, anything in opposition to these decisions? Answer: We think that our brethren, who write and print articles, should be very careful not to promote strife and division in the church, but peace, love, union, and holiness." 1866 Art. 2.

"WHO IS RESPONSIBLE?"

In conversation with a good Christian lady of another denomination a few days ago, she remarked that her prime objection to the Baptists was their close communion, and her objections to that lay in the fact that it separates dear friends.

The feeling of the good sister is, perhaps, a very general one. Close communion separates dear friends; therefore should be given up. We should adopt the loose practice, estrange the order of God's house, bid defiance to Christ's law, adopt our own determined, preconceived notions as guide,—all for the sake of keeping dear friends together—for the sake of having Baptists, Methodists, Presbyterians, Congregationalists, Unitarians, Universalists, Adventists, senselessly tugging, like Roman athletes, with each other on the field of polemical theology, come and sit down together in sweet and fraternal accord and fellowship at the table of our Lord! It is entirely too bad that we Baptists are such sticklers for the Bible that we retard the consummation of such precious fellowship and union!

THUS the Western Recorder turns its theological guns upon open communionists. In principle it is right; for in the apostolic church members of the Pharisee church, and members of the Sadducee Society were not permitted to commune with the disciples of Jesus. Brother Recorder, they may call you illiberal and narrow-minded, but you are not too narrow on

this question so long as you cling to the apostolic practice. But we quote you again:

The Baptists are the oldest religious denomination in existence. The statement we cannot now pause to prove. The doctrines, as we hold and teach them, are the doctrines of the Gospel, our enemies themselves being judges. The faith held and taught by other societies are simply corruptions of this faith. In the apostles day the "mystery of iniquity" began the work that developed in Romanism. All the various Papalist denominations, in the light of history, are offshoots, reforms, directly or indirectly, from the Papal church. Then, the best that Christian charity will suffer us to say of their faith and polity is, that they are the faith and polity of the Papal church revised.

What evidence has the Recorder as proof that the "Baptists are the oldest religious denomination in existence?" As a denomination the Roman Catholics are perhaps the oldest, but that which is *o* God, and the oldest, is the church of Jesus Christ—"the house of God."

The Recorder sends a whole broadside into "the various Papalists." It regards them as "offshoots from the Papal church." "This is a hard saying, who can bear it?"—John 6: 16. We can.

The church of the Brethren is a society—a family—"the pillar and ground of the truth." It is not a corruption of the Gospel; but teaches and practices the things which the gospel enjoins. Does the Baptist church practice "all things" enjoined by authority of Christ and his apostles?

Will the Recorder point out the whole religious practice of the disciples of Jesus?

What did the Apostolic church require of an alien to become a disciple?

What did the church require of its members as tests of fellowship and communion?

Let there be light.

BEGOTTEN OF GOD.

Of his own will begat he us, with the word of truth.—James 1: 18.

TWO points are definitely settled by this Scripture: 1. "Of his own will" God "begat us." 2. That he begat us "with the word of truth." This is one begetting; not two. This "word of truth" is that word which God gave to Christ.—John 17: 8. "I have given them the words which thou gavest me." These "words God gave to Christ; and Christ gave them to the apostles; and the apostles went everywhere preaching them. Those who heard these words and received them gladly into their hearts, were begotten of God. They were begotten "with the words of truth." This word of truth now makes believers in the same way that it did then; and those thus made, "are begotten of God." The manner and means of begetting sons and daughters of God, have been changed by God.

In the following, the begetting is ascribed to the preacher and to the Gospel: "Though you have ten thousand instructors in Christ, yet have you not many fathers; for in Christ Jesus

I have begotten you through the gospel." 1 Cor. 4: 15. "In Christ Jesus" is the same as by Christ, and ascribes the begetting to him. "I have begotten you," ascribes it to the apostle. "Through the gospel," ascribes it to the gospel; and the gospel is the same as the word of truth." Thus God begets believers through Christ, by the gospel or word of truth. This way of begetting debars a man from obeying his feelings, sensations and impressions regardless of the law. The law cannot be set aside in deference to courtesy and liberality. Courtesy and liberality have nothing to do with being begotten of God. To be joint heir with Christ Jesus a man must be begotten lawfully.

In John 3: 6 begetting is ascribed to the Spirit: "That which is born (begotten) of the flesh is flesh; and that which is born of the Spirit is spirit." The King James' translation frequently translated *genna*, "born" and also "begotten." The literal meaning of *genna* is *begotten*. It should be so translated unless something in the context will not permit it. The King's translators found many places where it could not be rendered "born," though they seemed to have a partiality for this word. In the first sixteen verses of the first chapter of Matthew, they could not give the word born, hence gave the word *begat*. They could not say, "I have born you through the gospel," but "I have begotten you through the gospel." They could not read it, "This day have I born thee," but "This day have I begotten thee." They should have read, "That which is begotten of the flesh is flesh; and that which is begotten of the Spirit is spirit."

We now come to an important query. When this figurative expression, *begotten of God*, Christ, the Spirit, through the Gospel, is used, what is the literal meaning? "Whoever believes that Jesus is the Christ, is begotten of God"—1 John 5: 1. Mark, it does not read "Whoever only believes that Jesus is the Christ is begotten of God,"—that word "only" is not there. No one is begotten of God, by faith alone. This is delusion—an invention of anti-Christ. A man is literally made a believer, by the word of truth, through Christ; and then he is said to have been begotten of God. This passage is very explicit. It shows what is to be believed—"That Jesus is the Christ." It takes an individual who can know and understand, to be made a believer. Infants cannot be made believers. They cannot comprehend the gospel—the word of truth by which, or through which believers are made.

God's way of making believers is through Christ, the Holy Spirit, the minister of the gospel, and the word of truth. A man is not made a believer in the water of baptism. He must believe in Christ, turn from his sins before he can take the third step—baptism. Neither of these items,—faith, repentance and baptism—can be laid hold of by an infant. The Bible does not make believers by baptism alone,—nor by repentance alone,—nor by faith alone. Baptism is nothing to an unbeliever. What

is repentance to an unbeliever? Nothing! What is faith to an unbeliever? Nothing! These are nothing to him till his heart is changed, and then they become conditions of pardon.

Being "begotten of God," whether ascribed to Christ, or the Holy Spirit, or the Gospel is the same thing. It is not one thing to be begotten of the Word, another to be begotten of Christ, another to be begotten of the Spirit, and another to be begotten of God. The whole thing is ascribed to God, because all proceed from him "of his own will." We are begotten of Christ in view of his being our Mediator; of the Holy Spirit in view of his agency as a leader into truth; of the word of truth in view of entering the heart, being the power of God unto believers. The whole is from God, through the agencies selected by him "of his own free will." The "begetting" is always by Christ—never without him; always by the Spirit—never without it; always by the word of truth, never without it.—COMPILED.

BROTHER SAMUEL J. PECK of Falls City, Neb., has been ill for several weeks. A severe cold has affected his lungs. We hope he may soon regain health and be able to help along the work of the Lord.

SOME good brethren who watch over us with a desire to do good, inform us that it was unwise to publish "Literary Theft" in No. 43. It is not our desire to injure any one; and we frankly confess that the publication of such essays is a disfavor. And in our remarks on "Secrets out" in using the word "Kukluxism" we had particular reference to "Secret meetings." We so define it in our article, and had no other idea in view. There is no doubt many others would have expressed the idea with a more pleasing term, and we regret that we used it. Some take it in a different sense, from what we meant.—James 5: 16. God will heal.

WHETHER the Lord will accept the making of plans for evangelization and the collection of money simply to lay idle in the Treasury, is not so clear. The tendency of this kind of work is demoralizing and will do more towards drying up the veins of generosity than anything else. It produces not only drying individuals, but drying churches. It dries up spiritual giving. No Board of Missions should be loaded down with rules and regulations. Do not make paths of freedom, then fill them with brush. Keep the way clear. Is it right so to hedge in the contributors as to shut out those who go into new fields and labor faithfully, yet were not sent by the Board? Discretion should be allowed the Board, and whenever efficient labor has been performed and the minister, has need, let it be supplied. And is it right to measure the good done by the number of souls brought into fellowship? Often one soul made new in Christ Jesus is a greater work, than ten hundred brought in to be disowned after the excitement subsides. Show your faith by your works!

Correspondence.

Explanation.

I was informed that I meant to misquote Scripture in my article, concerning musical instruments, and have the reader believe it was verbatim. I thought every Bible reader could at once see my idea in making use of Paul's language the way I did. His spirit was stirred within him, when he saw the Athenians believed that God dwelt in temples made with hands. My spirit was stirred within me, when I see that H. P. Moyer, and thousands more believe, God could be worshipped by an instrument made by hands. I truly rejoice to see J. O. Callier's article in the last B. AT W.

ELLEN SPICKLER.

Paper Missionaries.

Report of the number of papers received for Missionary purposes during the months of October and November: Of the B. AT W. twenty-eight; of the *Primitive Christian*, twenty-five; *Gospel Preacher* one; total, fifty-four.

My husband intended to send in a report each month, but was sick at the time with malarial fever and could not write, and is not able even at the present time. The attending physician called counsel the second time. At present they speak very encouragingly of his recovery, but think it will be very slow. Let no one hesitate to send in their papers on that account, for although he is confined to his bed, he hands them to those who visit him. He gave the superintendent of the Sunday School a bundle to distribute in the school. The people appear to be very glad to read them. An individual came from another town to visit relative near here, and while there, read the *Primitive Christian* and became very much interested. Since that time he has visited us and we gave him a couple more papers.

Any one desiring to engage in this missionary work can address R. R. Moon, Dallas, Norton Co. Kansas.

MARTA MOON.

From Mary C. Norman.

Bro. M. E. Ebelman arrived in the village of Ottawa, Minnesota, on Saturday, November 26th. Preached in the evening of the same day, in the M. E. church, to an attentive audience. On Sunday was conveyed to Scotch Lake, by our companion, a distance of about twelve miles. Here an appointment had been made for preaching at 11 A. M., in the Disciple church; our brother preached the Word to an intelligent people, who seemed to be lovers of the truth. Preaching again at 7 P. M. Bro. E. held forth the Word with power to that people, endeavoring to show them some of the commands given by our Savior, and that through obediences only we are justified, through faith in Christ. He spoke with perfect freedom, his speech being with grace, seasoned with salt. (Col. 4: 6)

Bro. E. announced that he would preach at that place in one week from that evening; thus closed. On the morning, the 28th, we, in company with Bro. E., took our leave for Sharon,

where we reside. After arriving home, we ministered to the wants of our brother with pleasure. We were glad to have the opportunity once more to enjoy his company in our family, who has so often, in times past, comforted our hearts, and encouraged us to go on in the way of life and salvation. The next morning our companion took him to Ottawa, where he preached in the evening to an attentive assembly. He had intended to preach there the remaining part of the week, but on account of physical weakness, was compelled to give up laboring for the time being. This was a sad disappointment to many. Dear brethren and sisters, may our prayers ascend to heaven, as the prayers of one man, in behalf of our dear brother who is much afflicted in body; our hearts are much in sympathy for him. He expressed a willingness to sacrifice the enjoyments of home, where peace and happiness dwell, and with humble boldness meet opposition, endure misrepresentations, and severe persecution in every form. What for? Money? Nay, but for the sake of precious souls for whom Christ died.

His pleasant face and graceful manners, his example of meekness and humbleness, is certainly the fruits of one born of the Spirit.

Bro. E. is a power in the hands of God for good. Long may he live for the enjoyment and comfort of his companion and children, and as a bright example to the world, exhibiting the Christian life, which is wrought by the Holy Spirit.—Sharon, Minn.

To Northern Indiana.

The third delegate meeting of Northern Indiana, for the purpose of making arrangements for next Annual Meeting, is past. The next business of importance is, for all the churches of Northern Indiana, to be prompt in raising their quota of advance money, \$2,000, which is a very easy matter, if all are willing to do as directed in 1 Cor. 16: 2; pay in proportion as the Lord has prospered us. Let us endeavor to show our faith by our works.

The committee of arrangements is laboring hard to have the arrangements such, that our brethren and sisters who may meet with us, can be accommodated and comfortably entertained.

We believe this A. M. will be one of vast importance. Let us all labor, and pray, that it may be a success; that God's name may be honored and glorified, and his children confirmed in the faith, our wisdom and judgment increased, that we may be able to discern between right and wrong at all times.

J. R. MILLER.

Brother Stein.

No doubt many hearts are mourning over the stillness of Bro. Stein. We anxiously wait for the arrival of the B. AT W., each week, thinking perhaps we may get some tidings from him; but alas, how often we have been disappointed. How happy we would be, if we only knew that he would ere long be restored to his sorrowing friends. We deeply sympathize with sister Stein and her family.

Though we never enjoyed the privilege of seeing Bro. Stein, yet his name is dear to us, for the grand work he has accomplished in the Brotherhood.

Now what are we going to do for a man, who has done so much for the church? Will they do nothing more than write to the U. S. Consul? I hope they will. We cannot afford to give him up, if he can be rescued; now is the time to work. I suggest that the Brethren select two men who will feel interest enough, and send them in search of our dear brother.

Let the church pay their way; I am sure there is sympathy enough in the Brotherhood, to raise the money and that speedily. Surely there could be some traces found in Vienna, that would lead to his whereabouts. Brethren, what do you say? Shall we try?

Fraternally,

C. D. HYLTON.

A Correction.

In the obituaries of Daniel Bainter and Joseph Pippinger, in No. 46 B. AT W. They were members of the Union Center congregation, instead of Yellow Creek. And the age of D. Bainter is 74 years, instead of 84.

From Samuel Shawyer.—Bro. I. J. Rosenberger commenced a series of meetings with the Brethren in the Logan church Ohio, Dec. 9th. He has warned the people day and night and his labors, up to this time, have been rewarded by seeing four precious souls made willing to forsake sin, and come on the Lord's side. Others are almost persuaded to yield; we hope to see a great gathering of souls. The roads are in excellent condition; while we are having sunshine without, we are made to rejoice and thank God in seeing the light that is again shining in this arm of the church.—Bellfontaine, Ohio

From John Knisley.—We are well and thankful to God our Heavenly Father, for his love conferred on us. As we are traveling among the brethren and sisters, we find them generally well in body, and we do think, in Spirit, as there is no trouble as far as we know. Dear brethren let us labor and strive to be more united and never divided. United we stand, divided we fall. We are at present at brother N.emiah Murray's, Marshall County, Iowa; found all well. We think to stay here one week; from here to Cedar Rapids, Iowa one week, then to Whiteside County, Illinois. Thence north in Illinois to visit most of the churches. Our love to all. From your well-wishing brother.—Plymouth, Ind.

From Lyman M. Eby.—The more I read of your pleasant surroundings, the more I desire to be with you. Perhaps I may come among you unexpectedly. God sparing me, I hope to once again engage in devotional exercises with you, sometime in the future. My heart burns within me when I think of those who do not enjoy what you enjoy. God help them that they may have an inward feasting. May they ever continue faithful, so that we may all, at last be gathered home, where joy and bliss eternally reign.

We have been made to rejoice over the return of two young souls, to the fold of Jesus. Bro. John Kneisel came among us on Nov. 19th, and held a series of meetings; the result of which was, the accession of the two named above. The saints here were strengthened and encouraged to fight on a little while longer. The brethren have decided to hold another such series in the near future, when we hope more will join the ranks of Jesus; for we are made to believe that others are being drawn by the gentle wooings of the Spirit. God help them to come.—*Harlan, Iowa, Dec. 10th.*

From Thomas D. Lyon.—On Saturday, Dec. 3d, our council meeting passed off very pleasantly. Considerable business was done, and it was disposed of to the satisfaction of all present. In pursuance of article 7, of District Meeting, the church of Hudson, have appointed A. Cromer, J. W. Forney and William E. Snavely, to constitute a Board of evangelism, to receive applications for appointments to preach in isolated places, and provide for their fulfillment, according to said article.

Those applying for preaching, will address A. Cromer, Kappa, Woodford Co., Ill. and J. W. Forney, and William E. Snavely, at Hudson, McLean Co., Ill. There are no divisions among us, but we find that our non-resistant principles are being tested within our own body.

O, for more of that brotherly love that thinketh no evil. Let us try to maintain our place in the great trail of struggling pilgrims for the better land.—*Hudson, Ill.*

From Eleazer Bosserman.—Please announce that the Brethren at Eagle Creek, Hancock Co., O., expect to commence a series of meetings on the evening of the 24th, at the old church, no preaching provided. Brother S. B. C. says we will not be able to preach for some time, and ask for no foreign help but we solicit help in the numbers of adjoining churches. Brethren, come and help us; we will appreciate your labors. The church is in power, and very little is said concerning the different factions; but we are trying to do the Master's bidding. May the Lord bless every effort that is being put forth for the advancement of His cause.—*Dunkirk, O., Dec. 12th.*

From D. S. T. Hutterbaugh.—Many are inquiring about our new meeting-house in North Manchester. Will say that it is fast being completed. Will let the readers of the B. A. T. W. know when done. Our lamps are still burning. Had preaching on the 4th inst. House crowded; good attention; the Word was preached with power, and as a consequence, two baptisms. God bless the labor of the brethren. More anon.—*North Manchester, Ind., Dec. 12th.*

From John Forney.—I left home September 29th, for Washington County, Kansas, where we met a colony of brethren and sisters on the 1st of October. Here brother David Lake was with us. The evening before, at the house of Bro. Willis Whitman, we fell in company with elder Samuel Humberger of Mo. So we numbered four brethren and one sister,

when we met with the Brethren at the house of Bro. Samuel Morley's. Here we also met Bro. Allen Boyer, from Leona, Illinois. We made a partial organization of the members of this county; fifteen or sixteen in number. Two were chosen to the office of deacon; the lot fell on Jacob Morley and John Gault. Here we also had a Love-feast; our preaching was mostly German, as some of the members have but little satisfaction in the English.

Some minister should move here that can preach in both languages. I have confidence a large church could be built here, if the proper steps be taken; and I want the ministers west in Republic and Jewell counties, also those east and north of them, to visit them and preach; do not stay away if you cannot preach German. I will give them my services as much as possible, though nearly sixty miles away.

From here, in company with S. Humberger, went to Diller, Nebraska, where we had a few meetings. Brother Isaac Fry and other members of the Beatrice church are living here. They have two ministers with them; brother Bratt and John Fritz; brother Fritz was very sick with typhoid fever, but was much improved on our return one week later. October 6th went to the Beatrice church, where we found the brethren busy finishing their new meeting-house, 40x60 feet, with basement. Here they expect to hold a Love-feast the 8th. In the evening had a very interesting sermon by elder Samuel Humberger. On the 7th he went to Falls City church to serve them at their Feast, the 8th and 9th.

We preached to a large audience the evening of the 7th. Starting at 2 P. M., service opened in the new church; at the close of the meeting two young souls made the good confession. During the evening exercises the hymns were sung; order excellent. Eighty names recorded, and many more brethren.

Next day it was agreed to divide this large district into two parts; then a vote was taken for the ordination of two brethren. The south church chose Bro. Ulrich Shick as an assistant to Bro. Brubaker, and the north church chose Bro. A. C. V. Dyke. These brethren were installed, by a laying on of hands. Ministers from five different States attended this Feast. J. B. Brumbaugh and wife from Pennsylvania, Allen Boyer, from Leona, Illinois, some from Kansas and Iowa; we also had two meetings in the north district. These two churches are well supplied with ministers, and might be used in other districts to advantage as home-keepers.

May the blessings of God rest on the churches at Beatrice, is my prayer.—*Abilene, Kan., Oct. 17th.*

[The foregoing was mislaid. It should have appeared two months ago. Bro. John is still about his Master's business. Ed.]

From John Forney.—I left Abilene, the 12th of November to hold a few days' meeting in the North Solomon church. On account of the delay of trains, I missed my Saturday evening meeting, near David O. Brumbaugh's. Sunday morning I walked nine miles by 9:30 A. M. On arriving at Bro. Brumbaugh's I

found that he had just left to fill an appointment ten miles away. This was another disappointment for us both. But I reached the 3 P. M. meeting at the Hick's School-house, where I met Bro. Brumbaugh with his usual smile on his face. We met again at 7 P. M. in the town of Portis. Here we had a large and attentive audience; also at the same place on Monday and Tuesday evenings, when, it was said, the whole town was out. At 11 A. M. of the same day, had meeting at the house of Lewis Lorenz, a minister in the first degree. He took me to the Burr Oak church, where we met in the M. E. church, in Burr Oak, at 7 P. M. Had a good congregation; here I met Bro. Michael Lichty and wife, from Maple Grove Colony, Norton County. He came to spend the winter and assist in the ministry of the Word. Thursday, the 17th, Bro. Allen Ives took me to White Rock church, where we met with our dear brethren Henry Brubaker from Beatrice church, Nebraska, and Lemuel Hilley from Kansas. November 18th met in council with the White Rock church, as a committee, chosen by District Meeting, to investigate the work of a former committee.

J. J. Hoover, of Carlton, Nebraska, not being present, it was unanimously agreed that L. Hilley should fill his place. We worked in the fear of God, part of two days; we are glad to say that the labors of this committee were appreciated, and accepted by all except one. We continued meetings until Thursday evening. On the 25th, Bro. Henry Wileland took me to the B. M. church; had meeting here at 7 P. M. The 26th met in council; at this meeting Bro. Lemuel Hilley was ordained to the eldership, and Bro. Daniel Smith was chosen to the ministry; here we continued meeting over Sunday. This morning, the 28th we were called upon to administer a young man; we found him very low, but the good Lord is able to raise him up.—*Yuma, Kan., Nov. 28th.*

From H. Engel.—Our dear Bro. John Fox, of Virginia, came to us on the 2d of November and commenced a series of meetings at the S. M. Church at this place. He preached several sermons with power and grace. God's edification prevailed. We were ministered to with words and sacrament on the Lord's table, to walk in peace and light.

On the 14th he came to the P. M. Church, and preached five sermons, and visitors were added to the church. He gave sacrifice and join in with the people of God. We trust that their walk through life may be such, that many may as their good works and thereby glorify our Father in Heaven. Many are counting the cost and we hope they will soon be numbered with us. We are thankful that our dear brother was permitted to be with us and labor for the good of souls. He shunned not to declare the whole counsel of God.

May God abundantly reward him for his labor of love while among us; we feel encouraged and refreshed on our way Zionward.

During the last year thirty-seven have made the good choice and were added to the church by baptism. Many more feel the need of a Savior's love, and join in with the people of God before it will be forever too late.—*New Windsor, Md.*

Tidings from the Field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Peabody, Kan., Dec. 9.

I have just closed an interesting series of meetings in the Cottonwood church, Kansas. One soul added by baptism; others made good promises. God help them to remember. The brethren were much built up, as they always are on such occasions. The weather continues very mild. Plows are running constantly. Stock doing well.

G. W. THOMAS.

Carlisle, Neb. Dec. 11.

The Bethel church had no additions, save by letter, for two years or over. Have passed through some dark clouds since then. Our prayer is, that the church may be blessed with the power of converting in the near future. We number fifty members, all of which, to the best of our knowledge, are staunch for the Brotherhood.

LEVI HOFFER.

Lowell, Mich., Dec. 10.

On the 29th of November, we returned from Emmet Co., Northern Mich.; had nine meetings while there. The last meeting preached the funeral of Bro. Weimer's three children. Was to council meeting in Sunfield church, Eaton county the 3rd. David West was elected to the ministry, and Christian France, as deacon. All peace in Michigan.

GEORGE LONG.

Dunkirk, Ohio.

The season of the year is here best adapted for holding series of meetings. Hence, those who have made calls, will please renew them; and if there are other calls to be made, they should be sent in as soon as possible. There is about \$107.00 in the treasury. But few churches have reported yet. Solicitors who have gathered money, will please send it soon to Joseph Rothrock, Dunkirk, Indiana Co., by registered letter, or Money Order. Send the amount to me, on a postal card; address as above.

J. R. SPACHT.

Laanark, Ill., Dec. 14.

At our council meeting to-day, brethren Daniel Kingery and Aaron Warble were elected deacons. The council passed off very pleasantly. Elders Zollars and Beckler presided. Our church had smooth sailing for some time. The year almost has very little influence upon it.

S. J. HARRISON.

Fallen Asleep.

Remember the dead which dwell in the Land.—Rev. 14: 13.

HUBER.—In the Springfield church, Noble Co., Ind., Sister Mary, wife of Frederick Huber. Born in Seneca Co., O., July 23rd, '38. Died Nov. 22nd, '81. Aged 43 years, 3 mo., and 29 days. She was anointed a short time before she died. She leaves a husband and eight children to mourn their loss; five of whom belong to the fold of Christ. Funeral discourse by Christian Weaver and David Bate.

G. G. GRADY.

KISTNER.—In Morrill, Kansas, Dec. 2d, Minnie, daughter of Alfred and Ellen Kistner, aged near 7 years. Funeral services by the writer, from 1st Peter 1st chapter, verses 21 and 25.

W. J. H. BAUMAN.

COBER.—In Sabetha, Kansas, Dillie E. daughter of Geo. Ephraim and sister —Cober, age 13 years, 8 months and 6 days. Deceased was born at Berlin Pa. Funeral services by the writer

from Job 12: 1, 2. Dillie was the tenth child that died in this family.

Will Progressive and Primitive please copy.

W. J. H. BAUMAN.

Our Working Band.

23 The following have sent subscriptions for B. At W. If mistakes occur, please notify us, stating the number of the paper in which it occurs. Send for prospectus and sample copies. Canvass thoroughly, and do a cash business.

J. J. Cart, 2; D. P. Shively, 11; Lucy Ayres, 1; David Bowman, 9; Dan'l Weybright, 10; J. C. Tinkel, 2; S. Harshman, 2; Wm. Ikenbury, 4; A. A. Wise, 8; John Melzer, 1; J. D. Mast, 1; Geo. Reitz, 2; Geo. Strampe, 2; J. A. Weaver, 6; G. C. Stump, 5; G. A. Shamberger, 2; Levi Lougenec, 1; J. M. Barnhart, 5; A. B. Snyder, 21; John Hilleary, 2; J. S. Narely, 6; Elisha Henricks, 2; A. F. Deeter, 4; Amos Faw, 4; Isaac Crickenbarger, 8; D. S. T. Butlerbaugh, 8; John A. Shudshaker, 4; Abraham Miller, 3; A. E. Gates, 6; A. Miller, 3; Geo. Burden, 1; Peter Messner, 1; Victor Long, 12; A. J. Slope, 9; M. C. No man, 11; H. Landis, 8; Esther Horner, 1; Jacob Miller, 1; T. A. Robinson, 2; W. K. Simons, 1; Abram Wolf, 6; G. W. Gibson, 5; Lizzy B. Myers, 12; Daniel Bachtelheimer, 1; Michael Keeler, 1; W. S. Forney, 5; S. J. Harrison, 1; Martin Buehly, 2; Henry Steckly, 4; Katie Hellingier, 1; Conrad Fitz, 4; Hattie Engel, 12; A. B. Holt, 1; Jan. J. Cover, 5; John Shook, 12; Geo. Henricks, 1; George Brubaker, 1; Fred Cline, 6; D. Forney, 9; Adam Eoy, 6; Peter Plant, 3; Silas Gilbert, 9; Lizzy Howe, 8; N. B. Murry, 4; D. Heckman, 2; A. M. Snyder, 1; J. L. Williams, 2; John Zook, 1; Cyrus Bucher, 4; Jacob Griso, 4; J. C. Whitmore, 4.

Free Papers.

Any one sending 50 cents for six months, or \$1.00 for one year, can have the paper sent to an outsider. It must be a donation for that purpose. Papers have been sent to the following:

M. S. Miller, Christian Co., Mo.
G. M. Knoodle, Marshall Co., Ia.
L. Knoodle, " "
D. A. Miller, Howard Co., Ind.
Gabriel Shoemaker, Legraft, Ohio.
Mary Howe, Orange Co., Kans.
Maggie Mast, Cass Co., Ia.
J. A. Trest, Somerset Co., Pa.
Cyrus Shaver, " "
Moses Brumbaugh, Marshall Co., Ia.
Lewis Kheck, Allen Co., Kans.
Jas. M. Rood, Myer, Mich.
Mrs. M. Elmer, Jackson Co., "

A New BOOK.

There is in contemplation a book entitled, "F. I. T. Life," and it is desired to publish it only if sufficient pledges shall be received to warrant its publication. It will contain an account of the blessings, as well as the curses bestowed gratuitously upon editors. It will open up to the vision of the public, some of the trials of faithful public servants, and enable everybody to be more charitable to a very worthy class of mortals. Several writers will take part in the work; and in point of terseness and faithful portraiture, it will be entitled to a place among 100 books.

Many letters received by the class of which the book will treat, will be given, but the names of the writers will be withheld; hence no one will be hurt, yet the picture will be complete. This will enable the people to obtain a glimpse into the sanctum, and behold some of the wonders, if not all,

The book will be gotten up (if sufficient pledges are secured), in a neat and substantial manner, and will retail for one dollar. If you want a copy, send us your name and address, and when the book is published, you shall be notified by card, upon receipt of which you can forward a dollar, and receive the book. Each pledge will be regarded as a subscription.

You can send your pledge to B. At W. office. No money will be required until the book is published.

Business.

B. At W. and Microcosm, \$1.75
B. At W. and Youth's Advance, \$1.75
B. At W. and Family Companion, \$1.00
B. At W. and Primitive Christian, \$2.75
All to one address, \$4.00

—Thanks to our agents for the large number of new subscribers sent in.

—On page fifteen of the almanac in the advertisement of A. M. Snider, I should read, "Early Jersey Wakefield and Early Summer Cabbage Seed, instead of 'Early Wakefield and Early Cabbage Seed'."

Mt Morris Public School.

Report for the week ending - - December 9.

Number Enrolled.....	196
Average Daily Attendance.....	176
Per Cent of Attendance.....	97
Number Tardinesses.....	7
Neither Absent nor Tard.....	142

E. A. BEANY, Principal.

All About Kansas. THE WEEKLY CAPITAL
is an eight-page, 48 column paper, published at Topeka, Kansas, giving full and reliable State News, Crop and Weather Reports from every county, \$1.00 per year. —
— SAMPLE COPY FREE. —



IA MAN

Remember! Fare Always as Low as the Lowest!

"Great Rock Island Route!"
Second pre-eminent among the great trunk lines of the West for being the most direct, quickest, and safest line connecting the great West with the East, and the EASTERN, MIDDLE STATES, THE SOUTH and the SOUTHERN STATES, which terminate there, with KANSAS CITY, LEAVENWORTH, ANKENY, CHICAGO, ST. LOUIS, and OMAHA, the CORREL LINE EXTENDS FROM THIS ROUTE.

EVERY LINE OF ROAD
that penetrates the Continent from the Missouri River to the Pacific Slope, has the

Chicago, Rock Island & Pacific Railway
is the only line from Chicago in time from Kansas, of which, in its own right, it is the best served of any railroad line. It is the only line from Chicago in time from Kansas, of which, in its own right, it is the best served of any railroad line. It is the only line from Chicago in time from Kansas, of which, in its own right, it is the best served of any railroad line.

MAGNIFICENT EQUIPMENTS!
The Chicago, Rock Island & Pacific Railway is the only line from Chicago in time from Kansas, of which, in its own right, it is the best served of any railroad line. It is the only line from Chicago in time from Kansas, of which, in its own right, it is the best served of any railroad line.

R. R. CABLE, E. ST. JOHN,
Vice Pres. & Gen. Manager, Chicago, Ill. Vice Pres. & Gen. Manager, Chicago, Ill.

BRETHREN AT WORK.

\$1.50
Per Annum.

Set for the defense of the Gospel.--Philipp. 1: 17.

Single Copies,
Five Cents.

Vol. 3.

Mt. Morris, Ill., Tuesday, Dec. 27, 1881.

No. 50.

Editorial Items.

FOUR were received into the church at the meeting in Logan church, Ohio.

It is not written, "The wrath of man worketh not the righteousness of God?"

BRO. Sharp left for Ashland, Ohio, the 2nd to bring his family to this place.

THE government is preparing to take a census of the Sunday-schools in the United States.

BRO. J. J. R. came to a meeting with the brethren at Huntington, Ind., Jan. 7th.

BRO. Lemuel Hilkey will begin work with the Brethren at Beatrice church, Neb., the 28th inst.

TWO meetings in the Chapel will be held hereafter at 7 P. M. on lay evenings instead of 6:30.

THIS army of workers who do the right work in the right way, is the most useful army in the world.

BRO. P. R. Wrightman recently made a short visit to Limestone, Tenn. He lives at Enterprise, Kan.

A LARGE number of students left for home the 23rd to enjoy the holidays with their parents and friends.

IF you fail to get a B. at W. Almanac, please notify us. It is desired that each of our readers have one.

BRO. Martin Meyers did not go to Wisconsin, hence brother D. M. Miller is there alone in the Master's work.

BRO. Allen Boyer of Leas, Ill., gave us a pleasant call the 21st. Come often, as we love to have a friendly talk.

SISTER A. B. Snider, of Cerro Gordo, Ill., is still quite unwell. The Lord bless her affliction to the good of her soul.

BRO. J. H. Miller, of Milford, Ind., reports two received by baptism and one near the kingdom of the Lord Christ.

DO not forget to send edifying news with your business letters. In this way you may help to get out a very good paper.

THE B. at W. manuscript box is filling up with excellent matter for 1882. We have "kept the good news until now."

OUR meetings in the College building the past three weeks have been very edifying. Bro. Sharp did most of the preaching.

BRO. George Long is at Grand Rapids, Mich., preaching the Word of God. He is no idler; has no time to waste over trifles.

SISTER Rebecca Snavely, of Hudson, Ill., will accept our thanks for a box of provisions. You were indeed thoughtful of us, dear sister.

IF you want news from the Brotherhood, subscribe for the B. at W. It has an excellent corps of newsgatherers who are at all times awake to the best interests of the church and supply our columns with the news of the upbuilding of Zion.

BRETHREN S. S. Mohler and Andrew H. Hutchison were to commence a series of meetings the 24th inst., in the Bethel church, Holt Co., Mo.

DO not fail to read "The Three Gold Dollars" on page seven hundred and seventy-eight. The writer of the article lives in Frederick Co., Md.

THE Sunday-school in the Chapel is adjourned until Jan. 8th on account of the absence of a very large number of students over the holidays.

BRETHREN J. S. Floy and G. W. Festler are about opening a Hygienic Home near Longmont, Colorado. Full particulars will be given next week.

WHAT are you doing for the *Broderbote*—our German paper? Send one dollar to J. M. Snyder, Grundy Centre, Iowa for it, and have it sent to some German friend.

THERE is an opening at Wheatland, Hickory Co., Mo., to preach the Word. Who will go and sow the seed of life? Call on James B. Gibbs at above named place.

SAMUEL Garber, a prominent leader in the Miami Valley move is in the last stages of consumption. He braves anything being said to him about the church troubles.

ON page 725 of B. at W. is an article entitled "Sons of Worldly Influences," by M. M. Eschelman. It was written by the editor but by sister M. M. Eschelman, of Potosi, Ill.

A WOMAN shall not wear that which pertaineth unto a man neither shall a man put on a woman's garment. For all that do so are an abomination unto the Lord thy God. Deut. 22:5.

THE B. at W. will "cry aloud and spare not," and it will aim to do this in love and with malice toward none. Principles will be discussed, and errors pointed out, while the readers will be the judges.

BRO. John Calvin Bright has been chosen to the ministry by the Bear Creek church, Ohio. May he make full proof of his ministry by a holy life, and diligently study to be approved of God.

BRO. B. F. Miller, of Clarence, Iowa, arrived here the 20th. He preached in the chapel on the evening of the 21st, and we were glad to hear his voice once more in defense of the common salvation.

THERE were 387,860 copies of the B. at W. and *People's Advocate* printed during this year. Will the friends of the paper make it 500,000 next year? It can be done by diligence and perseverance.

BRO. John Barnhart preached in the Silver Creek meeting-house Sunday and Monday evenings of the 18th and 19th inst. He left for home the 21st. Brother John is a devoted and faithful elder. We enjoyed his visit.

BRO. J. S. Floy, of Longmont, Colorado, desires a good workman to labor on the farm and to do carpentering. Wage \$25 to \$30 per month. Also a girl to do housework; wages ten to twelve dollars per month.

FEAR and apathy almost lost the kingdom to David when Absalom rebelled. But the Lord aroused David, led him to the battle, helped him fight, and brought him through safely. Let us trust the God of David, and defend the Brotherhood with humble boldness.

Newton, the great philosopher after spending a lifetime in study and research says, "I feel like one who has been amusing himself in gathering pebbles on the shore while the great ocean of truth lies undiscovered before him."

THE *Gospel Pioneer* of Dec. 15th says: "Brother R. H. Miller tendered his resignation as President of the College, which was accepted by the Trustees, and the relation existing between the President and the Trustees were thus dissolved by mutual consent with the very best of feelings."

BRO. R. H. Miller arrived in Mt. Morris Saturday the 17th, and preached in Silver Creek meeting-house on Sunday forenoon. In the evening he addressed a large audience in the Chapel, and on Monday evening the 19th also spoke in the Chapel to an appreciative congregation. He left for home the morning of the 21st.

BRO. Wm. B. Sell is in the North Mo. mission field having good, interesting and hopeful meetings. As he travels from one place to another he distributes tracts and papers with his name and mission written on the margin. As he returns, these tracts have been read, and then the people want preaching. He has traveled over three hundred miles.

SISTER Mary Kinnell, who was a compositor in our office during the past year, left for her home in Covington, Ohio the 22nd. She was a faithful sister at work both in the office and in Sunday-school. Her leave-taking of the large class of little boys and girls whom she had so long taught, was truly affecting, showing that she had won their affections.

THE meeting at West Branch, Ill., notwithstanding the wet weather and muddy roads, was pretty well represented from the various congregations in Northern Ill. As the West Branch church had called the meeting to obtain some counsel, it was given apparently to the satisfaction of the church. Some time was spent in talking about schools, papers and conduct of ministers. In all these things, as well as in all others, a free admixture of charity and godliness will tend to the honor of God and the glory of the church.

OUR prospects for next year are, we think, very good. A large number of new subscribers have been added to the list. We had to print 300 extra copies last week. So far as we know nearly all the old ones are returning. We have reasons to feel encouraged, believing that the readers generally are pretty well satisfied, and have been on the whole edified by reading their *Work*. Agents have done their work faithfully, and not a few are still hard at work. Surely God has blessed his people; and there is much to cause the B. at W. to be devoutly thankful.

BRO. T. D. Heiston, of Holden, Mo., writes: "This time has come for me to renew my subscription to B. at W. for 1882, and indeed I can do it heartily, too. I have promised long since to be a reader of the paper as long as its mission was to preach Christ and him crucified. And it seems the older the paper gets the sharper the ring and the sweeter the sound. Have not much church news to send from this little arm of the church. Brethren A. Hutchison and Jacob Whitmore of the Centreville congregation came to us the 9th inst., and delivered several discourses, preaching Friday night, Saturday night, and Sunday at 11 A. M., and closed the meeting on Sunday evening following. They both held forth the Truth as it is in Jesus. Bro. Hutchison closed the meetings with the words: 'For we shall be like him as he is,' plainly showing us that to be like him we must be like him. These brethren do not forget us; they expect to visit us soon again."

Religious Essays.

For the Brethren at Work.

THY WILL BE DONE.

BY J. M. NEWLAND.

May I with patience learn to bear
These aching hours of pain,
And never murmur nor despair,
But lose my will in Thine

With cheerfulness help me to fill
The place assigned to me;
And if it's humble, I would still
Thine humble servant be.

Oft have I craved some higher call
My destiny to fill;
But how I'll give it up, and all
Which seemeth not thy will.

Yet could I aid some wayward soul
To seek Thy grace divine,
It would my longing heart console,
Though helplessness be mine.

Help me to feel thy saving pow'r,
And bear each trial here,
And sense Thy presence every hour,
Since Thou art ever near.

Lairdville, N. Y.

For the Brethren at Work.

THE THREE GOLD DOLLARS.

A TRUE STORY.

IN the year 1860 I was living with my sister in Maryland. I had agreed to work with her for my board and clothing, but whenever I could get a day's work in the neighborhood I was to have what I earned thus for spending money. But as wages were low and work scarce, I had not much money.

One Sunday morning I walked five miles to a school-house in York county, Pennsylvania, to attend a meeting, the object of which was to organize a Sunday school there. A Mr. C. addressed the meeting, and then went around to see how much he could raise towards defraying the expenses of starting the school. He asked me what I would give. I could not say, as I had no money on hand; but he told me I could have some time to make it up. So, hoping to earn it, I said he might put down one dollar for me. He did so and went to the next one, who agreed to give fifty cents. Another subscribed twenty five cents. The object was gained, the school organized, and we were all told to bring the promised money at the time appointed.

As I walked home in company with several young ladies, one said to me,

"Why did you put down one dollar? Now I promised fifty cents, and I know my parents will be displeased, and it is your fault." "It is the same way with me," said another; "I subscribed twenty five cents, and I would not have done so if it had not been for you. I know my parents will not like it." I did not blame them for dreading the displeasure of their parents, as I was at that time an exile from my father's house, because I had gone to church against his will. But their words pained me, as I was sorry to think that my giving had caused them trouble.

We soon came to a cross road, and while they took the left-hand road that led to their respective homes, I alone took the right-hand road which led for about three miles along a forest, where as it was noonday the trees made a refreshing shade. As I walked along this lonesome road I felt very sorry for my young friends, and as the tears began to roll down my cheeks I thought, What if I cannot earn the money and will have to ask my sister for it? She may not like it either, and cannot well afford to give it to me. My distress now became greater, but just then there came a gentle whisper, "The earth is the Lord's and the fullness thereof." Yes, I said, thinking that sweet text has come to my relief: "The earth is the Lord's and the fullness thereof." There is nothing impossible with God. I can well ask him for the money. So I went into the forest behind a rock and knelt down and poured out my heart in prayer to God. I told him that the earth was his and the fullness thereof, and he could provide me with the dollar I so much needed. I arose fully assured I would get the money in some way. So I went on my way rejoicing; nor did I doubt but that my prayer would be answered. As I walked on, I thought perhaps I would find the money, as Mr. L., a minister, did when a boy; he prayed for money to get school books, and found just the amount he needed in the road. But when I arrived at my sister's house without finding it, I changed my mind and thought some one would employ me to work, and I could earn it thus. So every day I looked for some one to come and employ me to work for them, and every evening as I retired to rest, the tempter would say, "Now another day is gone and you have not got

that money yet." But as often I would say, "The earth is the Lord's and the fullness thereof;" there is nothing impossible with God; he can enable me to get the money yet.

Saturday evening came at last; the next day the money was to be paid. How well I remember the calmness of that sweet Spring evening. As I walked from the stable to the dairy with the milk, I admired the beautiful scenery around me. I was fairly startled by the thought or rather a voice, "There it is Saturday evening; to-morrow you must take that money to school and where is it to come from?" For a moment my faith staggered, and I was about to doubt the goodness of my God, then casting my eyes on the clear blue sky I said, "The earth is the Lord's and the fullness thereof." There is nothing impossible with God. Just at that moment I saw a gentleman whom I knew, ride up to the house. Thinking he would be a guest for the night, I hastened to the dairy and went about my duties. But he did not go into the house, but came to the dairy, and after speaking a few words to me he said, "Here Susie, I will give you a present." And at the same time handed me a small bit of paper—so small that I feared there was nothing in it, but that he was going to play a joke on me; yet I thanked him for it, and after he had mounted his horse and rode away, I entered the house, and going to the candle I said to my sister, "Mr. L. gave me a present; I must see what it is." But judge my surprise when I saw enclosed three little gold dollars.

With a glad and thankful heart I carried one of the gold dollars to the Sunday-school on the morrow; and I taught four little girls in the Testament class all that Summer. They are grown women now. Some of them have homes of their own, and I hope to meet them in a better home by and by.

The man that gave me the three dollars was a stranger in the place. He lived many miles away; and whatever led him to come there just at that time and give me the gift, I never could understand, but I never doubted but that God sent him. To God be all the glory.

S. A. K.

ALL proud flesh, wherever it grows is subject to irritation.

It was here the Annual Meeting was held in 1876; and a pleasant meeting it was. We mentally called up that meeting with a peculiar lonely joy.

I. J. ROSENBERGER.

Notes of Travel Continued.

The meetings were continued here from Sunday evening to Friday evening. Very good attendance and quite attentive hearers. Hope the labor will not be in vain.

On Saturday morning the Brethren took me to the Falling Spring congregation to attend a council meeting at the Hade meeting-house. Met with elders D. Long, Adam Pihel, and Daniel Eckerman. Held an election for church officers. Brother William Kuntz was advanced to the second degree of the ministry; Adam Baker was elected to the ministry; Isaac Riddesparger and John Swigart were elected to the office of deacon. The council passed off pleasantly, there being very little to do besides the election. Attended meeting in the evening at Shady Grove. Quite a good attendance. Returned the next morning (Sunday) to the Hade meeting house, where we had the pleasure of hearing Brother D. Long preach to a large and attentive congregation. Met with the Brethren again in the evening at Shady Grove, probably for the last time.

To-day visited Bro. D. Baker's family. Found his mother quite feeble. She is eighty-seven years old, and is anxiously waiting and wishing for her change to come when she can lay her armor by and dwell with Christ at home.

I expect, if the Lord will, to commence meeting at Funkstown, Maryland, on Wednesday evening, 14th. Will remain in the Bear-er Creek church until Sunday 18th, when I anticipate meeting with the Brethren in the Manor church. D. E. PRICE.

Waynesboro, Pa., Dec. 12th.

From Minnesota,

Dear "Brethren at Work":—

We are truly thankful to thee for the rich and wholesome food thou hast provided for us during the year 1881. Many hearts have been enriched and comforted by thee. Thou art a welcome guest, and one to be desired among the saints. Why? Because thou hast been set for the defense of the Gospel, and bring filled with the fruits of righteousness thou hast spoken the Word without fear, and in nothing terrified by your adversaries. Hence we commend you to all, and greatly desire that many form your acquaintance who know thee not. "For we are confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ." "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2: 13). I know there are some who take part against thee; but what are they but those who are proud, knowing nothing, but dotting about questions and strife of words, whereof cometh envy, strife, railings, evil surmises, men of corrupt minds, and destitute of the truth. 1 Tim. 6: 1-5. Is not the great and eternal God with those who do his will? He certainly is;

for we have the promise that if we teach and observe all things whatsoever he has commanded, he will be with us even unto the end of the world.

Jesus was despised and rejected of men on account of his piety; hence he knows how to pity and defend his persecuted people. We can say with one who trusted in God that "on our side we boast the innumerable tribes of angels whose business and delight it is to minister to the heirs of salvation." Shall we be ashamed to do the will of God on earth as angels do in heaven? This is our prayer. Shall it not be our practice, too? If we do this, we certainly have a conscience void of offense, being delivered from the guilt by the atoning blood of Christ. Therefore brethren, stand fast in the Lord, "knowing your election of God." "Rejoice evermore," and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Col. 3: 5.

We are well pleased with the B. at W. as an able defender of Gospel truth. Long may it live as a light to the world. Would to God that it was in every household in our land, presenting the true light, which lighteth every man that cometh into the world. John 1: 9.

Dear brethren and sisters, a good effort has been made to us by our brother editor, giving us a chance to introduce the B. at W. to many. We may in this way sow the good seed of the kingdom, and thus help along the missionary cause. How many are willing to give as the Lord has prospered them?

M. C. NORMAN.

Sunfield Church.

This branch is a young church about six years old. We number 93; brother Fryfogel started this church; there were but two here when he came; thirteen joined this summer, most of them were young in years. I pray God that they will hold out faithful to the end, for the crown is at the end of the race. Our quarterly council is numbered with the things of the past; elders G. Long from Thornapple and Miller from Woodland, brethren Rarich and Price were here to assist in the meetings and they held five meetings with us, which we are thankful for. All went off well with few exceptions. But without crosses there are no crowns.

We held a choice, and elected one speaker and one deacon. Have four speakers and five deacons; we have no church house yet but we need one very much.

Have very good land here, and we think the land is cheap. If there are any who wish to come North to live we would like to have them come here.

O. I. W.

Sunfield, Eaton Co., Mich.

From D. Leedy—Bro. Bishor was with us last week; had meeting almost every night; had good meetings; Saturday night had Communion meeting; there was one part of the work not quite clear to me; why do we pass the salute after supper before the emblems, when we have just passed it at feet-washing?

Please give us the verse and chapter, and why did not Christ use it at that time?—Lebanon, Oregon, Dec. 5.

[The injunction is, "Greet one another with a holy kiss." There is no chapter or verse stating when the members shall salute each other. Where the Lord is silent as to time it would seem reasonable that the church has a right to say when the work should be done. Certainly the Lord did not think his people would have no wisdom—no judgment; but since he requires his people to be of sound mind and exercise judgment, the time of saluting each other was left to them. Why the church regards the salvation of the holy kiss in order after supper, we cannot say. We believe the church has never given any reason for it. Are there any good reasons why the members should not salute each other at that stage of exercise? Whether Christ used it at that time is unknown. We cannot say he did, nor yet that he did not. John 21: 25.]

If it makes his children worse, or if it makes them no better even, to salute each other after all have engaged in feet-washing, then it would be well to discontinue it at that stage of the meeting. But who can decide that it is harmful or even untruthful? There are some things that need be considered with prayer and meditation. E.]

From J. R. Miller.—On account of muddy roads and small crop excitement we have had no night meetings, but had our regular appointments all along. But as the excitement is abating, we are longing for better roads and more earnest, and continued efforts, to awaken our friends outside of the kingdom to a sense of their duty.... Let us all remember Eccl. 9: 10. "Whatsoever thy hand findeth to do, do it with thy might, for there is no reward therein; for neither knowledge, nor wisdom, nor strength whither thou goest."—Locke, Ind., Dec. 19.

From Emeline Krisher.—I sincerely wish you could persuade some of the ministers to come out here and preach, for it is needed very bad here. Christianity is very cold here, although some profess, their religion is poor; it is a sorrow to me to live here. No good church to go to. Sometimes a Baptist or a Methodist preaches, but not often. I wish some one would come here Christmas or New Year, and hold meeting here for us. It would be so reviving to have good preaching. It would be quite a treat to me and a new thing to the community. Now brethren, I think that some of you could manage to come. I would like to have brethren and sisters come and live in the neighborhood. We have a pretty good settlement here.—Onpello, Ark.

From Lottie Ketrang.—We had a council meeting on the 10th in the Woodbury church, and yesterday we had services in the Holsinger church. Brother D. M. Holsinger, of Clover Creek, Pa., preached from the 5th and 6th verse of 11th epistle of Peter. The sermon was very interesting and much appreciated. We expect brother C. G. Liat, of Maysdale the 20th of this month, to labor for us a few weeks. Will give a full report of meetings after they close.—Maria, Ia.

Let no man call God his Father, who calls not man his brother.

Brethren at Work.

PUBLISHED WEEKLY.

DECEMBER 27, 1881.

R. H. MILLER,
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S. J. HARRISON, { Corresponding Editors.

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The Bureau will be responsible only for the general tenor of the paper, and the insertion of an article does not imply that he endorses every sentiment of the writer.

Contributors, in order to secure insertion of their articles, will please not indulge in personalities and unconstructive language, but present their views with grace seasoned with salt.

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BRETHREN AT WORK,
Mt. Morris, Ogle Co., Ill.

OUR INAUGURAL.

TO the readers of the BRETHREN AT WORK, and to the Brotherhood, we wish to give the reasons and causes which have brought us before you as one of the editors of this paper. The work of our life for a quarter of a century, has been with the general Brotherhood, and in harmony with its counsels and principles, believing them to be founded on the gospel. In this day of our church's trials there have been parties formed in opposition to the counsels and authority of Annual Meeting and the established usages of the church. We have opposed the work of these parties since their beginning; because we believe they are wrong, and their work will be injurious to the church and the world. We have ever felt it to be the duty of our editors to defend the church against these parties which have been continually making attacks upon the Annual Conference and the established usages of the church.

If our editors who are loyal to the Brotherhood keep quiet on these subjects, and just let those parties alone it is all they want; it is all they need to give them time to form their own organization, and carry on their work against the interest of the church, till they have sown the seeds of discord and division which will ruin the peace of the church. Some of our Brethren think those parties should be let alone, and nothing said against them. That course will only help them by indirectly giving them support and holding fellowship with their errors. We believe the church is worth defending. Christ defended it in the strongest terms against the proud boasting Pharisee. Paul defended it against the self-righteous Jew and the worldly-minded Greek. And it is as much our duty to day to defend it against the attacks of these parties as it is against the errors of any

other church; indeed, it is more important and needful that the church be defended against parties formed within her own body than against those without. Our work in opposing these parties has not been, and shall not be, of personal character. It is no more a personal matter to show the evil tendency and the errors of these parties in the church than it is a personal matter to show the errors of infant baptism. When these parties have been formed in the church, claiming to be parties, giving their platform as a party, it is no more loyal to the church to keep silent and do nothing to defend it, than it would have been for the North to have kept silent and done nothing when the South formed a party and set up a government of its own.

These parties in the church if let alone will as certainly be the ruin of the church, as the Rebellion would have been ruinous to the government, had it been let alone by the United States.

Our Brotherhood must rise up against these parties, and work in defense of the church or these parties will bring division, weakness and ruin upon the church.

Our connection with the Gospel Preacher was severed because those who owned it wanted it to be run in the interest of the Progressive party. We wanted it run in the interest of the general Brotherhood, and we could not for position or money, leave the A. M. and the Brethren with whom we have worked for so many years. We could not leave the established usages and counsels of the church, to work in the interests of a faction and party which has nothing in it only to make the church more worldly, to make the road broader by giving liberty to each individual and to each church, with a free rostrum, to oppose any established usage of the Brotherhood they might choose to dislike, and desire to nullify. When the work and influence of the Preacher was turned to work in the interest of this party, instead of the general Brotherhood, we did not hesitate a moment to sever our connection with it.

Our relation in the College was similar to that in the Preacher. We went to Ashland to help our Brethren in the management of the school and the paper in the interest of the Brotherhood. It was our full understanding at the time that both were to be run in harmony with the established usages of the church. So fully was this understood that it was inserted in the platform or principles of the Preacher and indorsed in Trustees Meeting. When enough of the Trustees decided to change the working of the ruling power of the College into the interest of the Progressive party to make a majority, we, without hesitation, offered our resignation, giving the change in the policy of the Trustees as the reason for severing our connection with them. They accepted our resignation. Thus ended our relation to the College without any personal difference or ill-feeling. We were determined to stand by the convictions of our own consciences and follow the path of duty, making no difficulty and put-

ting nothing in the way of the Trustees with whom we had been related, telling them however that we should continue to work as we had ever done in the interest of the general Brotherhood. We desire to say here that several of the Trustees are in harmony with our views of this matter, being faithful and true to A. M. and the church. We are sorry for the necessity which makes it our duty to withdraw from the College and the Preacher.

While we are engaged in helping to edit the BRETHREN AT WORK, you need not expect any change in its principles or in ours. We have always been in harmony with its views, because they have been in harmony with the principles and practices of our Brotherhood. We will not say we have made no mistakes, nor that the editors of the BRETHREN AT WORK have made none; but loyalty to the Brotherhood and its principles as being the true faith and practice of the Gospel, has led us in all our work. And now in our church's greatest trial, we believe it to be our highest duty to defend her against all attacks made upon the principles she has always maintained. We shall not engage in personalities or fault-finding. There is a wide difference between these and the work of defending our principles. The latter is a duty we shall try to perform; the former we shall try to avoid.

We shall labor to put down the work of all factions and parties, and to restore the peace and union of our church which was her heritage from the beginning in America, down to a recent period. This can only be done by stopping the warfare which is made against the Brotherhood by those who are in its borders. Our principles must be advocated and defended or they will go down and be lost. By degrees the church will be carried over to the world, if it is not defended against that party whose progression tends in that way more than to the good of the church.

In doing this, we bring much responsibility upon us. We ask the prayers and the counsels of our Brethren to help us in directing our labors for the good of the church; and we ask your help in extending our circulation that God's principles may be made stronger in the church by giving to the Brotherhood a paper, defending our principles and working for harmony and union in our fraternity. R. H. MILLER.

1881.

AGAIN in the course of human events, we are called to witness the close of another year. With its going out, many sorrows and afflictions will cease, and the hearts that bore them will be hushed in death. The sympathizing hearts, the trickling tear, the sobbing voice tell the story of parted friends, and the dead are gently laid away to rest in peace. So we part with 1881. With many it has been a year of joy and gladness. There has not been ought to mar their delights nor crowd out their happiness; sunshine and pleasure have

ship and is called the good ship of Zion. Christ is in the church as she glides over the sea of time. Her enemy is the same that sought to overwhelm the ship on the waters of Galilee. Storms of persecutions arose to drive the Christians into all lands, but they never were so great that they could not be controlled by him who slept within the ship, though sometimes he did sleep for a long time. This ship is regarded as bearing its passengers "over life's dark and stormy sea" into a house of eternal rest, and it is the only ship of which we have any evidence that will conduct souls to the other home safely. Special emphasis is to be placed upon the fact that the Savior is in the ship. One time he came walking upon the sea, but when he came to where the ship was, he entered it, and there is where he is to be found. If any one desires to find his Savior, (and who does not?) he must seek him in the church. The church is God's recognized agent on earth to save sinners and convey them to eternal rest. When church members fear for the Ship of Zion they need only turn to the Savior who is with them in the ship, and if they ask in faith he will arise and say, "Peace be still." When individuals are tossed by the storms of adversity and are in danger of sinking, they need only say with the same spirit and faith of the apostles, "Lord save us or we perish," and He will speak peace to their souls. "Then when life's voyage is over, and the true disciples reach the other shore, it is a blessed, a most comforting thought that they have their Savior with them in the last fearful storm. When mortal pains lock the fevered frame, "When the woes of life assail," and the soul is tossed by storms of fear and doubt, raised by the arch-enemy, how comfortable, how inexpressibly joyous to turn to the Savior and in the calm that eternally surrounds them to hear the echo of the sweet voice, "Peace be still."

For the Brethren at Work.

LOVE AND SYMPATHY.

BY JAMES M. NEFF.

"And let us consider one another to provoke unto love and good work."—Heb. 10: 24.

BRETHREN and sisters, the time is at hand in which our sympathies should be extended to one another. We are now in a condition where we find

it necessary and important that we should be ever awake, and trying to do all we can for the welfare of Zion and the saving of souls.

We should love one another more, and sympathize more with one another as brethren and sisters, ever remembering each other's trials and temptations. "And let us consider one another:" feel concerned in each other's welfare, and encourage and excite each other to an increase in love to God and man. Oh, how important it is, brethren, when we see that the devil is making inroads on all sides, that we be awake to our own interests, and doing all we can for the good of the cause of Christ!

But how many of us, dear brethren, in seeing the faults and weaknesses of our brethren, (for they are generally seen before our own) at once become offended, and begin to surmise evils against them of which they are not in the least guilty? And not only this, but it is too often the case that such ones are severely reproved and even abused and looked upon with disdain for their lukewarmness. Instead of being encouraged and admonished, they are cast away, and left again to grope in the cold darkness of a sinful world.

Why, brethren, we should "consider one another." We should remember that we are all fallible creatures; and that we should not be expected to be perfect in all things. We should "consider" the trials and temptations of our brethren and sisters, and that it is impossible for flesh and blood to avoid making an occasional misstep.

Instead of avoiding and abusing the weak, we should encourage them, and let them know that we are concerned about their salvation. We should show them wherein they have come short of their duty to God, and admonish them "to love good works."

"Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6: 2 And not only this, brethren and sisters, but we should be willing to be aided by others in bearing *our own* burdens. We must not only be ready to help in carrying the burdens of others, but we should also feel willing to receive counsel from others. We should not become offended if our brother should see wherein we have varied a little from the path of right, and should approach us in the spirit of meekness, and show us our imperfections; but we should

love him the more for his good counsels, and try, by the help of God, thereafter to improve by them.

We should never become discouraged, nor should we think we are doing too much toward preserving peace and union in the church, or aiding too much in the prosperity of Zion. The apostle Paul says: "Let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 9, 10. May the God of all grace help us to increase in sympathy and fraternal love to one another and to the Brotherhood, is the prayer of every true child of God.

Itasca, Ind.

HINTS TO TATTLERS.

THE heights and recesses of Mount Taurus are said to be much infested with eagles, who are never better pleased than when they pick the bones of a crane. Cranes are prone to cackle and make a noise (Isa. 28: 14) and particularly so while they are flying. The sound of their voices arouse the eagles, who spring up at the signal, and often make the noisy travelers pay dearly for their impudent chatting. The older and more experienced cranes, sensible of their besetting foible and the peril to which it exposes them, take care before venturing on the wing, to arm themselves each with a large stone, large enough to fill the cavity of their mouths, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, and bridle thy tongue by watchfulness and prayer, that thou mayst say with the Psalmist, "I will take heed to my way, that I sin not with my tongue."—Sel.

The great want of our times for the growth of Zion, is piety with a tap root that goes down into hardpan. It is no small matter to stand firmly in the ground, with winds of doctrine and storms of zeal for isms beating upon the soul; and real growth will come only as one is rooted and grounded in the truth.

He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Correspondence.

Home Sweet Home.

Dear brethren and sisters, it is again my happy privilege to unite with my little family around the family altar at home. And this is our pleasant privilege only because the Lord has been good, and his mercies were ours to enjoy all the time. And we are glad to know that he heareth the prayers of his servants in behalf of each other. And while we allude again to the sweetness of home over all other places on earth, we do so not because we do not find a home everywhere among the members of our beloved Brethren; for we find a home wherever we go. Many times while on our late trip we felt at a loss where to go—so many were around with their pressing invitations. All this indicated to me that they have a *sweet home* and they were desirous to share its enjoyment with their humble brother. And right here I wish to say to those brethren who requested me to visit them in Ohio and other places that my reason for not responding to their calls was because my long-continued labors were wearing me down; so that I felt that I must go home and rest a while. The work of the minister in the hill country of Virginia is very laborious. It is not like boarding the train and being comfortably seated on a well-cushioned seat and there sit at ease until the destined spot is reached; but they often travel for a long distance on horseback. Then when their labor of preaching is over they begin the slow and tedious journey across mountains and deep gorges to reach that place they call their earthly home—tired and weary they at last reach that sacred spot, and can then thank the Lord for his abundant mercies.

We had the pleasure of conversing with several of our faithful standard bearers upon the great importance of a more thorough and united effort on the part of the church for a wider spread of the peculiar doctrine as indicated by our Divine Head. And we were much pleased to find our Brethren of Virginia standing firm for the peculiarities of our beloved Zion. And not only our aged brethren, but their wives, their sons and daughters, all say we want to have a share of the blessing that God will bestow upon those who bear the message of peace to perishing sinners, and while they cannot all go and preach the Word, they seem to know how to put themselves in the way of blessing. They do not wish to step out of the way and let the blessing fall upon another, but they want to have some stock in the bank. This is just as it should be. And how can it be otherwise when we think of the value of a soul? O what a glorious crown many will miss in the great day of accounts—because they did not put themselves in the way of blessings.

In our former correspondence we stated that our object in visiting our native land was to be company for a dear mother to her earthly home. This we were permitted to do by the blessing of God. And this was a great pleasure, yet the heart was made to swell with sorrow and sadness, because there was a vacant seat there. Our aged father had been removed to the spirit land since our last visit to that

place, and all we could do was to look at the arm chair in which he was wont to sit, and view the familiar cane that hung up by the wall and feel the swelling of a sorrowful heart, and say, the Lord doeth all things well, and blessed be his holy name. And we were made to feel that the reason home is so sweet, is because of the presence of all that belong to that family circle. But in the midst of all our sadness we could look forward to the great family re-union, when all the faithful children of God will be called home to feast at their Father's table; all our griefs and sorrows will then be swallowed up in victory. We also had to view the vacant seat of my own dear brother Joseph, who was also one of the watchmen on Zion's walls. So we could only visit the church-yard and view the mounded sod, and silently say far-well and repair to the church where a large collection of people were assembled to hear about Jesus. This is the first congregation that we visited, which is situated in Fayette Co., W. Va. Took our leave of them on the 3rd day of Nov. Went from here to Monroe Co., W. Va. My two brothers and brother John Sanger accompanied me. When we reached the point for which we had boarded the train, we met Brother George, another brother in the flesh, (Isaac and James being with me already) so all the living brothers I have were with me at this point. So we spent a week together in Monroe Co., preaching and visiting. Oh how soon the week was gone. Here is where the writer was born and reared, and also the place where he was received into the church, and here it was that we were called to the ministry, and you may easily know why the week was short. (We would gladly give names of many of the faithful, but space forbids.) We here mention the name of one of the standard bearers: James M. Hutchison, a cousin to the writer. He was much afflicted at the time of our visit. Had a pleasant little meeting at his house, which seemed to be a comfort to him. Let us not forget to pray for such.

But the time came to leave this county and go to Montgomery Co., Va., so my brother George and I set out for the county last named, where we met the church there in a Love-feast meeting. (This is known as the Johnsville church.) The Brethren informed us that they expected to have a Love-feast that evening (Nov. 13), and we certainly felt that it was called by the right name. About 115 communicants participated in this feast. There is a very lovely and loving little church here. The Love-feast did not end with the eating of a meal together, but continued several days. We had a glorious season of refreshing from the Lord.

From this point we went to the Brethren in Roanoke county. Spent several days with the Father's children here; had several meetings with them. Thence in Botetourt county, where we had several meetings. Was with the members here in their regular council meeting. Was very much pleased with the spirit of the church at this place. Everything indicated peace and prosperity and a willingness to work for a greater extension of the Lord's work. Now, dear members and friends, accept many

thanks for your kindness to me. I hope to see you again by and by.

A. HUTCHISON.

Centreville, Mo., Dec. 6.

Among the Churches.

On the 30th of November we again took our leave of home and its interests, for the Feast in the Wolf Creek congregation, in the well known Miami Valley. The A. M. Committee having previously met there, and in a very satisfactory manner set in order the things that were wanting in the church at once made arrangements for their Feast Dec. 1st. The congregation was large, attentive, and interesting. The evening services passed off, to us, seemingly with unusual calm serenity. Much of the divine presence seemed to pervade the meeting.

The withdrawing element here took a number of prominent officials, including Samuel Garber, their elder. His brother Jacob now cares for the church. Brother Jacob has love and charity thoroughly mixed in all his measures of ruling. It was in this house that the old order brethren held their Feast for the benefit of all the withdrawing element in the Valley. That element made a very persistent effort here to retain their right of church property, and there were reports of them continuing their efforts.

The law—Minutes of A. M.—and the usages of all religious bodies are so clear and united on this point that it is strange that there should be the effort made that the old order brethren are making to hold their former interests. This church with some others in the Valley are thrown unfortunately between the wide extremes of the orderlies on one hand and the progressives on the other. How can plain brethren and sisters endorse a theory that is no longer valid, no longer in the bud, but now in full bloom clear to all since the organization, and the budding of the progressive house in Meersdale? To be seen there is a high steeple enclosing a bell, colored window glass, fashionable chandeliers, an organ and a salaried ministry. The remainder of the picture can be safely inferred. How plain and seeming earnest members can endorse a theory that subverts and overthrows the well-established and world-wide known plain principle of the church, we cannot explain. The meeting was encouraged with a number of additions by baptism.

On the morning of the second we took leave of the meeting to meet our engagements with the brethren at Dagsra, where we commenced labor on the evening of the second, closing the evening of the 12th. The weather was favorable and the attendance and interest of the meeting to us was encouraging. The meeting was encouraged by receiving four returning wanderers; but we thought we never closed a meeting leaving so many seekers out of the church under deep conviction, fully intending to make their future home in the church, and they mostly parents. About twenty-five here went with the Valley move, which left the church much united.

The meeting seemed to afford the members much encouragement; many expressed themselves that the cause there now is in better condition than for years past.

For the *Brother* of Week.

THE ELECT OF GOD.

BY C. H. BALSRAUGH.

TO LEMUEL AND MARY HILLERY, OF KANSAS.

Nearly Beloved in the Crucified:—

YOUR love palpitating, Heaven-breathing, soul exhilarating letter is here. It is the essence of an upper world millennium condensed into a single sheet. God is love, and this must needs come into expression, which often means darkness and discipline and suffering and sorrow. How to love is the great problem of humanity. "God commendeth his love to us, in that while we were yet sinners, Christ died for us." Rom. 5: 8. The Holy Ghost is a reality, and not an imaginary shadow, and He imports into our personality the very personality of God. He becomes to us a veritable, living conscious Other Self of us and yet deeper than what is deepest in us, making us more roundly and grandly individual as we become more grandly and manifestly divine. To find either ourselves or God we must lose ourselves. To live we must die. To soar we must sink. To be crowned we must be crucified. This absolute necessity is the great stumbling-block of Christianity. It made Christ a derision and an offence. He is still "this same Jesus," and the world is still the same world. The Greeks still pronounce the Gospel foolishness even while standing in the pulpit claiming to preach it, the Jews still shout "Crucify, crucify," and the Romans still drive the nails and thrust the spear. And all these constitute the single self of human nature. The tragedy of Golgotha is enacted daily by every soul that prefers the flesh to the Spirit, self to Jesus. O this great and marvellous verity of being born of and into God, how few realize it. Man fights to the last inch and the last iota against God for the supremacy of the flesh. To be "a spectacle to men and angels," "the filth and effcuring of all things," the butt of the world's mockery, and the target of the would-be saint's hate and scorn—millions will sooner scout and trample Jesus and go to hell than to submit to such humiliation.

I am well aware that my flesh crushing, spirit exalting utterances are not appreciated by the many, but they are precious to those who have made the

personal acquaintance of Jesus, and who have that knowledge of God which comes only by identification of life. My horizon is widening, and the light is growing stronger, and the spiritual atmosphere purer and more bracing, so that I get a clearer, higher, more self-deadening conception of God's ideas of life, and a profounder apprehension of the reason why so few find the straight gate. For me to write the deep, the radical convictions of my inmost soul which the Divine schooling of suffering and sorrow and intuition beget and confirm and develop, is to narrow the circle of appreciative readers, and be more and more "despised and rejected of men." It is a sore trial to give up such men as Bashor, Holsinger, Howard Miller, and others of their royal stamp; but I am eternally and irrevocably committed to the great, all comprehending Truth, the thrilling, forever unfathomable fact, "the Word was made flesh" God is *man* and still God. This is the key to all truth, unlocking the heart of Deity, and the soul of man, and "the exceedingsinfulness of sin," and the heights and depths and raptures of redemption. The pivot-truth is in general poorly apprehended, and the so-called Progressives seem to have lost sight of it altogether. In Bro. Bashor's Seven Thunders, and in all his private letters and public replies to me which grew out of his tract, it is sad to note how utterly alien is the real meaning, of the Incarnation to his arguments and aims as a Christian polemic. The mental attitude of the misnamed Progressives renders it simply impossible to apprehend Emmanuel as the Divine and human blending into one life, using the lower solely as the vehicle of the higher. The intellect of Gabriel cannot take hold of God in a way to make Him the life. There is a deeper infolding and appropriation of the Divine than by thought or volition. No soul can think itself into God, or God into itself, or will across the affections. Every one knows this in the sphere of the human relations. Reason and will must stand back as servants till faith open the sluices of Golgotha, and flood the whole being with the very life and love of Jehovah as garnered up in the Divine Man. This makes the reason luminous, and the will vital, and the affections instinct with the life of the Eternal. "If any

man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." "We are dead, and our life is *hid with Christ in God*." Head, heart, hands, feet are "instruments of righteousness unto holiness." The tongue that shares this renovation, and is the organ of the indwelling, all-directing Christ, will no more plead for sister's hats, or any other carnal, cross-shunning license, than it will curse and swear and blaspheme. The Incarnation is an awful sin-damning, flesh-bruising, body-and-soul liberating fact, and it is appalling to think how it is trifled with in these days of religious infidelity, even in our own Brotherhood. Regeneration is but a sham and a name in many instances. The incoming of God is a mighty work, and leaves not a spark of the carnal life in regnancy. We do well to examine ourselves whether we be in its faith, or "reprobates." Where God is manifest in the flesh, Christ is *relieved*. Every member of our bodies and every faculty of our minds is in the employ of the Holy Ghost. The world in the sin sense and flesh-sense, is a carcass to the Christed man and woman. To hunger for it is to be like it—dead, corrupt, doomed to the wrath of God. Nothing is sweet to the God-loved, God-loving soul that savors not of the cross. The meat and drink and dress of the elect is Jesus; and their *life*, in its essence and exhibition, is neither more nor less than God incarnate. Emmanuel is the totality of the Christian. Whatever else slides in is of the flesh, and must be crucified, or it will "crucify Christ afresh and put him to an open shame." Life and death never compromise one. One must win. Flesh, death, damnation are cognates. Crucifixion, life, salvation, are the trinity of the Incarnation. The doors of Heaven and Hell have their hinges in the Cross.

EXPLANATION.

IN the *Preacher* of Dec. 15 Bro. Bashor published some reasons why he used Benjamin Franklin's ideas in making up his "Gospel Hammer," and says that he sent it to us for publication; but up to this time, Dec. 21st the letter has not reached us, and as we desire to get his reasons in this paper we clip the following from his letter in the *Preacher* omitting that which scolds us, as it

is not relevant to the issue between him and Franklin. That relating to the publication of it, was mentioned in the last issues. He says:

"Some extracts from the *Gospel Hammer* were arranged by the side of similar extracts from Benjamin Franklin's *Gospel Preacher*, and over the whole appeared the title, 'Literary Theft.' Those who have the article, will have noticed that, while the ideas are similar, the language and sentences are not the same. I had read Franklin's sermons and was impressed with the force and acuteness of the arguments used. And as the arguments suited me exactly, I considered it no theft to use them as I deemed it necessary; as long as I used my own language in presenting them. Franklin says in the 'Preface' of his work, that it was written to be an aid to young ministers, and, as such, I had the privilege of using them. In the preface to my book, I distinctly stated that I did not claim originality for the ideas it contained. When I wrote it I was in search of forcible arguments, and that I might not be misconceived, I took the precaution to state in the preface that I had gleaned ideas wherever I could. My work is not a literary theft, from the fact that I did not steal another man's writings, bodily—*verbatim*—and palm them off as my own—original in language, plan and thought.

Until I take another man's writings, as he indited them, and without change, sign my name to them, send them out as original with me, I cannot lie convicted of literary theft."

ADDITIONAL REMARKS.

Whether the language and sentences in the extracts are the same or not, all men who read them can judge, and our saying they are or are not, can not settle the question whether Bro. B. did right or wrong.

Would it not have been well for those who "kindle their own fire, compass themselves with sparks, and walk in the light of their own fire, and of the sparks which they have kindled; and in consequence, lie down in sorrow," if they had pointed out the language in which we charged our brother with theft? But it is not profitable to pursue this subject further. It is

principle we are after, not men. And as we offered Bro. B. space to explain himself, and he has done so, we hope this ends the matter, and that love may hold the hearts of all to the glory of God and the honor of our blessed Christianity.—Ed.

For the Brethren at Work.

PEACE BE STILL.

(Extract of Sermon by S. Z. Sharp; delivered in the College Chapel, Sunday evening, Dec. 4th '81.)

ON the western shore of the Sea of Galilee lay the ancient city of Capernaum. It was on the highway between Damascus and the cities of Tyre and Sidon. The long lines of caravans from the most ancient city in the world passed this place and all the various people of Assyria were here met on their journey to the Mediterranean sea. Here was the home of Peter with his mother-in-law, and also the place where Christ frequently resorted after his ejection from Nazareth. Luke 4: 29. This place was wisely chosen by the Son of God, as a kind of headquarters, as it brought him before so many people who passed through on their journey from Damascus or from the Mediterranean sea. Here he had expounded to the people the doctrine that was to be accepted by all the inhabitants of the earth. He had unfolded to them the great truths by the simple story of the sower and the seed. Luke 8: 5-15, and other parables as they were able to hear. He had just healed the mother-in-law of Peter, and relieved her of a fever. Matt. 8: 14. He had cast out many devils and had healed all manner of sickness among the people. Matt. 8: 16, 17.

The pressure upon him was so great that his own mother and brethren could not get near him. All day he had suffered them to draw virtue from him and had taken upon himself the sicknesses and infirmities of the people. Isa. 53: 4. "When evening was come they brought unto him many that were possessed with devils, and cast them out. And now the shades of night were falling fast. His human nature was at last borne down by the tremendous strain upon his flesh. Here was no chance to recuperate or obtain a few hours' refreshing sleep. To a scribe he said, 'The Son of Man has nowhere to lay his head.' Then he gave command to his disciples to depart to the other

side of the sea where he could be free from the great pressure of the people and secure a few hours' necessary repose. When at sea he laid his weary body into the stern of the boat, and slept as only those can sleep whose conscience is pure and whose body is over-taxed with labor. Now his great enemy and ours found the Son of Man asleep. Shortly before, many devils had been driven out of their abode in man, and it is supposed, by many, that on account of their loss of those human beings of whom the Savior had deprived them and in view of the fact that he was going to the Land of the Gadarenes where he would drive out others, they embraced this opportunity to bring on a storm and if possible destroy him in his sleep.

The nature and violence of the storm may be inferred from the fact that even the disciples who were fishermen and accustomed to swimming, had despaired of their lives, hence they are grounded for presuming that supernatural agencies were at work. Another fact worthy of our observation is, that the disciples feared even when they had the Son of God with them in the ship. For this the Savior rebuked them. They had often seen the power of their Master displayed and they had no right to question his ability to save now. What is especially remarkable is the fact, that he first rebuked the apostles and then rebuked the storm. What could have been more majestic than the words of the Savior as he rose, conscious of his power, and in no haste to quell the storm, but first administers a mild rebuke to his disciples, then with the dignity of a God—with the same dignity that rested upon him when he called light into being, or called world after world out of chaos and placed each into its appropriate orbit—he said to the winds and the sea, "Peace, be still!" When this was said, we are told there was a great calm, not only of the winds, but of the waves also. This proves the miracle. When the winds have entirely ceased, the waves continue for hours afterwards, but here the sea was immediately calm. No wonder the men in the boat cried out, "Even the winds and the waves obey him."

Such is the literal part of this story, but there is a spiritual and practical part, that now demands our notice. The church of God is often compared to a

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brightened their pathway, and goodness has been theirs.

But others have seen afflictions in abundance. At times the dark, fierce clouds came circling over their heads with fury, threatening to sweep away their all in a moment of time. The thunder of base men and the lightning of the wicked flashed out against the souls of the righteous; yet God upholds his children. Surely the goodness of God has followed his people. You who have been bruised and afflicted and bore it patiently have shown, like the "noble tree that is wounded itself" and "gives the balm," and while you have been swift to forgive offenders you demonstrate that your "mind is planted above injuries." In the world the year 1881 has witnessed many terrible things. The Czar of Russia fell by the weapon of an assassin, and in our own beloved land of liberty, a cruel hand struck down the chief magistrate. For a time the nation sat in "sackcloth and ashes"—the emblems of sorrow. Men's hearts failed them—sorrow "the noblest of all discipline" sat as a monitor in every heart; and "the internal grief of every man could be read," written on his countenance.

The thousands who lost their homes by fire in the cities and in the country, know what it is to taste of loss. The poor and unfortunate in Michigan whose homes were swept away by fire, have felt what it is to lose loved ones and lovely homes. Ah, have our sympathies gone out to them as directed by James 2:16? Here is a field in which true love may be exhibited to the good of unfortunate mortals.

Coming to "the house of God"—the "congregation of saints," we may behold a scene over which we most gladly draw the mantle of charity. That hearts have been severed—that tender ties have been broken—minds alienated—love-fires extinguished—congregations upheaved, is not matter of wonderment, yet it brings grief and sadness to every righteous soul. Out of all the chaos, our Lord will bring "the little flock" into the beautiful green pastures of the river of life. It is to be hoped that amid the sore trials out of which some have emerged, and in which some are now immersed, they will remember, "Love warms more than a thousand fires." Hold fast your "first love."

On the other hand, the church has witnessed the ingathering of many souls. In the great majority of the congregations, the ministers and members have lived in peace, looking to God as their Preserver and Lender. They have made the Gospel their study, loved the Brotherhood, sought to create no troubles with other churches, hence have witnessed the maintenance of good principles and enjoyed that peace which Christ left with his people. We estimate that 2000 have been added to the church during the year. This may seem slow growth; yet if it be healthy it is a tower of strength.

It is not our purpose to enter into details. To do this would harrow the feelings of just persons, and create wrath and indignation

fury among the unstable and wavering. That which is now most needed is *charity out of a pure heart*. If all will build with love, and join together with meekness, faults and every evil work will vanish as the dew before a summer sun.

Dare we speak of ourselves? Will you hear us a little concerning your paper? May we have your ears for a moment? With a profound reverence to God for his graces we come confessing that in looking over our pathway during 1881, there are many spots that we could wish were wholly obliterated. That some things appeared in the paper, which did not elicit, is most frankly admitted. Still they must be attributed to error in the head rather than in the heart. The responsibilities are great, and the power to do the exact thing at all times and under all circumstances, is indeed hedged in with infirmities. The great majority of our readers know this and sympathize. In no case has aught been sent out with a view to injure character. In all cases so far as we can recall, where anything has been published reflecting upon the good name of any one, we have offered to give space for correction. If the offer has not been accepted, it is not the fault of the publisher. Upon this ground we feel that the responsibilities for injury is lifted from us and been assumed by those who refused to occupy space in our paper to give a friendly explanation.

Now while the closing year is upon us, and we must all give an account to God for what we have done, let us resolve that with the ushering in of another year, we, as people, will be "strong in faith, in purity, in prayer, in unity, in hope, in effort, in trial, in weakness, in culture, in numbers, but above all, strong in God."

NOT UNDER COVER.

IT is the purpose of the B. at W. to defend the church and preach the Gospel. We are not ignorant that in defending the church, some who want the church defended, will regard it as savoring of strife, but how a man can "fight the good fight of faith," and "contend earnestly for the faith" by doing *nothing*, is not clear. While we shall exercise becoming respect and charity towards friend and foe, yet we can not keep silent when the usages of the church and its counsels are injured and being overthrown. It is a doubtful charity that will not defend the church; but keep quiet and make no effort to maintain the church. The enemies of the Annual Meeting desire to be let alone. "Just keep quiet," say they, "it is all we want." Brethren, silence means helping to pull down the government of the church, and we have resolved to stand by the church, bearing no ill-will against any, but speaking in unmistakable tones. If the church is not worth defending, then better disband and go to our tents. Now while we purpose to know no faction, nor to surrender the safe ground occupied

by the church since its establishment in America, we shall endeavor to do the work with becoming dignity and avoid attacks on personal character. We shall aim to do everything in harmony with the gospel as understood by the church, and in this we shall look for the support of all who love the church and have not allied themselves with any party. M. M. E.

WHY?

AS will be seen elsewhere in this issue, I have given our esteemed brother R. H. Miller the first place as editor of the B. at W. My reasons are,

1. He is older than I am. 1 Pet. 5:5.
2. I expect him to write the principal editorials; I desire to give more attention to other parts of the paper.
3. Modesty requires that where we have the choice, we choose others before ourselves. Phil. 2:3. If I know myself at all, I know that I have more pleasure in putting others forward than myself. I remember what Bro. Hope advised me before taking his last farewell in Lanark for his great mission of love among the Danes. He said: "Get others to work; put faithful men forward; for thereby you will have more pleasure and do more good than by seeking honor of men." This made a deep impression on my mind. God helping me I shall help every good man to have the praise of all the churches. 2 Cor. 8:18.

I bespeak—a year's entreat for our brother—your sympathies, your prayers and hearty co-operation in preaching the whole gospel and in defending the faith and practice of the Brethren church. M. M. E.

It would be well to study the Bible daily, and resort often to the secret chamber to engage in prayer. Where this is done, there will not likely be division nor loss of brotherly affection. Heart education is needed accompanied by the grace of God.

BRO. MILLER is known to our readers, hence needs no special introduction from us. He stands firm for the Brotherhood,—its doctrine, order and principles. In these days of trial, the church needs men who combine firmness with kindness. Charity with instability, cannot work to the best interests of the church. The mantle of charity includes stability, firmness, goodness and everything that will maintain order and good government. We are glad to receive brother Miller as a helper in defense of the church through the B. at W. If the church is not worth defending, then we do not understand its high mission and holy purpose. We believe it should be defended, and by God's grace we shall do our part, whether men will hear or forbear. M. M. E.

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